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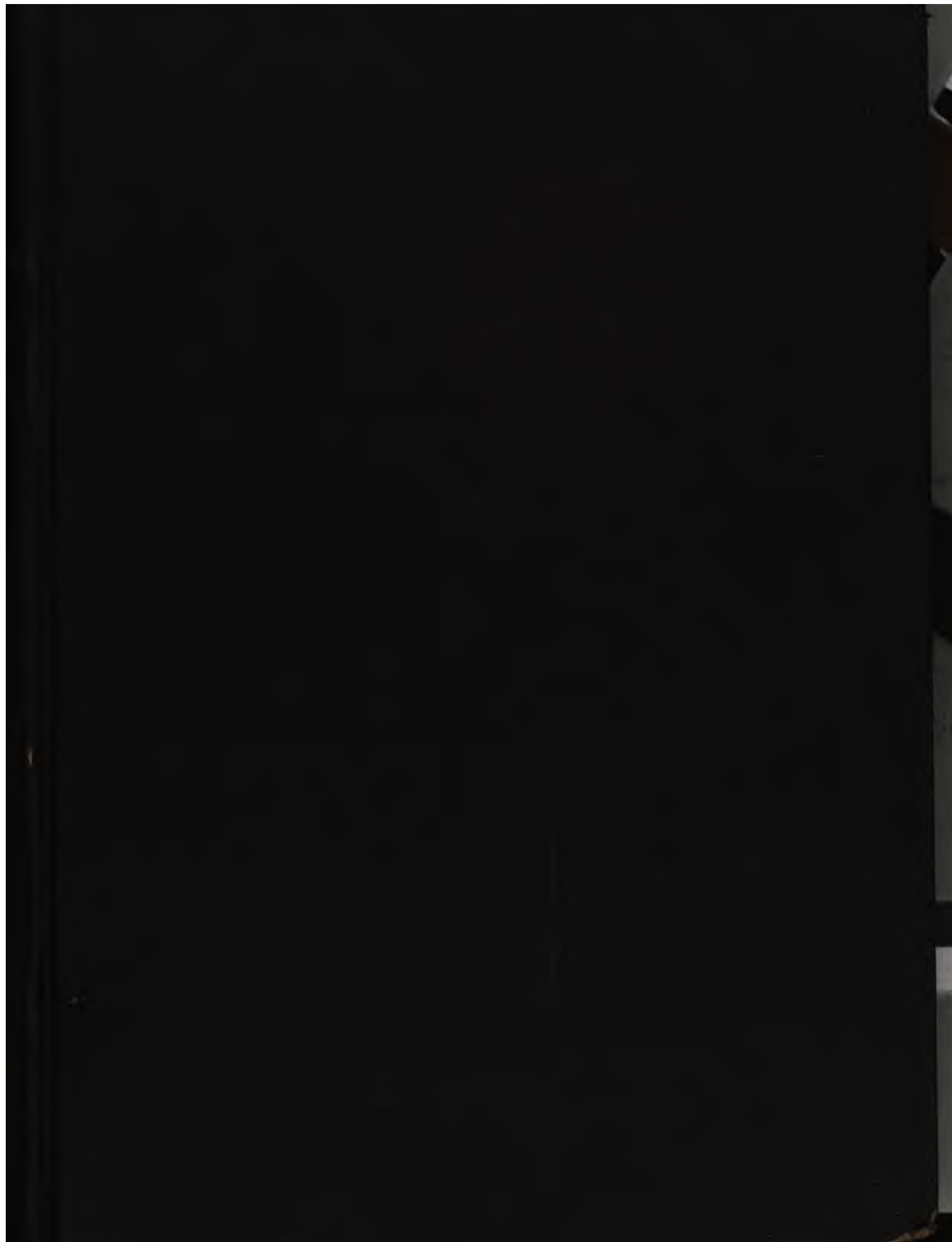
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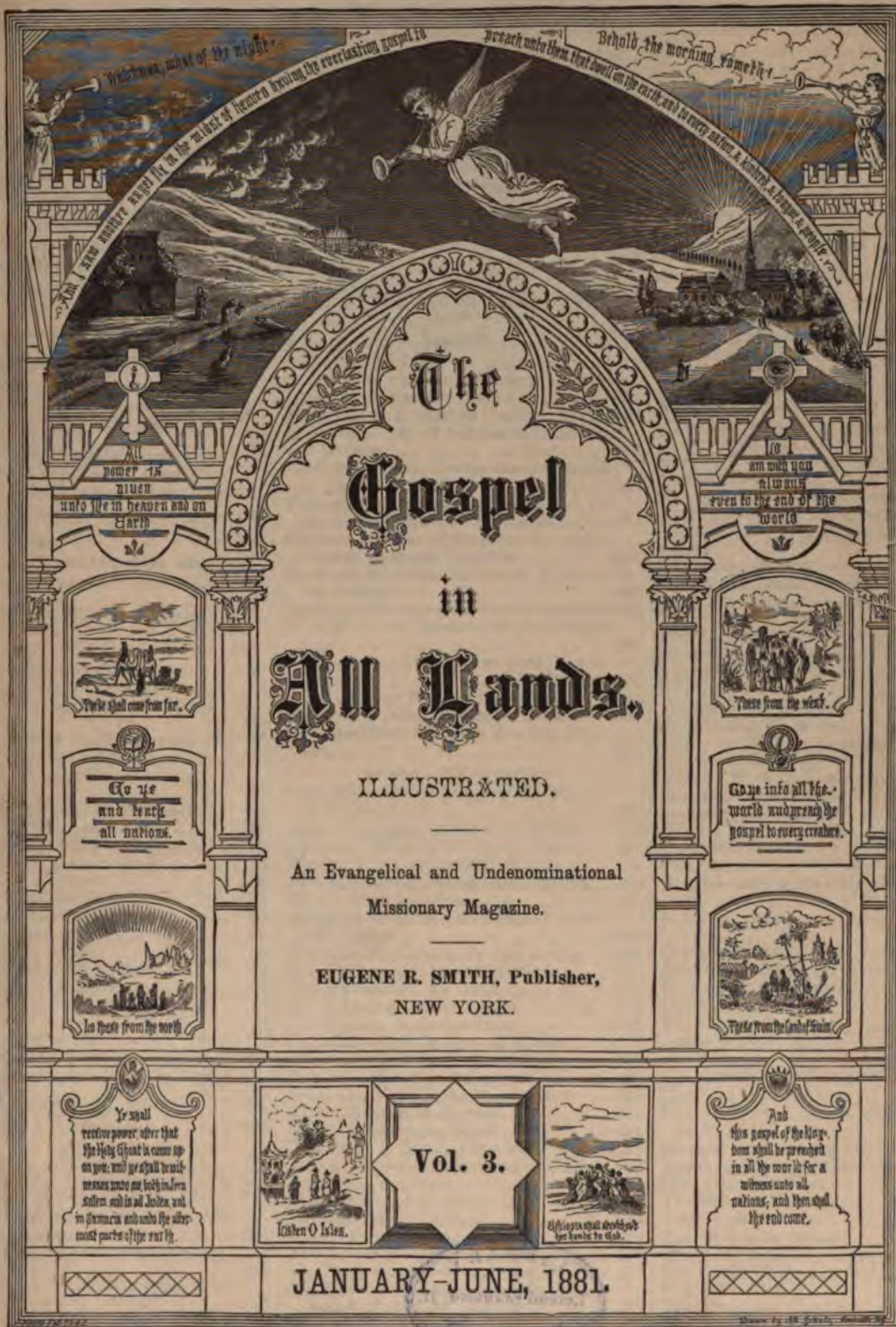
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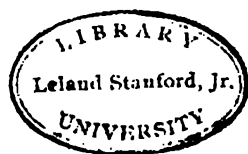
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American Indians.

The American Indians.

THE word *Indian* comprehends many tribes—almost nations—different in personal appearance, character, capabilities, language, customs, and religion, so that, though they may all have a prevailing *tout-ensemble*, yet it is impossible to present in brief a general description of the race. In the "Far West," and on the shores of the North Pacific, the different

a race differing very greatly from those south of them appear—a manly, tall, handsome people, and comparatively fair in their complexion. Such are the Tsimpheans, Hydahs (or Queen Charlotte Islanders), the Tongass, Stekins, etc., in fact, all the tribes of Russian America (Alaska), and the northern shores of British Columbia. I will venture to say that finer looking men than some of the Queen Charlotte Islanders and other tribes mentioned it would be impossible to find, and the women, especially of the Stekin and Tongass tribes, are celebrated for their more than fair share of good looks. They look with supreme contempt on the Flatheads of



tribes also differ widely—indeed, almost as broadly as do the whites from the Indians themselves. The natives of California, of Western British America, and those east of the Sierra desert are the most miserable race on the American continent—a dark, wretched, degraded set of beings, living upon garbage of every sort, and crouching in almost inaccessible places in the mountain fastnesses, for protection against the powerful tribes of their own race surrounding them, and whose oppression may possibly, in remote times, have led to their present condition. Most of the coast tribes up to 54° north latitude, including those of Vancouver Island, and on the lower reaches of the Columbia and the Fraser, are a degraded race, dirty in person, though vastly superior to the "Diggers" hereafter described; and though handsome men and women are far from uncommon among them, yet from their taking little active exercise, and crouching continually in canoes in fishing and traveling from place to place, their lower limbs are attenuated, and contrast but strangely with their muscular arms and chests, and well-fed, swarthy appearance generally. In addition, these coast tribes, and a few of the interior ones, having adopted the very peculiar custom of flattening their foreheads, they cannot compare, generally speaking, with the more Northern tribes who have not adopted this *outré* improvement upon nature. Again, on the other hand, no sooner do you leave Bentinck Arm than

the southern coasts, styling them *Sapalele têtes*, or dough-heads; and the compliment is returned by the southern tribes, who accuse their detractors of every crime forbidden in the decalogue—albeit none of them are paragons of perfection in the matter of morality. There is, however, a vast difference between the morality of different tribes, even among those which have been corrupted by the whites, the Flatbills and others in the vicinity of the Kootanie River, in British Columbia, ranking highest, while the northern tribes are justly classed as the lowest in this respect.

GOVERNMENT.

The government of the Indian tribes is essentially patriarchal, every man governing his own family; but the tribes are governed by hereditary chiefs, who are treated with great respect. Rank of a certain kind may also be acquired through wealth and prowess in war, as with us, and even women can receive a certain rank. Their ideas of right in land are rather vague, though there is generally some tract held by each tribe and claimed as its own. The boundaries of the fishing-grounds are much more accurately defined, and excessive jealousy exists in regard to any encroachment upon them. They claim from the whites the right of selling their land, but this is really an after idea started with a view to obtaining something from them; for, until the whites came, land had no value except for hunting, and

the trees which they affect to value so highly now were of very little or no use to them, except for the very minor purposes to which they applied the wood. Every man claims a right in what he can make. There is no communism of property among them, though it was an old custom for a young unmarried man to give whatever he earned to his elder brother. Crimes are punished by the individual who is the chief sufferer by them, though nearly all crimes have well-understood and established expiations marked out for them. Most minor injuries can be wiped out by payments to the person injured—as, indeed, they can in more civilized re-

that it is so, and possibly with truth. They say that the presents are not given as the price of the wife, but only to express her value and rank, a woman of low status in society being valued at much less. If the father is a man of any *ton* at all, he will send back with his daughter fully as much as he received. All I can say is, that this is so rare that I never heard of it more than once or twice. I have more frequently seen the young lover beggared to his last blanket. In addition, if he is a chief, he is expected to distribute a little largess among the commonality of the village. Sometimes the arrangements are made through old women, and the young



An Alaska House of Cedar Plank.

gions—but “a life for a life” is the universal law, admitting of no deviation, except to the dishonor of the individual whose the vengeance is. Many crimes exist among these people which are left altogether unpunished, being looked upon as no crimes at all—such as infanticide, for example. On the whole, they are much more free from crime than civilized communities; for “killing” they look upon as “no murder.” Hereditary rank, “gentle blood, and long descent,” are highly valued among them, and great efforts are made to attain to position among these frowsy savages.

MARRIAGE.

Passing through an Indian—say a Cowichan—village of young men, you may chance to see a young fellow wrapped up in his blanket sitting crouched up in the doorway of one of the lodges. That young man has come on a delicate errand. He is a lover, and this is his way of going about the rather delicate business of taking a wife. By-and-by the occupants of the lodge will get up and walk out, nobody taking the slightest notice of him. For a week this may go on, every day the young man coming and then returning without being invited in. At last, if he is agreeable in the eyes of the parents, he is asked in and food set before him; if he is an honored guest; the food, such as the roasted or dried salmon, being prepared by the master of the house, and business opens. His friends bring forward the presents he is prepared to give for the damsel, or an equivalent for the same, until he has no more. If the father is satisfied, all is well; if not, he must go elsewhere. This is the general *rationale* of Indian marriages—merely purchase. However, the Indians themselves stoutly deny

man does not trouble much, or in other cases with much more ceremony; but the principle is just the same. Polygamy is not only allowed, but a man's rank is measured by the number of wives he can support, each woman attending to her own children, though the first wife ranks highest in esteem, the younger being often little better than slaves to her; and probably it is this advantage which induces her to listen to the proposals of her husband to increase the matrimonial stock in the lodge. Few have more than two wives. An old chief, only recently dead, having received some favor at the hands of the missionary, was good enough to offer him one of his wives as a present, adding that it was a mere trifle—he had eleven more at home! Elopements of young men and girls are quite common, and of married women with lovers, though this vicious practice is, to a great extent, checked by the fact that in the first instance the lover is looked upon as a young fellow who only wishes to avoid paying the price of his wife, and that most frequently he has to pacify the woman's friends with blankets; and in the latter, the danger arising from the injured husband's knife acts as a salutary preventive to passionate but yet prudent Lotharios. The respect in which female chastity was at one time held among the Indians has been to a great extent lost since the whites came amongst them. Divorce is sometimes performed by the wife's friends throwing the blankets on the waves, though in general it merely consists in the unlucky wife being sent back to her friends well whipped, and with an insulting message. The husband can divorce his wife at his will; but, again, among some of the coast tribes of Vancouver and neighboring terri-

tory, a wife can, with the consent of her friends, leave her husband at any time. Accordingly, if her lord wishes to retain her he must treat her well.

THE DYING AND THE DEAD.

When men die, the all but universal belief among the Indians of the northwest coast is that they go into birds—a sort of transmigration of souls. Owls are supposed to be the chief recipients of these spirits, and Indians are very careful not to mention the name of the dead. Often when encamped out in the woods with them at night, the Indians, in great affright, would draw over to my fire, and whisper that some one must have been talking about the dead. A woman once begged of me not to shoot a fine specimen of the great owl (*Bubo virginianus*, Bon.), because it contained the soul of her grandfather!

Of course, I spared the lady's feelings. However, they have also, on the west coast of Vancouver Island at least, a belief in an after country of bliss, which they describe as a happy country, situated somewhere up in the sky, though not exactly over the earth. Every thing there is beautiful and abundant.

There a continual calm prevails, and the canoes float lightly on the sleeping waters; frost does not bind the rivers, and the snow never spreads its white blanket over the ground. In this pleasant country of continual sunshine and warmth and gladness, it is believed that the high chiefs, and those natives who have been slain in battle, find their repose, the chiefs living in a large house as the guests of Quawteaht, and the slain in battle living in another house by themselves. Like Odin, he drives away the pauper and the bondsman from the doors of Walhalla! *Myalhi* is their word for the personification of sickness, and *Clay-her* for the personification of death. His country is quite the antipodes of Quawteaht's. It is generally regarded as the country to which all common people and slaves (unless slain in battle) go after death; and there they remain, as there is no passage to the martial and aristocratic elysium of Quawteaht's land. *Clay-her* is sometimes described as an old man, with a long grey beard, and a figure of flesh without bones, and is believed to wander at night, seeking men's souls, which he steals away, and

unless the doctors recover them, the losers will die. In wishing death to any one, the natives blow and say: "*Clay-her*, come quick." A corresponding belief is that when a person is sick, his soul (*kouts-mah*) leaves his body, and goes into the country of *Clay-her*, but does not enter a house. If it enters, that is a sign that it has taken up its abode below for good, and the sick man dies. *Clay-her's* country is situated deep down in the earth; but it is very like the world we live in, with inferior houses, no salmon, and very small deer. The blankets are thin and small, and, therefore, when the funeral obsequies are performed the friends of the dead,

infused with a kindly scepticism regarding the landing of the departed, often burn blankets, for by destroying the blankets they send them to the departed in the world below. The heaven of the Indians—the happy hunting-grounds of story-book writers, (as of other people more civilized) is framed upon the idea of something that is pleasanter than the world they live in, though I cannot learn that there is much of Mahomet's paradise about it.

The matter-of-fact character of the Indian is much happier in having an abund-



Indian Mode of Burial.

ance of food and a good lodge, than in any enjoyments more refined or less innocent. The common medicine-man has no power over a soul demanded by *Clay-her*; but the higher one, or sorcerer, has the power of sending his own soul in pursuit of the descended soul of the sick man. If the mission is successful, the truant soul is brought back to the sorcerer, who throws it into the sick man's head, for the soul, they believe, dwells in the heart (*libuxti*), and also in the head (*weht*, "brain").

THE MEDICINE MEN.

The medicine men seem to hold the office of wizards or "mediums" between the supernatural world and the Indians. They are generally the idlest and the sharpest fellows in the whole tribe, and by dint of imposing on the credulity of superstitious people, manage to make a very easy living from the more industrious. All of them, probably on the same principle that an habitual liar in course of time believes in his own often-repeated falsehoods, have more or less credence in their own

power—a credulity which they share with the “witches” and “wizards” of all ages and countries. Among the northern tribes there are three grades of them, and to attain to the highest (*sic*) of these ranks is vouchsafed to few. During their exhibitions of prowess, the lowest grade eat the ordinary food of the people, the next dogs, whilst the “highest” will, while in the frenzied condition they work themselves into, tear human flesh.

The medicine man combines the trade of the conjuror also, and performs many sleight-of-hand tricks, which must have taken some time to acquire a dexterity in, as it is not easy to see the method of performing them.



DANCE OF MEDICINE MAN.

The interior tribes have also these medicine-feasts, and like most Indians, wear “medicine-bags” about their necks. Nothing can be done without this, which is generally made of the skin of some animal, bird, or reptile, and stuffed with dry grass or leaves, and then sewn up and ornamented. Before a young man can become a warrior, he must go into the woods to fast and pray, and the first animal which he dreams of becomes his medicine. His medicine-bag should be made of the skin of that animal. There are among them rain-priests, who procure rain, as among the coast tribes there are fish-priests, who begin to walk about mysteriously at night, and then tell the tribe that they have dreamt that plenty of fish will be caught at such and such a place, taking care to indicate some locality where many fish are usually caught. If they are not caught, then, of course, something must have been done which has given offence to the deity which presides over the destiny of finny tribes, and the soothsayer’s reputation is unshaken. Yet, after all, the medicine-man’s couch is not a bed of roses. If he is seen communing with spirits in the

woods and lonely places, he must be killed, or commit suicide; and if he fails to cure any one, he is equally liable to be killed, on the plea that, though he could, he is unwilling to cure the afflicted person. This Chinese-law is not usually put into force; yet, if he is unsuccessful more than once, the chances of the medicine-man’s life need not be estimated at a high figure. In cases of sickness which defy the ordinary old woman doctor, or those who have escaped some great danger, or who have been very ill themselves and have recovered, and are, therefore, supposed to have acquired a sort of



An Indian Doctor.

brevet-doctorate, the medicine-man is called in. One or more will dance round the patient for hours, yelling fearfully, beating drums, shaking rattles of the bills of the horned puffin, and in other ways attempting to frighten the evil spirit.—*Races of Mankind*.

The Indians of California.

WHEN the country was first settled by the crowd of gold-diggers in 1849, beyond the few thousands who had collected round the Spanish missions in Lower California, and were in a state of the most abject subjection to and dependence on the priests, there must have roamed over the wide region more than 100,000 Indians, living in a state of freedom and of nature, as perfect as the elk, antelope, or sage-rabbit, which furnished their then by no means precarious livelihood. A head-dress of feathers, with a scanty

coat of paint on his face, was the full dress of a brave, while a fringe of bark or grass suspended from her waist furnished a complete wardrobe for his squaw. To this day the men go quite naked during the summer, if living at a distance from the whites. The men have no beard, this being plucked out by the squaw with a couple of shells as soon as it appears.

If caught in a storm while out hunting, an Indian will dig a hole in the ground, and with a small fire, shelter himself until the storm is over. In building his ordinary fires, he takes the utmost precaution in choosing the situation, in selecting the wood, and the way of arrang-

head and tied the grubs to the bottom of the reeds, surrounding the bait with a circle of loops. These reeds were now stuck lightly in the mud and shallow water near the edge of the river, and he squatted and watched the top of his reeds. Not a sound now broke the quiet of the place. The Indian was as motionless as the trees that shaded him. Presently one of the reeds trembled at the top, and the Indian quietly placed his thumb and finger on the reed, and with a light toss a fish was thrown on the grass. The reed was put back. Another reed shook, and two fish were thrown out; then still another, and the fellow was soon cooking his dinner.



Digger Indians of California.

ing the logs. He laughs in contempt of the white man, who builds a fire so large that he cannot get near it. His hut is differently built in different localities. In the Sacramento Valley, an upright post, six feet long, is fixed in the middle of a hole three or four feet deep, and ten feet across. Poles are then laid from the edge of the hole to rest on this upright post, and the whole covered with grass and dirt. In other places, large pieces of bark are laid upon a framework of poles, and covered with rushes and sedges (the *tule* of the Californian). In the San Joaquin Valley, a framework of poles covered with rushes is a common mode of architecture. The ordinary winter hut is a rude affair like this, half of it being below the ground, the roof dome-shaped, with a hole to allow the surplus smoke to escape. Like all Indian abodes, it is never clear of this pungent smoke, which, however, does not seem to inconvenience the inmates much. Inside, on a raised platform of poles and reeds, are skins and blankets woven from geese-feathers, on which the master and his family repose, while at the side—generally on the south side—is a low door. When they go out, a branch is left in the door to show that nobody is at home.

To illustrate the ease with which an Indian can provide himself with food, an eye-witness relates what he once witnessed on the banks of the Feather River. The Indian sat down and lit a fire. Turning over a sod, and searching under the logs and stones, he found some grubs. Pulling up some light dry reeds of the last year's growth, he plucked a few hairs from his own

Physically the Californian Indians do not rank higher than they do intellectually. In height they average about four feet ten inches for the woman, to five and a half feet for the men. Some of them are, however, taller; our figures portray some exceptional athletic individuals. They are thick in the chest, and have voices of wonderful strength. The women are very wide in the shoulders and strongly built, while the children are heavy-set and clumsy. They are large in the body, but slim in the legs, compared with Europeans. When not affected with hereditary diseases, they are long lived, many having died with the reputation of being more than 120 years old. They are said never to catch cold, though often going about in cold winter almost naked. They are very filthy in their habits, and their houses swarm with lice and other equally objectionable insects. There is nothing whatever to show that before the advent of the Spaniards—the first civilized people who resided in the country—the Indians were anything more than savages of a low type. They never had any domestic animals, and have none yet, except a wretched breed of dogs. So little skill have they usually in the preservation of food that, notwithstanding their acorn and grasshopper stores, they will, like the wild beasts, get fat in summer and emaciated in winter.

These remarks apply particularly to the wild Indians, but some of them have, by their intercourse with the whites, altered their habits, and yet, not always for the better, and, in many instances, they have become very intemperate.

The Indians of North America.

In the *Missionary Herald* for April, 1880, we find the following:

There are in the United States about two hundred and fifty thousand Indians, not including an unknown, but probably not very large, number in Alaska. More than half of these Indians dress as white people do, and are in some good degree civilized. The other half are dressed in a motley way, in skins of animals or blankets, they paint, and wear feathers and long hair, and are called "wild" Indians. It used to be thought that when this country was discovered there were millions of red

among them as long ago as 1816. They were driven from their homes by fraud and force in 1838, and though a quarter part of them died on the way to their new territory, they have since prospered, and have become so far Christian tribes, that the Board has ceased its work among them.

The wild Indians lead a hard life. Of course, they are exposed to all kinds of peril from storm and cold, and as they cultivate very little land, and depend for food chiefly upon hunting and fishing, they often suffer greatly from hunger. When game is plentiful, they feast like gluttons; at other times they almost



Fort Wrangle, in Alaska.

men upon the continent, but it is now believed that there were not many more then than there are to-day. But, little by little, they have been driven back from the seashore, towards the interior, and there are comparatively few tribes on this side of the Mississippi River. That the Indians have suffered great wrongs at the hands of white men, all admit. Territories have been given them to live in, and no sooner were they established in their homes than their fine lands were coveted by those who lived near them, and they have been removed against their will to some other less desirable location. Pushed back into the wilderness, they have been allowed to stay only till the explorer and emigrant caught up with them, and then, either by threats, or the bayonet, they have been obliged to move on. The story of the broken promises made to the Indians is a very sad one. We must allow that if, as a race, they are skilled in treachery, they had a good school in which to learn the art.

But while the Indians have suffered greatly at the hands of white men, they have not resisted the efforts of good people to civilize and Christianize them. There are now over 350 schools established among them, and more than 40,000 of them have learned to read. Various societies have begun missions among them, and some of the tribes are so far advanced that they maintain schools and churches with but little help from others. The Cherokees and Choctaws, now occupying the territory west of Arkansas, once lived in Georgia and Mississippi, and the American Board had missions

among them as long ago as 1816. They were driven from their homes by fraud and force in 1838, and though a quarter part of them died on the way to their new territory, they have since prospered, and have become so far Christian tribes, that the Board has ceased its work among them.

The Indians are not without a religion of their own, though each tribe has its peculiar traditions. They are full of superstitions, and yet believe in one Great Spirit. One tribe, the Shastikas, have the legend concerning the creation, that the creator was an Old Mole, who heaved the world into existence by burrowing underneath somewhere. They also believe that the sun and moon had each at first nine brothers. The sun's brothers were hot like himself, but the moon's were freezing cold. Then the prairie wolf slew them all, and so men were saved from being burned up by the suns, and from being frozen by the moons. They think that when it rains some sick Indian in heaven is weeping, and that the flood was caused by the tears of angels weeping over the death of a good Indian.

The traditions that prevail among the tribes differ greatly, but all the wild Indians seem to have great faith in their "medicine men." These doctors profess to cure by magic arts, and though they often administer roots and herbs to their patients, their chief reliance is upon their "charms." When they come to a sick man, they are usually dressed in a fantastic way, sometimes in the skin of a bear, with a mask, having about their necks strings upon which are hung the skins of bats and snakes, the horns and hoofs and tails of all sorts of animals. Then they dance around their patient, rattling

their charms, jumping and growling like bears. They think in this way to drive off the evil Spirit.

It has often been doubted whether such wild people as we have described, with such strange and degraded superstitions, could ever be tamed and Christianized. But no one can doubt on this point who will take a little pains to learn what has already been done. Missions have had as great success among Indians as among any class of pagans, and had it not been for the bad faith with which the tribes have been treated by white men, they might, perhaps, have all been civilized by this time. The American Board has now a mission among the Da-

the east, while fresh buffalo-steaks yet come to our table from the west. Corn, potatoes, roots, tomatoes, and vegetables come from the garden behind us, and haunches of venison from all around: while buffalo, and otter, and bear, and lynx, and mountain-sheep skins, and furs, furnish mats for the feet, and spreads for the bed in the cold winter gales.

"But the Northern Pacific Railroad, just south of us, is running through to the Yellow-Stone, and settlers are coming thick and fast, and the game will soon be gone. The Berthold Indians are finding themselves face to face with white people, and their old ways of living are be-



Summer Encampment of Indians.

kota, or Sioux Indians, who live in Dakota Territory, west of Minnesota. They have four stations, and nine out-stations, most of them on the line of the Upper Missouri River. Fort Berthold, the most distant post, is about 450 miles north-west from the city of St. Paul, and the missionary of that place, Rev. Charles L. Hall, has sent us a letter representing the condition, past and present, of the Indians of that station. Here is Mr. Hall's letter:

"Three tribes have lived here together amicably for fifteen years, two of them for forty years. They are the remnants of three, perhaps four, large tribes that have lived here ever since Lewis and Clark explored the Upper Missouri, in the beginning of the century. Before the American Board began work here, three years ago, this country was supposed to be the Great American Desert. Instead of that, we find ourselves in the midst of the great wheat-producing north-west; or, rather, north-interior; for we are just in the center of North America. The wheat-fields approach us continually from

coming impossible. Will they bear up before the coming crowd, and mingle with it, or will they be pushed back to die off in the narrowing wilderness? This is the problem we are here to solve. It is being solved for many of the Dakota, or Sioux, living east of us. They are taking up government land, as white settlers do, and mingling with Americans and learning their language. The Gospel has done this there, and it will do it here."

Mr. Hall writes also of the Rees, in whom he is much interested: "They are the largest tribe here. In the Indian sign language, in use by the different tribes of the West when they wish to communicate with each other, the Rees are signified by the same motions with the thumbs and forefingers that are made in shelling corn. They are the corn-shellers. The dwarf Ree corn is their peculiar possession, which their tradition says was given to them by God, who led them to the Missouri River, and instructed them how to plant it. The Rees, according to their own account, do not cut and gash themselves, or go about wailing when a friend dies

as the Gros Ventres do, but go and listen to the sacred-man who preaches to them about heaven, and so they are comforted.

"Our great hope is in the youth and children. Many of the young men want to become white men. One went so far last fall as to come to me with the request: 'Father, they say you are skillful, they told me to come to you. The agent has given me a pair of shoes, but they have no squeak in them, as white peoples' shoes have; perhaps you put a squeak in them?' The boys and girls are like all others in the world, except that they have not been tamed so much as white children.

allotment of land, and to cultivate it as thrifty farmers do. Instead of depending upon the chase, they now use the plow and hoe, and the women no longer are slaves cutting the fire-wood and doing all the hard work. The young men and women are attending school, and many of them are bright scholars. Some young men are in the Institution at Hampton, Virginia, and still more are in other institutions located among the tribes. Our Dakota missionaries are greatly interested in the Normal Training School, at Santee Agency, Nebraska. Only ten years ago was the first framed school building erected. Eight years ago the "Dakota Home" was



Central American Indians.

Their parents let them run wild, and they are superstitious about, and fearful of, the school-house and the sacred-writing people, and we have to watch for our game. They like to write on their slates for a while, and then they are off shooting arrows, spinning whiptops made of ash or elm boughs, sliding down hill on barrel staves, or playing marbles, or making mud images of buffalo, or deer, or mountain sheep, or ponies, at which some are quite skillful. The old women confine their art to the useful, and continue to make their old-fashioned pottery, roughly moulded by hand, and baked first on one side and then on the other by turning before the open wood fire in the pit in the center of the lodge. Another useful art in which the old women are skillful is that of boat-building. A buffalo or a bull's hide is stretched on a frame made of willow sticks, and makes a round tub-like boat, one of which may be seen represented in the picture of Pierre's Lodge. The Indians are skillful to make these boats go with one paddle where they wish; but a white man might do about as well in a wash-tub.

"We have only one little mission house. We have for the present a room for our school in the government school-house; but we must build a school-house, and have two lady teachers for it soon, to teach cooking and sewing and house-cleaning, and all household arts, as well as reading and writing and arithmetic on week-days, and on Sundays and at all times to tell the Gospel truths that are the first needs of this people. *Help us.*"

In these Christians settlements, such as the one Mr. Hall describes, the Indians have begun to take each his

built as a girls' school, and three years ago a "Young Men's Hall" was added. These buildings cost about \$12,000, and they are occupied by about one hundred pupils, with their six teachers. The catalogue of the schools gives both the English and Indian names of the scholars, with the meaning of the Indian names. Among them we find these: Wicanhpitowin, Blue Star; Mazan-asnasnawin, Jingling foot-bells; Sabekewadhe, Blackens the ground with the slain. The last, especially, seems a sad name for a girl, but it shows the warlike nature of her parents. Here are some of the names of the young men: Wakanhdikokipapi, Fearful Thunder; Nasu, Brains; Asaeyapi, Sent with a shout; Koyakedan, Little clothes. These scholars have come from five different tribes, and are to be the teachers and the preachers to the Indians in the future. Rev. Alfred L. Riggs, who is at the head of the schools, says that the pupils form an encouraging class to work for. He tells about one boy, Hugh, who caught three hundred muskrats, and so bought his school clothes; another boy walked one hundred and thirty miles to reach Santee Agency, so eager was he to learn.

What has been accomplished among the Dakotas has cost long and faithful labor. The two brothers Pond, and Drs. Williamson and Riggs, with their children and other successors, have toiled often amid great discouragements. But they have translated the Bible into the language of the Dakotas, and those who live see, instead of painted savages clad in blankets, quiet and orderly citizens and hundreds of devoted church members. Aside from other helps to a civilized and Christian life,

the Dakotas have a newspaper, the *Iapi Oaye*, or *The Word Carrier*, six pages of which are printed in their native language, and two in English. The last number tells of a little Cherokee girl who came to live with a Christian lady. When the Indian girl was sick and near to death, she said to her mistress: "How long have you known these things, that Jesus loves us, and that he died for us?" Her mistress answered: "Oh, a great many years—always." The child turned to her with tears, and said reproachfully: "And you never told us! My mother and my grandmother died without knowing Jesus. Why did you not come *before* and tell this great

and the improvement in their manner of putting in and caring for the crops raised shows that the efforts of the past few years are gradually bringing them to a self-supporting condition. * * * The efforts of a number of the tribes in cultivating the soil have been attended with a degree of success that has set at rest the question, not only of their ability to learn the arts of husbandry, but also of their willingness to engage in pursuits at once honorable and lucrative, which at no distant day will make them self-supporting and place them beyond the care of the government." The number of Indians in the United States, exclusive of Alaska,



Indian Tattooing.

thing to us, so that they too could have known the way of life?" Can any of us give a good reason why we have not done more to tell the heathen of Him who alone can save them? It will not be of much use for the people of America to think of how they have neglected and abused the Indians, unless, in sorrow for the past, they now give themselves to efforts to aid them. There are thousands of red men who are still pagans, and the least we can do for them is to send them the Christian teacher and preacher. So let us heed the last words of Mr. Hall's letter from Fort Berthold, "HELP US."

Report of the Indian Bureau of the United States.

The annual report of the Indian Bureau of the United States for the year 1880 was made public November 2d. It exhibits a continued steady advancement toward civilization on the part of nearly all of the Indian tribes, and very remarkable progress in many instances, especially among the Ogallalla and Bule Sioux in Dakota, and the Pacific coast Indians collected at the Yakima agency.

The demands upon the bureau by Indians at a large majority of the agencies for implements with which to enable them to perform manual labor are far beyond the means at the disposal of the department for that purpose. The acting commissioner says: "The policy of this bureau to teach the Indians to care for their stock, to till the soil, to do mechanical work, etc., has been earnestly pursued during the year, and with the most gratifying results. The desire of the Indians to labor is steadily growing, and a large majority of them are willing and anxious to engage in civilized pursuits,

is reported to be 255,938, all of whom, except about 18,000, are more or less under direct control of agents of the government. The civilized Indians now in the Indian Territory number 60,560, and the uncivilized 17,750. There are in round numbers 25,000 Indians in Dakota, 23,000 in New Mexico, 21,000 in Montana, 17,000 in Arizona, and 14,000 in Washington Territory.

It appears there are upwards of 5,000 Indians in New York State, and more than 10,000 in the State of Michigan. The following statement shows the substantial results of Indian labor during the year:

By Indians exclusive of the five civilized tribes of the Indian Territory, 1880: Number of acres broken by Indians, 27,283; number of acres cultivated, 170,847; number of bushels of wheat raised, 415,777; number of bushels of corn raised, 666,430; number of bushels of oats and barley raised, 222,439; number of bushels of vegetables raised, 376,145; number of tons of hay cut, 55,527; number of cattle owned, 78,812; number of sheep owned, 864,137.

By the five civilized tribes: Number of acres cultivated, 314,398; number of bushels of wheat raised, 336,424; number of bushels of corn raised, 2,346,042; number of bushels of oats and barley raised, 124,568; number of bushels of vegetables raised, 595,000; number of bales of cotton raised, 16,800; number of tons of hay cut, 149,000; number of cattle owned, 297,040; number of swine owned, 400,282.

The subject of Indian education is made a prominent topic in the report, the results already accomplished and the policy and plans of the department for the future being set forth with care and minuteness. It is stated

that during the year 60 boarding and 100 day schools have been in operation among the different Indian tribes (exclusive of the five civilized tribes in the Indian Territory), which have been attended by over 7,000 children, and taught by 316 teachers. In the education of the Indian youth the policy of the bureau to have farm

ities must depend entirely on the general appropriation for education. Among these tribes there are at least 7,000 children of school age. Reports from the schools on the various reservations are full of encouragement, showing an increase and more regular attendance of pupils, and a growing interest in education on the part



and domestic work occupy as prominent a place as study in the school-room, and the development of character and training of the pupils in the manners and habits of civilized life, is held to be quite as important as acquiring a knowledge of books. But the opportunity for teaching Indian children how to live, as well as how to read and think, is found only in the boarding-school, and for that reason the effort of the office during the past year has been directed mainly toward increasing boarding-school accommodations at the various agencies. Only three new schools, however, have been put in actual operation, and four new buildings erected. The educational work of the bureau could have been enlarged to a much greater extent but for the inadequate appropriations made by Congress for the support of schools. Fifty thousand Indians at seventeen agencies have no treaty school funds whatever, and for educational facil-

ities must depend entirely on the general appropriation for education. Persistent calls for the opening of new schools or the enlargement of those already established come to the bureau from every quarter.

In compliance with the appeals from neglected agencies, the bureau has made arrangements for erecting eleven boarding-school buildings during the coming season, and for the establishment of thirteen new boarding-schools. These will be the first schools of any kind ever provided for the eight thousand San Carlos Apaches and Western Shoshones, and the first boarding-schools opened for 25,000 Indians at nine other agencies, where small and irregularly attended day schools have hitherto met with indifferent success and made little impression upon the tribes among which they were located. But few of these schools will be fairly in operation till toward the close of the current fiscal year, and the expense of their maintenance will not be burdensome un-

til the following year. Increased provision for the support of schools will then be absolutely necessary, and it is hoped that not less than \$150,000 will be appropriated for that object by Congress at its next session. The work and condition of the Indian industrial schools at Hampton, Va., and Carlisle, Pa., are highly commended. Referring to the visits of inspection made to them last summer by various delegations of chiefs and headmen of the Sioux, Cheyennes, Arrapahoes, Crows, Chippewas, Shoshones, and Bahnocks, it is said that all these Indians were deeply impressed by the advantages offered which these schools offer, and their interest in the

licentiousness is incorporated with, and becomes a part of, their religion, and even its open practice protected by the law of the pueblo, as it is once a year at the Zuni (and most probably at others) pueblo, what must the result be in the home life of the people? Part of the result is an absolute want of chastity in both men and women among themselves, and, as a result, continual feeling of jealousy between husband and wife; besides the execution of the curse of God upon such lives.

The Pueblo Indians are of all people the most religious. Religion enters into everything they do; i. e., everything is done according to ancient custom. The



Indian War March.

education of their children, either at home or at a distance, received a powerful impulse that will undoubtedly be productive of good to their respective tribes. The further statement is made that if the funds at the disposal of the office justified it the attendance at Carlisle and Hampton could be doubled immediately.

Pueblo Indians in New Mexico.

By Rev. JOHN MENAUL.

It is stating only a part of the truth when the Pueblo Indians are called sun worshipers. They are pantheists in every sense of the word. They worship the sun, moon, and stars, rainbow, fire, water, rivers, mountains, trees, stones, snakes, bears, and animals generally. For all these, or their generic heads, there are official priests, whose duty it is to summon to their assistance subalterns, and as many of the people as are necessary to observe the rites of that particular deity. Many children are dedicated to this service in infancy by their parents, and many grown people dedicate themselves. But whether they are dedicated or give themselves, they are thereafter under the full control of the power to whom they are dedicated. Men and women have to leave their families night and day for weeks, perhaps, at a time, closed up in dark rooms practicing the infernal incantations of their craft, and doing those things which even the heathen eye may not be permitted to look upon. It is from these places of darkness that the most corrupting influences of heathenism proceed; of these the most destructive to the present well-being of the people is unbridled licentiousness. When the practice of such

new-born babe comes upon the stage of life with all the auspices of custom. It is fed and clothed, or not clothed according to custom. It is hushed to sleep with a custom song, gets custom medicine, and grows up in the very bosom of religious custom. The father plants and reaps his field according to custom, goes to, and returns from his work singing a custom song; he makes his moccasins, knits his stockings, carries the baby on his back, in fact does all that he does in strict conformity to religious custom. The mother grinds the meal, makes the bread, wears her clothing, and keeps her house in conformity to custom. She makes her water-pots and paints them with religious symbols according to custom. In fact, the whole inner and outer life of the Indian is one of perfect devotion to religious custom, or obedience to his faith. What a lesson for Christians!

It is this complete and perfect devotion to custom which has kept the Indians a separate and distinct people until this day. Nothing else could have kept them in the face of so much opposition as they have encountered. It is this same devotion to custom, which will prove, and is proving, the greatest obstacle in Christianizing them. It is only education and Christianity that can break down such a power. But once it is broken the stability of character that it has stamped on the people will be of inestimable value in their regenerated lives.

The Pueblo Indians are very industrious. They raise large crops of grain, and have large herds of cattle, and flocks of sheep. They use a great deal of food, especially at their feasts. At the New Year's feasts, bread, meat, etc., is thrown among the dancers profusely, dur-

ing the three days of the dance. This is a time when all are expected to help themselves to the best in the pueblo, as only the best is offered.

Even up to the present time, the Indians are often robbed by the systematic injustice of the Mexicans. But in such cases, there is no use in going to law; for injustice, as such, is a thing unknown in the lower Mexican courts.

That the Indians are in ignorance and the depths of superstitious degradation, is not because they are incapable of education and Christianization, but because they have not had the advantage of either. The Pueblo Indians are exceedingly slow, from the fact, that for centuries they have set their faces like a flint against everything foreign; especially, everything Mexican; and it will take them some time to find out who their true friends are. The Pueblo Indians of New Mexico, who do not want Protestant influence among them, are those whom the Roman Catholic priests have frightened by all manner of lies; telling them that if they hear or have anything to do with us, they will go to hell. But truth is greater than lies, and actions speak louder than words. So we have a few Indians who are beginning to think for themselves, and are coming out of the thick darkness into the light of God's truth, leaving behind them Rome, and their own customs, as erroneous things. These few will increase, with the increase of knowledge, and the working of God's Spirit upon them, till finally our Indians will become a virtuous and Christian people.—*Rocky Mountain Presbyterian.*

Early Missions among the North American Indians.

Rev. Dr. C. S. Bartlett wrote for the A. B. C. F. M., in 1878, the following account of the Early Indian Missions:

It has been often said, You can not tame an Indian. The statement betrays a singular ignorance of facts. No more docile pagans have been found than some of the North American tribes. Seldom have earlier fruits been reaped than in the Indian missions; seldom have brighter promises of a glorious harvest been blasted by adverse events and wicked interferences.

It has been so from the first. Within a year of the landing at Plymouth, Elder Cushman informed his friends in England of the "tractable disposition" of the Indian youth. As early as 1643, John Eliot had been through "varieties of intercourse with them, day and night, summer and winter, by land and sea," and had had "many solemn discourses with all sorts of nations of them, from one end of the country to another."

Probably by this time commenced the long continued and successful labors of Bourne and Tupper at Marshpee. And in 1646 began, in good earnest, the preaching of Mayhew on Martha's Vineyard, and of Eliot around Newton.

Eliot's work has become historical. The index and monument of his achievements and his prospects is found in that famous Indian Bible—the first, and long the only, Bible printed in America. It has scarcely one living reader now; yet thirty-five hundred copies of it once issued from the Cambridge press. Eliot had, in 1674, a circuit of fourteen villages, and eleven hundred praying Indians. Next year came the terrible blight of "Philip's War,"



Pueblo Indian.

and cut down his congregations to four.

They never recovered from the shock. In fact, only their Christian connections saved the whole of them from extinction at the time. The suspicions, jealousies, irritations, and revenges then aroused never ceased. Then began the long catalogue of organized Indian miseries. The General Court collected the remnant, and removed them to the islands in the bay, where they suffered "incredible hardships;" and the five hundred removed had, in 1698, shrunk to two hundred and five Indians in all what was then Massachusetts proper. Removal! The old, old story, ever new; the fatal rock of their prospects.

In the next century, various efforts were equally hopeful, and equally frustrated. The relics of the Mohegans, at Stockbridge, were gathered by John Sergeant into a thriving town, with twenty houses, built in English style, and a church of forty communicants. The Revolutionary War made, in various modes, sad havoc among them; and after the war, they removed, first to Central New York, then to Indiana, then to Green Bay, then to Lake Winnebago. A relic of them remained in

the significant name of John Crawfish. Six members of one family connection (the Sanders family), men and women grown, are received into the church at one time, dedicating their households, too; and "there is not a dry eye in the house." Old John Sanders says "he can sit all night to hear the word of God;" Alexander, though tempted, "would not touch a drop of whisky for five hundred dollars;" and the brothers all became lay-missionaries at once. Catharine Brown, after "eminently adorning the doctrine of God" for six years, dies in blessed peace. David Sanders's fatally burned, passes away in prayer. John Arch, the interpreter, who had come a hundred and fifty miles to school, offering his gun for clothing, so "wild and forbidding" in appearance that the missionaries shrunk from receiving him till he almost forced himself in—he, too, after five years of Christian life, leaves "evidence of love to God and man much beyond what is common in the best organized Christian communities."

The chief, Rising Sun, comes to secure a school and a pious blacksmith for his home, and is determined to "obey the Bible." The missionary Butrick, in a tour of two thousand miles, addresses a hundred and fifty meetings, ranging in size from fifty to two hundred persons, and is everywhere received with attention, and often with gratitude. Men came twenty-five miles to Carmel, for religious instruction. At the latter station, on the 21st of March, 1824, eighteen persons were received to the church, from "the gray-headed sinner of seventy" to "the youth of eighteen." Mr. Butrick preached, by invitation, the previous autumn, before the National Council. The Council observed the Sabbath during its session, and prohibited all trade or business on that day. Sabbath observance began, indeed, to extend to many villages. In one instance, a man came nineteen miles to inquire when the next Sabbath would arrive, because he and his neighbors were intending afterward to keep it as well as they could. All was hopeful. Arrangements were made for a network of mission schools. In 1822 the king's interpreter came to smoke with the missionaries the silver-hooped "pipe of peace," its bowl the head of a tomahawk, and its stem the handle; and Path-Killer, the king, and his chiefs, in National Council assembled, expressed the warmest thanks, and came, one by one, from their seats, to take Mr. Hoyt, the missionary, by the hand. The old king visited the schools, in company with a principal chief. The tears flowed incessantly down his dusky cheeks while the children sang; and both of them most affectionately addressed the school,—the king a second time,—and closed by taking all the scholars by the hand. The na-

tion soon established regular courts of justice, converted its council into a legislative body, and in 1827 appointed a committee to draft a constitution.

Such was the early movement among the Cherokees, when a singular Providence came to its aid just at this point. One George Guess (or Sequoyah), a half-breed Cherokee, about fifty years old, invented the remarkable Cherokee alphabet. He could neither write nor speak English, but simply knew that a mark could be made the sign of a sound. He set himself to work to gather up all the syllables of the Cherokee tongue, which proved to be eighty-six. He used English letters, and various modifications of them, with some characters of his own. The whole was so simple that in "three days," a bright learner could commence letter-writing. When the fact first came to the notice of the Prudential Committee, in 1825, the Cherokees in Wills Valley had for two years been corresponding with their countrymen beyond the Mississippi. In three or four years, half the nation could read; and in the solitude of the forest, one might often see the trees inscribed with Cherokee. Within a year of the translation of the four Gospels into their languages, the National Council were appropriating money (1826) for a printing press, and a Boston firm were soon engaged in cutting punches. Guess, it is said, never became a Christian, and lamented his invention when he saw it used for circulating the New Testament. But he could no more recall his alphabet than Erasmus his Greek Testament, when it had been launched upon the world. We in this see



Indian Dog-Eaters.

the working of God's providence for the salvation of men.

The Alaska Indian Doctor.

By Rev. JOHN G. BRADY.

The Indian doctor is called *ischt* in his own tongue, and *shaman* in the Russian. When a male child is born with a curly lock of hair, it is a sign that he is to be a doctor. He is carefully fostered by his parents and friends. His hair is not cut nor combed, nor is he allowed to eat clams, crabs, or any beach food. It is seldom that an infant is born with the desired curly lock. Years ago the credulous were deceived by designing relatives who would present the child with a curl made by hand. It is seldom that a boy with a genuine curl makes his appearance. There are others who aspire to the position and influence of a doctor. When one dies, an Indian will go upon the roof and call for the yake or demon who dwelt in the body which is now lying in state and surrounded by mourners. If he comes he will be apt to enter into one of the young

men who are standing around the corpse. He falls as if he were shot dead. This is the sign that the old doctor's demon has entered into the man. He is taken off to one part of the house and covered with a blanket. He pretends to be wholly unconscious. There is a tacit understanding between the man who calls the yake and the one into whom he is supposed to enter. Sometimes a Indian will fall so violently as to injure his head. This has its proper effect upon the bystanders. Others who have neither curly hair nor are possessed become doctors. Often a nephew, the doctor's sister's son, is the favored one. All candidates must endure the test. When the proper time arrives the person who is to be initiated goes to the tomb of a doctor whom he chooses as a sort of patron. He is attended by two watches of relatives, four in each. The test is an absolute fast for eight days. He sleeps one or two nights in the dead-house. The watchers are to see that he does not break his fast. He is allowed the use of tobacco. These persons who guard him are relatives. While he is fasting he makes up his songs which he will sing when called upon to cure a sick person. His guard learn the same songs, for they are to be his attendants in the future when he practices his arts.—*Rocky Mountain Presbyterian.*



The Poor Indian's Offering.

It is recorded of a young Indian chief, with a wife and family, in Upper Canada, that on one occasion he left the camp of his people, and retired to a considerable distance in the forest for the purpose of hunting. Shortly after reaching his new place of abode, his supply of provisions having become exhausted, he went forth, as usual, in quest of game, but soon discovered that his former good fortune had deserted him; the animals, as if apprised of his intentions, retiring to a safe distance out of the reach of gun-shot. Foiled in his purpose, the poor Indian renewed his exertions; but failure attended every attempt. Discouraged, after long and persevering efforts, remembering his isolated condition and the pressing necessities of his family, which had been living for more than three days on wild roots, he paused, weary and faint, and, taking his seat on a log of wood out of sight, but so that he could hear his little children playing around the wigwam, he fell into a train of meditation. He looked upward to the blue arch above him, and beheld the beautiful sky and bright sun, and casting his eyes around him, he saw the green grass, the waving trees, and the flowing water, and he said to himself: "These things came not here by their own bidding; there must be a cause for them; they could not produce themselves, and, therefore, they must have been created! And who is their Creator? Surely he must be the Great Spirit! I wish the Great Spirit would bless poor Indian, that his famishing wife and family might not starve."

Then he thought that perhaps he must give the Great Spirit something, so that he might bless him. And what had he? There was his blanket; though it had done him good service, and was still much needed, he would give it up to Him if He would bless him. So he took the blanket in his hand and laid it on a log, and with upturned eyes said: "Here, Great Spirit, accept this blanket, and bless poor Indian, that he may find food, and that his wife and family may not starve." The anguish of his heart was unabated. No manna fell from heaven to afford relief. The offering did not suffice. What must he now do? A tomahawk hung in his belt; could he spare that? Yes, if that was what the Great Spirit required, he thought he could. He advanced as before, and laid it upon the log, and said: "O Great Spirit, take my tomahawk; it is all poor Indian has. He has nothing else to give; take it and bless me, and give me food for my children." But, alas! no answer came. The burden rests still on his bosom. And what can he do now? There was his gun, his only means of obtaining game, his sole support, and hitherto his unfailing friend. How could he spare that? Must he part with that also? He paused, but, pressed down by his forlorn condition, almost hopeless, he took the gun in his hand, and laid it on the log, and sobbed out: "O Great Spirit, take my gun, too! it is all poor Indian has; he has nothing more. Take it, and bless poor Indian, that his wife and children may not starve." Still the messenger of love came not.

Almost broken-hearted, he started to his feet, a ray of light flashed through his mind. He would go to that rude altar again and offer *himself* up to the Great Spirit. So he sat down on the log with his blanket, his tomahawk, and his gun by his side, and said: "Here, Great Spirit, poor Indian has given up all that he has; he has nothing more; so take poor Indian, too, and bless him, that he may find food for his famishing family, that they may not starve."

In a moment a change comes over the scene, and everything seems smiling and joyous. His soul is filled with happiness such as he had never felt before. As he contemplates, lo! a deer comes bounding toward him from the thicket; he raises his gun and secures him. Thus was his offering accepted and his prayer answered, and he was ever afterward successful in hunting. On returning to his family, the poor Indian told them what had happened; and, thinking that if he left the blanket, the tomahawk, and the gun on the log, they would be of no use to any one, he took them with him, and told the Great Spirit that he would take care of them for *Him*, and use them subject to His will, and that henceforth he would regard himself, and all that he had, as belonging to Him.

When the hunting season was over, the young chief returned to his tribe; and soon afterwards, hearing for the first time the teaching of a Christian missionary, while seated with his red brethren and sisters, and listen-

ing attentively to the speaker as he told them they must *give up themselves to Christ*, and, remembering what had occurred in the forest, he could contain himself no longer, but jumped up and shouted: "Yes, that's me! that's me!" Then he related to the missionary and those around him how he had offered *himself* up to God in the time of his trouble; and with clearer views of the way of salvation through faith in Christ Jesus, he henceforth became a faithful and consistent Christian, exem-

"This is a tribe that dwells to the west, toward the great river *Mississippi*. They are forty or fifty leagues from here, in a country of prairies, abounding in all kinds of game. Providence has provided them with a species of marsh rice, which, toward the end of the summer, they go to collect in certain small lakes, which are covered with it. They know how to prepare it so well that it is quite palatable to the taste and nutritive. They presented me with some when I was at the ex-



Winter Encampment of Indians.

plifying the beauty and blessedness of entire consecration to God.

"Jesus, all atoning Lamb,
Thine, and only Thine I am;
Take my body, spirit, soul,
Only Thou possess the whole."

Missions Among the Sioux.

By, REV. JOHN P. WILLIAMSON, of the Presbyterian Board of Foreign Missions.

The largest tribe of Indians in the United States is the Sioux, or, as they call themselves, the Dakota. Since the Sioux were first known, they have occupied a large portion of the center of the American continent, including the head waters of the Mississippi River. They were first brought to the knowledge of the civilized world by the early French explorers, some 250 years ago, who approached their borders by the way of the St. Lawrence River and the great lakes. As early as 1665 the Jesuits planted a mission at La Pointe, near the western extremity of Lake Superior, among the Chippewas. Although some notices of the Sioux may be found previously, the clearest is that given by Father Allouez, the first missionary at La Pointe. He writes of the Dakotas:

tr extremity of Lake Tracy (Superior), where I saw them. They do not use the gun, but only the bow and arrow, which they use with great dexterity. Their cabins are not covered with bark, but with deer-skins, well dried and stitched together, so that the cold does not enter. These people are, above all other, savage and warlike. In our presence they seemed abashed, and were motionless as statues."

Again, in the report of this mission for the year closing 1671 we have the further account:

"There are a certain people called Nadouessi (the same word afterward contracted to Sioux), dreaded by their neighbors, and, although they use only the bow and arrow, they use it with so much skill and dexterity that in a moment they will fill the air. In the Parthian mode, they turn their heads in fight, and discharge their arrows so rapidly that they are no less to be feared in their retreat than in their attack. They dwell on the shores of and around the great river Mississippi. They number no less than fifteen populous towns, and yet they know not how to cultivate the earth by seeding it. For sixty leagues from the extremity of the upper lakes toward sunset, and, as it were, in the center of the western nations, they have all united their force by a general

league, which has been made against them, as against a common enemy. They speak a peculiar language, entirely distinct from that of the Algonquins and Hurons, whom they generally surpass in generosity, since they often content themselves with the glory of having obtained the victory, and freely release the prisoners they have taken in battle."

The first estimate we find of the number of the Sioux is given by Le Sueur, who explored the whole length of the Mississippi River, spending much of the time from 1683 to 1701 in the Sioux country, the last winter digging copper ore (?) on the Blue Earth River, near Monkato, Minn. He had a fine opportunity of ascertaining their numbers, and he estimated the Sioux at 4,000 families. This would be equivalent to about 20,000 souls.

One hundred years of intercourse with French and English traders pass, and we find but little change in the character of the Sioux. Their hand is still against every man, and every man's hand is against them."

In the main, they occupy the same territory as at the first. They have lost a little on the north-east, but gained a good deal more on the south-west. The whites have in no way interfered with their domain. Yet they have increased but little in numbers. Three new forces have been

at work to prevent it—the small-pox, fire-arms, and re-water; none of which were known to them before the appearance of white men. A century has passed, and the votaries of mammon have been diligent in collecting their furs and giving in exchange anything which the depraved appetite demanded; but not a single missionary has yet appeared to preach unto them life eternal by repentance and faith in Jesus Christ.

The Sioux now enter the nineteenth century, which is to be the most eventful in their history. In 1804 the United States obtained from France possession of the immense territory west of the Mississippi River, and the Sioux are henceforth to be children of the Great Father. The next year the first authorized agent of government, Lieut. Pike, met a portion of the Sioux in council at the mouth of the St. Peter (Minnesota) River, and purchased from them the military reservation upon which Fort

Snelling was afterward built. The first land ceded by the Sioux for settlement was in the year 1837, when they relinquished their title to all land east of the Mississippi River, and now settlers begin to flow into their borders. From this time the call for their lands becomes louder, and in thirty years they have ceded their right to all lands, except certain reservations upon which they live. The lands ceded by the Sioux to the United States include the southern half of Minnesota, nearly the whole of Dakota Territory, a considerable portion of Iowa and Nebraska altogether being an area more than four times as large as the State of Ohio.

The reservations now occupied by the Sioux are mostly along the Missouri River in Dakota, and our government exercises its watchful care and control over them through agents located at eleven different points. The returns of these agents show about 30,000 Sioux on the reservations. Besides these, there are several thousand roaming Sioux, commonly called "hostiles," under the leadership of Sitting Bull, who infest the northern border of Montana, fleeing over the British line when pushed, and returning at will. There are also several thousand who fled to the British Possessions just after the Minnesota massacre of 1862, and are located permanently



Indian of Anahuac, descended from the Aztecs.

there. So we may safely estimate the present number of Sioux at 40,000.

The first mission established among the Sioux was the Dakota Mission, in 1835. It was commenced under the auspices of the American Board of Commissioners for Foreign Missions, under whom the larger part of the mission still remains. But, owing to their church relations, a part of the Dakota Mission transferred their connection to the Presbyterian Board of Foreign Missions, after the union of the two branches of that Church. The missionaries who have labored the longest in the Dakota Mission are the brothers Rev. S. W. and G. H. Pond, Rev. T. S. Williamson, M.D., Rev. S. R. Riggs, D.D., and Rev. M. N. Adams. The present missionaries are Rev. S. R. Riggs, D.D., Rev. A. L. Riggs, and Rev. T. L. Riggs, of the American Board; and Rev. John P. Williamson and Rev. G. W. Wood, of the Presbyterian

Board. There are also more than a dozen assistant missionaries, mostly ladies.

The progress made by the Dakota Mission in forty-five years may be seen from the following summary taken from the statistics of the Mission for the year ending March 31st, 1880:

Number of native ministers.....	10
Number of native churches.....	11
Number added on profession.....	65
Total membership of churches.....	853
Number of Sabbath-schools.....	12
Membership of Sabbath-schools.....	550
Contributions for pastoral support.....	\$627
Contributions for missionary work.....	482
Miscellaneous contributions.....	288

previous years. The Indians of Sisseton Agency, F. dreau, and Santee, among whom missions were commenced forty-five years ago, may now be said to be Christianized, as all public heathen worship has been abandoned, and the Christian religion generally accepted. There is a great work yet to be done. More than a thousand of the wildest Indians in the United States are still beyond. But they are no worse or more inaccessible than these two or three thousand Christians were forty years ago. Surely we have seen enough of God's power, in the conversion of these men and souls, to build our faith upon. The bands already converted are the warlike, immovable savages of whom early explorers wrote. They have believed and been saved, and so may the rest believe if we labor and pray.



Wolf Indians.

The only other Protestant mission among the Sioux is the Niobrara Mission of the Protestant Episcopal Church. It was commenced in 1860. It is now under charge of the Rt. Rev. W. H. Hare, D.D., Bishop. The following American missionaries are now in the field: Revs. J. W. Cook, W. J. Cleveland, H. Swift, H. Burt, W. W. Fowler, Whitten, Wolcott, and J. Robinson. There are also three or four native ministers, a large number of American teachers, native catechists, and other helpers. The number of communicants at the present time we do not know; but there are several hundred.

The Roman Catholics have never undertaken much work among the Sioux, although itinerant priests visited them nearly two hundred years ago, and have continued to do so at short intervals ever since, administering their peculiar rites to traders and half-bloods, and such Indian children and others as they could bring under their influence. Within the past ten years they have been more active, and established permanent stations at two different agencies, Standing Rock and Devil's Lake.

In the progress of Christianity and civilization the last eighteen years has seen more advance than all the

for them; and truly the "Gospel of Christ is the power of God unto salvation to every one that believeth. Let us give them the Gospel.

Missions of the American Board Among the Dakota Sioux Indians.

By REV. ALFRED L. RIGGS, of Nebraska.

The Dakota nation is the largest body of Indians speaking the same language on this continent. Their number about sixty or seventy thousand souls, the larger part of whom are within the territory of the United States, and the remainder in the British Possessions. The habitat of this people, at the beginning of this historic period, was from the east side of the Mississippi River, in Minnesota, over to the Black Hills and Rocky Mountains, and from the Platte River in Nebraska on the south to beyond the British line on the north.

And not only the largest, but it has also been one of the most warlike and fierce of the tribes of the interior. As a natural consequence, they have had a pride of race and a sense of their own importance, which have been great barriers to the introduction of Christianity among them.

THEIR RELIGION.

like that of most of the native tribes of the continent, while it seems to bring them into sympathy with the truths of Christianity, still holds them immovably distant. They have a widely infused spiritual sentiment, and very reverential. All nature to them teems with the manifestations of the great mysterious Power that fills the universe. And thus they find a god in everything. While they do not deny the existence of a supreme Person at the head of all, and, indeed, might require his existence by their philosophy, yet they have nothing to do with him practically. It is with the more

PROTESTANT MISSION WORK

among the Dakotas began systematically in 1835. Exploration of the field was made in 1834 by Dr. Thomas S. Williamson, missionary of the American Board of Commissioners for Foreign Missions. He brought his family in the following year, and was accompanied by Mr. Alexander Higgins, assistant missionary. The brothers Samuel W. Pond and Gideon H. Pond of Connecticut, who had come onto the ground in 1834, as independent volunteer missionaries, soon joined the mission of the American Board. Rev. Stephen R. Riggs joined the force in 1837. Other laborers were added



AN INDIAN DANCE.

mediate manifestations of Deity, in the sun, in the thunder, in the mystery of the waters, or in the tutelary spirit in various forms that guards the life of each man—is with these they are concerned, and these they worship.

By the help of these divinities they and their fathers have made war, have hunted buffalo and deer, have trapped the fur bearing animals, or have planted and gathered the crops of their summer gardens. And what was good for their fathers is good enough for them, they think.

As they talk piously and benevolently, many white men are ready to declare them good Christians already. But the unregenerate heart is the same everywhere, and bitterly opposes the trembling doctrines of Christ's Gospel. Then, too, the leaders in their sacred mysteries, the priests of their religion, the so-called "medicine men," when Christianity comes in and threatens their trade, are aroused to opposition, like the silversmiths of Ephesus.

and subtracted from time to time, but the burden of the work has been borne by these three families, fathers and children, the Williamsons, the Ponds, and Riggses.

It was among the eastern or Minnesota Sioux that the work was begun. Stations were opened at Lacquiparle, near the head of the Minnesota River and near Fort Snelling, at the confluence of the same river with the Mississippi. While the main effort was made among the eastern tribes, tours were made westward to the tribes of the Missouri River and the central prairies.

NINETEEN YEARS OF DEAD LIFE

came before the day of enlarged results. A few converts were gathered, mostly women. A few men dared the scorn and persecution of their people, and professed faith in Jesus. But they did this in spite of the loss of horses and cattle that they were beginning to raise, shot by orders of the "soldiers' lodge," the Indian *Vehmerichte*; in spite of being dubbed "a woman" for working with their own hands in the field; in spite of

daily threats and frequent attempts at poisoning or killing by witchcraft.

Few people at this day can understand the great revolution that has taken place in the Indian mind within these forty-five years. Now even the warriors under Red Cloud and Spotted Tail are driving freight teams, building houses, and holding the plow handle with their own sacred hands. It seems now to us a very natural thing for them to do. But it is contrary to all their traditions, and violates the fundamental principles of their ancestral faith. For years they resisted the incoming revolution. They saw the issue in the beginning and fought it step by step all the way. Indeed, the outbreak and massacres in Minnesota in 1862 was among other potent causes of the uprising of heathenism for self preservation against the advance of Christianity.

And not only in these outward duties of civilization are these Indian tribes now ready learners; but there is an expectancy and general readiness that waits for the Gospel, even where churches have not been planted.

THE DAWNING OF THE DAY

came about the year 1854. The leaven of Christian truth had been working through these years of labor and waiting. The field occupied was now narrower by reason of the consolidation of the Indians on the reservation set apart after the sale of their lands in Minnesota. So that, instead of a line of stations along the Minnesota and down the Mississippi to Lake Pepin, the work was centered at Yellow Medicine and Hazelwood, on the Minnesota.

Hazelwood was a community of civilized Dakotas, who adopted at that early date a republican form of government and the white man's dress and customs. They were ready to do this because Christianity had made them white inside. When, subsequently large numbers donned the white man's coat and breeches, and had their long black hair cut off to gain the premiums offered by the U. S. government, it was another kind of a transformation. And it was these "whitewashed" Indians who proved false in the day of trial, and not "the Christian Indians," as has been falsely stated.

After eight years of encouraging advance, there came the seeming eclipse of all missionary success. The outbreak of 1862 broke up the missions and landed a large portion of the Minnesota Dakotas in prison at Mankato and Fort Snelling. But the winter following was memorable for one of the most wonderful revivals that the history of the Church records. These proud warriors had looked to their gods for victory, and they met defeat. Their pagan faith was broken, and so was their insolent pride. The lessons they had scorned for years came back to them in their humiliation and distress, and the glory of Christ was then revealed to them. Over three hundred Sioux warriors there enlisted under the banner of the cross. And the same winter several hundreds of their wives and children were baptised into the faith at the Fort Snelling camp.

With the release of the prisoners came their transfer to the region of the Missouri River, in Dakota Territory and northern Nebraska. Those at Fort Snelling were transported to the Missouri the following year, but those under sentence at Mankato spent still three years at Davenport, Iowa. The removal of the captive Sioux to the Missouri required

RE-ESTABLISHMENT ON A NEW FIELD.

While those who were Christian Indians before the outbreak gathered again to the northwest of their former homes, at what is now Sisseton Agency, D. T., those on the Missouri were finally concentrated at Santee Agency, Nebraska.

This has given two bases of operation, and along Missouri line work has been successfully opened at the Yankton Sioux at Yankton Agency, D. T., at Sully, D. T., among the Teton Sioux, and at Berthold among the Rees, Grosventres, and Mandan while more recently a mission has been planted at Poplar River Agency, Montana, among the Yankton and Assiniboinés.

From the base at Sisseton Agency work has been carried on northward, at Devil's Lake, and onward to Elliee in the British Possessions. And from the two have also gone out colonies of citizen Indians at Soudreau, D. T., and at Brown Earth, D. T. Thus the Gospel has spread on every hand and has been blessed.

Soon after the re-establishment on the new line of mission force working under the American Board came two bands, a part choosing to work under the Mission Board of the Presbyterian Church, while the part remained under the old Board. And yet the Gospel has been carried on as one, and so continues.

PRESENT DEVELOPMENT.

Eleven native churches, with a membership of hundred and fifty-three, are ministered to by pastors. And these churches are active in good work. One of the most encouraging facts is the organization of a Native Missionary Society, which has been several years sending out its own missionaries to heathen brethren. In almost every church there is a Woman's Missionary Circle, which have raised by needles during the year past \$212.79. The whole amount of receipts in the Native Missionary Society during the year being \$527.17. The table at the close of this year will show more clearly the condition and progress of the churches.

SCHOOLS AND EDUCATION.

From the very beginning of the mission, schools have been kept up whenever the opposition of the "sovereign" did not prevent. The first winter Dr. Wilson taught in a tent and drew the letters in the dirt on the tent floor. And oftentimes the school has followed the wandering tribe, tenting with them as they hunted.

But it is by these persistent, multifarious ways that education has been advanced among this people, and really reached down into their inner thought. This is the fact is evident in their conferences and gatherings, by the topics discussed and the thoughts evolved. They are not thinking as Indians, but as white men and Christians.

Thus to reach the thought of a people is a more difficult thing than teaching after the common routine in a school room. One must use the languages of the people to affect their life. Hence the Dakota language has been early reduced to writing, a vocabulary was gathered and many books, of which the Bible is the chief, have been printed in the language. An eight page mission newspaper, "The Word Carrier," is printed, and an edition of over a thousand copies circulated among them. To the Dakota pages the natives are regular contributors. At each station there are schools in the lower grades, and at Santee Agency, Nebraska, is located the central school for the higher training of pupils. This "Normal Training School" has a teaching force of twelve, including those who have charge of the industrial instruction. Eighty-nine pupils attended during the last school year.

OTHER MISSIONS.

So far we have spoken of the labors of but one missionary society. At an early day the Swiss maintained a mission for a few years. The Methodists also

the attempt. But both soon withdrew from the field as not sufficiently encouraging.

Just before the Minnesota outbreak the Episcopalians opened a mission. It was suspended for several years, but commenced again after the re-establishment upon the Missouri. Since then their work has enlarged very considerably, partly by reason of having the government educational work put into their hands. Their native Church membership numbers nearly the same as the older mission of the American and Presbyterian Boards. They have also furnished several publications in the Dakota tongue, the Prayer Book, a Hymn Book, "The

King's Highway," and a monthly paper, *The Daybreak*, being the most important.

Thus it will be seen that the work of evangelizing and civilizing our Indian tribes is not a work to be attempted without systematic, persistent, and thorough work. And yet it is a work which in its very difficulties challenges the ambition of a heroic church. And the ultimate success is such as to grandly compensate for all the labor expended. The field among the Dakotas is now ripe for the harvest. The missionary force should be doubled at once. Would that the church of Christ understood its opportunity.

Statistics of the Churches of the Dakota Mission for the Year ending March 31, 1880.

OKODAKICIYE WICATAWAPI.

Names of Churches. OKODAKICIYE CAJEPI.	Of the churches and stations named below, Yankton Agency, Flandreau, and Hill Church are under the charge of the Presbyterian Board of Foreign Missions; the others are under the American Board of Commissioners for Foreign Missions.							
	Added on Profession. Icicons Opapi.	Added by Letter. Wowapi on Opapi.	Whole Number of Members. Opapi Ataya.	Infant Baptisms. Hoksiyopa Mnakastampi.	Adult Baptisms. Icicons Mniakustampi.	Sabbath School Members. Wowapi Wakan Ouspeiciciyapi.	Missionary Contributions. Wotanin Waste Ayapi.	Contributions for Pastor. Wicasta Wakan On.
Ascension, Iyakaptapi.....	1		70	11		49	\$102	\$94
Brown Earth, Makagioze.....	3		77	2		35	16	
Buffalo Lakes, Canyowanase.....	8	2	67	3	4	24	12	45
Flandreau, Wakpaipaksan.....	3		130	4		30	104	144
Fort Berthold, Hewaktokto.....					1	30*		50
Good Will, Tawacinwaste.....	4	7	49	6		60	60	53
Hill, Pahata.....	4	1	40	3		26	5	28
Long Hollow, Kaksizahanska.....	12		75	14	8	22	5	68
Pilgrim, (Santee Agency.) Ohn'nde.....	7		170	18	1	95	67	70
Shiloh, (Peoria Bottom.) Titankaohe.....	6	2	19	7	5	88	13	
Yankton Agency, Ihanktonwan.....	3	2	62	8		55	75	50
Yellow Banks, Mayasan.....	7	2	73	8	3	36	23	96
Devil's Lake, (under charge of Dakota Native Missionary Society.—No church organized.).....	7		12	3	2			16
	65	16	853	87	24	550	\$482	\$627
								\$288

*Estimated.

[From the "New York Observer" of December 30th.]

Indian School at Carlisle, Pa.

After the band of fierce warriors brought to Fort Marion in chains had returned to their homes in the Indian Territory, civilized, industrious men, Captain Pratt, to whose efforts this change was due, was anxious to continue in this new Indian warfare, where the weapons were Christian love and interest. His next victory was the placing by the authority of the Interior Department of forty-nine Indian children at Hampton Institute.

The military barracks at Carlisle, Pa., were unoccupied by troops. Pleasantly located, the commodious buildings well adapted to such use, Capt. Pratt decided that this was the place for an Indian school. Educational work on an Indian reserve is doubly difficult, because the teaching of the schools is so much counteracted by the evil influences of home associations. When Capt. Pratt laid before Secretary Schurz his plan of utilizing the Carlisle Barracks for an Indian school, the secretary at once gave it his cordial approval, and by his powerful support, with the co-operation of the War Department, the school was opened.

The first delegation of eighty-four boys and girls from Red Cloud and Spotted Tail's bands of Sioux arrived in October, 1879. These children were fresh from

the lodges, utterly wild and uncivilized, clad in their savage garb, with long unkempt hair and painted faces—the task of civilization seemed hopeless. The first lessons were on the uses of soap and water, of scissors and comb, and then the blankets and moccasins were laid aside for coats and shoes and dresses. The number of pupils at present in the school is 212. The tribes represented are Apaches, Arapahoes, Cheyennes, Comanches, Kiowas, Wichitas, Poncas, Pawnees, Nez Perces, Menomones, Keechis, Towacannis, Pueblos, Seminoles, Iowas, Sacs, Foxes, and Lipans. Applications for the admission of children from other tribes are constantly received, and it is anticipated that the number will ere long reach 300, the full capacity of the school.

In deed as well as in name, it is an "Indian Training School," and its object is to make its students useful, self-reliant people, competent to support themselves by their own exertions. They are therefore trained in industrial pursuits. In the kitchen, dining-room, and laundry the girls receive careful instruction in household duties. In the sewing-room they learn to cut, make, and mend garments. Many of them use the sewing-machine very skilfully, and it is quite amusing on mending days to see the group of little ones gathered about the great basket of stockings to be darned.

Connected with the school are shops where the boys receive instruction in various trades. Those who are apprenticed spend two days at work and four in school each week. There are tailors, shoemakers, carpenters, blacksmiths, tanners, wagon and harness-makers, printers, and bakers. The wagon-makers, harness-makers, and trimmers are kept busy in filling orders for goods to be supplied by the Indian Department to Indians on the reservations. The printers do considerable work for the school, and one of them, a Pawnee boy of fourteen, edits a tiny paper, *School News*, which is made up from the unaided productions of the students. The other apprentices are employed in needful work for the school. All receive sixteen cents a day for the time they work, and thus they have opportunity for lessons in economy and prudence in spending money. Twelve of the boys are organized into a brass band, and are able to play quite a number of pieces in a manner which does them much credit.

The teaching of the school-rooms is by such methods as experience has shown to be best adapted to pupils with no knowledge of English. The progress made has been such as to satisfy the most sanguine expectations. Every month a report is sent to each student's parents, telling of the conduct, health, and scholarship of the student during the month. The report is accompanied by a letter from the student, so that, at least once a month, a message of peace goes to the distant lodges. Most of the children write oftener than once a month. They are governed kindly, yet firmly. They are not hampered by useless regulations, but those that exist must be strictly kept. The pupils are never whipped. Most of the pupils attend religious services in the various churches of Carlisle. Those who do not go to the Sabbath-schools in the town are taught in the chapel, and on Sunday afternoons there is a service conducted by one of the ministers from Carlisle. Once a week there is a students' prayer-meeting.

This sketch will show the important work that is going on at this Indian school. There ought to be many such schools. The United States Government is bound by its treaty stipulations with almost every Indian tribe to provide educational advantages for all the children of the tribe, and in not a single instance is this contract fulfilled. Is it not time our nation should begin to keep its promises to these people? Let the Carlisle school be but a beginning, and the work started by Capt. Pratt be carried forward at many another point. Hundreds, yes, thousands, of Indian children are begging for the teaching which should be given them, not as charity, but as their right.

[From the "Evangelist" of December 30th.]

Hampton Institute.

The Hampton Normal and Agricultural Institute, of Virginia, about two miles and a half from Fortress Monroe, began a new year on the 1st of last October. All the rooms were immediately taken, and for the second time in its history, some of the students have been obliged to live in tents. The colored young men number 174, and the colored young women 88; Indian young men 45, and Indian young women 19; boarders, 326; day scholars, 22; the total number of students amounting to 348. General S. C. Armstrong, the principal, states that the graduates are in great demand as teachers, and are better and more promptly paid than ever before. Salaries are from twenty-five to thirty dollars per month. Sessions are from six to eight months. At this writing all available graduates are placed in charge of schools, and there are none to send in response to ap-

plications coming in daily for colored school teachers. There is money and schoolhouses. The demand for teachers is most pressing, and far greater than the supply.

This school was started in 1868, with only fifteen scholars. At the close of the last fiscal year, June 30th, 1880, 1,429 pupils had been admitted, although some of them remained but a few weeks. Three hundred and fifty-three have graduated. Not less than ninety per cent of graduates have devoted themselves to the work of teaching their people, with a success and steadfastness which, on the whole, surpasses expectation, and gives the strongest encouragement for continued efforts for their race. The negro teacher, like the negro laborer, on his own ground can hold his own, and is the best man for the place. Manual labor is combined with the course of English studies, and the testimony of educational men in the South regarding the success of their graduate teachers since 1870 is very gratifying. From 15,000 to 20,000 children have been taught by them the past year.

This institution, worthy in every way of assistance, desires \$30,000 for buildings—one for colored students, and one for Indian students, to cost \$15,000 each. Both are to create opportunities mainly for the young women of both races, for whom less has been done than for the men, and on whose intelligence and integrity depends the progress of these races.

The Indians in Alaska.

By LINDA LEWIS.

(The following is an extract from a letter from a missionary in Alaska to the Pastor of the 13th St. Presbyterian Church in this city.)

I am going to try to give you some idea of the manners and customs of the Indians living in this territory.



A Hunter in Alaska.

They are a pleasant-faced people taken as a whole, of medium height strongly built and extremely hardy. Mrs. Beardslee says they remind her of the coolies in China. One custom, however, which is very detrimental to their personal appearance, is the frequent use of lamp-black mixed with oil on their faces, which gives them an exceedingly repulsive look. No one has yet been able to

ascertain for a certainty why they do it, as nearly every one when asked gives a different reason. Most of the Indians still wear blankets, and the women are very partial to the wearing of bright colored handkerchiefs upon their heads, instead of hats. They are also very fond of jewelry, and I have seen one of the rich squaws in Sitka with eight or ten bracelets on each arm, two or three rings on each finger, and a pair in her ears. Many of them, both men and women, wear them in their noses. The girls, upon arriving at a marriageable age, have a silver pin inserted in the lower lip, which projects over the chin. After their marriage this pin is removed, and a spool-shaped piece, generally made of bone, is substituted in its place. This is called a labret. As she grows older, larger ones are inserted. I saw one which measured nearly three inches. Their houses are usually built near the water, and close to each other. They consist of one large room from thirty to fifty feet square, the door being three or four feet from the ground; a platform extends around at least two sides of the apartment, and sometimes entirely. On this is placed their bedding, blankets, food, and, in fact, all their worldly possessions. An Indian's wealth consists in the number of blankets he owns. Some of them have over five hundred packed in their trunks and boxes. The fire is built in the middle of the floor, the smoke escaping through a hole in the center of the roof. Very few of the houses have windows, in fact, there are only three in the whole ranche in Sitka, which contains about seventy-five houses. Some of these have from fifty to sixty people in them, each family have from three to six dogs, and when they gather around the fire to partake of their food, it is often a great struggle to see which shall have it, the Indians or the dogs. The shore is lined with their canoes, which are made from one solid log of cedar. The outside is shaped first, then the tree is hollowed out to the proper thickness. After this it is filled with water, which is heated by throwing in hot stones, and covered with canvas to keep the steam in. This softens the wood. The sides are distended by putting sticks across to the desired breadth at the center, and shortening them towards the ends. Some of the canoes are ornamented with very beautiful carvings. When the summer comes, they leave the ranches, and go off in various directions to hunt, fish, and lay up their winter stores, which consist chiefly of dried fish and salmon berries. I have not been able to find out anything from the Indians concerning their religion. Mr. W. H. Dall, in his "Alaska and its Resources," writes: "Their religion is a feeble polytheism. Yehl is the maker of wood and water. He put the sun, moon, and stars in their place. He lives in the east, near the head-waters of the Naass River. He makes himself known in the east wind, 'Ssankheth,' and his abode is 'Nassshak-yehl.' There was a time when men groped in the dark in search of the world. At that time a Thlinket lived, who had a wife and sister. He loved the former so much that he did not permit her to work. Eight little red birds, called kun, were always around her. One day she spoke to a stranger. The little birds flew and told the jealous husband, who prepared to make a box to shut his wife up. He killed all his sister's children, because they looked at his wife. Weeping, the mother went to the sea-shore. A whale saw her and asked her the cause of her grief, and when informed, told her to swallow a stone, and drink some sea-water. In eight months she had a son, whom she hid from her brother. This son was Yehl. At that time the sun, moon, and stars were kept by a rich chief in separate boxes, which he allowed no one to touch. Yehl, by strategy, secured and opened these boxes, so

that the moon and stars shone in the sky. When the sun box was opened, the people, astonished at the unwonted glare, ran off into the mountains, woods, and even into the water, becoming animals or fish. He also provided fire and water. Having arranged everything for the comfort of the Thlinkets, he disappeared where



Esquimaux Family.

neither man nor spirit can penetrate. There are an immense number of minor spirits called yekh. Each shaman has his own familiar spirits that do his bidding, and others on whom he may call in certain emergencies. These spirits are divided into three classes—Khiyekh, the upper ones, Takhi-yekh, land spirits, and Tekhi-yekh, sea spirits. The first are the spirits of the brave killed in war, and dwelling in the north. Hence, a great display of northern lights is looked upon as an omen of war. The second and third are the spirits of those who died in the common way, and who dwell in Takhan-khov. The ease with which the latter reach their appointed place is dependent on the conduct of their relations in mourning for them. In addition to these spirits every one has his yekh, who is always with him, except in cases when the man becomes exceedingly bad, when the yekh leaves him." These spirits only permit themselves to be conjured by the sound of a drum or a rattle. The last is usually made in the shape of a bird, hollow and filled with small stones. These are used at all festivities and whenever the spirits are wanted. In my next I will try to give you some idea of the dress and manner of healing the sick by the Indian doctors.

Sitka, June 30th, 1880.

Santiago Reino, an Indian from the Taos Pueblo, was recently baptized and received into the church at Cencero, Col. So far as known, he is the first from that Pueblo to receive Christian baptism. In the same neighborhood is Jose Antonio, a Christian Navajo Indian.

The Cherokees have over eighty common schools. The Chickasaws have four public and about ten district schools. The Choctaws have two public and fifty district schools.

Presbyterian Missions among the Indians.

The last Annual Report of the Presbyterian Church in the United States of America is as follows:

SENECA MISSION.

UPPER CATTARAUGUS: Cattaraugus Reservation, Western New York; mission begun, 1811; transferred to the Board, 1870; missionary laborers, Mrs. Asher Wright, Rev. William P. Barker and his wife; one native assistant. **LOWER CATTARAUGUS:** on the same reservation; missionary laborers—Rev. *Zachariah L. Jameson*,* Rev. *H. Silverheels*. **SUB-STATIONS:** on Tonawanda and Tuscarora Reserves, Western New York; missionary laborers—one native helper, three native assistants.

ALLEGHANY: Alleghany Reservation, Western New York and Pennsylvania; missionary laborers—Rev. William Hall and his wife; Rev. *D. Jameson*; two native licentiate preachers.

LAKE SUPERIOR CHIPPEWA MISSION.

ODANAH: on Bad River Reservation, in the north-western part of Wisconsin, the Reservation fronting on Lake Superior; transferred to the Board, 1870; missionary work resumed, 1871; missionary laborers—Rev. Isaac Baird and his wife; Rev. *Henry Blatchford*; Miss Susie Dougherty, Miss Marion MacLARRY, teachers. **OUT-STATION:** on Lac Court Orielles Reservation; one native teacher.

OMAHA MISSION.

BLACKBIRD HILLS, Nebraska: on the Missouri River, about 70 miles above Omaha City; mission begun, 1846; missionary laborers—Rev. Messrs. William Hamilton and Samuel M. Irvin, and their wives; Miss Mary S. Estill, Miss Mary Jennings, and Miss Rosalie La Flesche, teachers.

DAKOTA MISSION.

YANKTON AGENCY, Dakota Territory: on the Missouri River, 60 miles above Yankton; station occupied, 1869; missionary laborers—Rev. John P. Williamson and his wife; Miss Jennie B. Dickson and Miss Hellen Aungie, teachers; Rev. *Henry T. Selwin*; two native helpers. At Yankton Agency, for the present, Rev. George W. Wood, Jr., and his wife.

FLANDREAU, Dakota Territory: on Big Sioux River, 40 miles above Sioux Falls; station occupied, 1869; missionary laborer—Rev. *John Eastman*.

CREEK MISSION.

TULLAHASSEE: in the Creek District, Indian Territory; station occupied in 1849; suspended in 1861, and re-occupied in 1863; missionary laborers—Rev. William Robertson and his wife; Mrs. Ann A. Craig, Miss Eliza J. Baldwin, and Miss Hattie J. McCay, teachers.

EUFULA: in the Creek District; Rev. Robert C. McGee. *North Fork*, near Eufaula: one native licentiate preacher.

SEMINOLE MISSION.

KEWOKA: in the Seminole District, Indian Territory; mission begun, 1849; suspended, 1861, resumed, 1867; missionary laborers—Rev. J. Ross Ramsay and his wife; Miss Margaret Ramsay; two native licentiate preachers.

NEZ PERCES MISSION.

LAPWAI: Rev. George L. Deffenbaugh; one native licentiate preacher.

KALIA: Miss Sue L. McBeth, Miss Kate C. McBeth, teachers; Rev. *Robert Williams*; one native licentiate preacher.

The Rev. Thomas S. Williamson, M.D., of the Dakota Mission, departed this life, June 24, 1879, in the seventy-ninth year of his age. He was the first missionary appointed to the Sioux Indians, and he continued in various and important Indian labors from 1835 until he entered into his rest, an able and faithful missionary. His later years were chiefly spent in translating the Scriptures into the Dakota language. When his ministry began, all was heathenism and darkness; before it ended, "he was permitted to see ten organized Presbyterian churches,

with a membership of over eight hundred souls, and these churches ministered to by trained Indian preachers." The Rev. Samuel M. Irvin and his wife, formerly of the Iowa and Sac Mission, have been re-appointed, with a view to Mr. Irvin's taking charge of the Omaha boarding-school. The Rev. George Wood, Jr., and his wife, have been appointed to the Dakota mission, in which it is expected that they will occupy a new station. As missionary teachers, Misses Kate McBeth, MacLARRY, Jennings, Estill, La Flesche, and Ramsay received appointments last year; their names and stations appear in the list given above.

The regular work of these missions has been kept up as in former years, and has enjoyed in some cases marked tokens of the divine blessing. In most of the churches some new communicants have been received, as shown by the following table:

Churches.	Received on Profession.	Whole Number.
SENECA MISSION:		
<i>Cattaraugus</i>	13	122
<i>Alleghany</i>	9	65
<i>Tonawanda</i>	3	23
<i>Tuscarora</i>	3	32
CHIPPEWA:	2	72
OMAHA:	8	52
DAKOTA:		
<i>Yankton Agency</i> ...	5	63
<i>Hill Church</i>	4	39
<i>Flandreau</i>	5	130
CREEK:		
<i>Tallahassee-Wealaka</i>	25	106
<i>North Fork</i>	..	34
SEMINOLE:	10	74
NEZ PERCE:		
<i>Lapwai</i>	28	148
<i>Kalia</i>	20	203

The returns of the Nez Perces churches, as now stated, were ascertained by Mr. Deffenbaugh, with much care and good judgment. The larger numbers of former years, as reported to the Board, probably included all persons baptized, but not always regularly enrolled. The churches do not seem to have been then fully constituted. The Presbytery has made some record of their case, and Mr. Deffenbaugh's statement concerning it will be kept on file. In view of careless practice in too many instances under the old custom, he was led to require formal marriage services to be held in such cases as requisite to church membership; this requirement was willingly complied with, and exerted a favorable influence on the Christian and social habits of the Indians.

A considerable degree of earnest attention to religious things was reported, near the end of the year, among the Omahas and the Seminoles. It is hoped that many will soon be led to Christ as their Saviour, and then to the communion of the church.

Among the Senecas almost special attention has been given by the missionaries to the duty of the churches to make greater efforts for self-support. These churches have been long supported by missionary boards, and their members are now well advanced in Christian civilization. There are difficulties still to be overcome—resulting partly from the influence of too many denominations, and partly from the land on the principal reservation being held in common, not in severalty. This vague title is adverse to all right views of personal responsibility in

*Names in *italic* denote natives of the tribes.

the support of the church. The subject requires further attention, and it is one that should soon receive decided action.

The usefulness of native ministers is everywhere evident among Indian churches which enjoy their services; as in the Dakota, Creek, and Nez Perce tribes. In the last, Mr. Williams is doing excellent service for his people, and they have shown their sense of the blessings received from his ministry by contributing from their small means about \$100. toward his support. The Dakota churches also give liberally, according to their ability, to support their native pastors.

In the schools of these missions some progress has been made. At the instance of the Government, and at the request of the chiefs, the Omaha boarding and industrial school was re-opened in December. The Government agreed to defray a considerable part of the expense; but, thus far, the outlay for putting the building in repair and for current expenses has been provided by the Board—making a large item in the treasurer's account. It is expected that a part of this sum will be reimbursed.

The Creek and Seminole schools appear to be exerting a fine influence, and the Chippewa school at Odanah can already point to an offshoot in a promising school on another reservation. This school owes its success largely to the fact that its teacher understands both the English and the native languages. His qualifications for his work—both religious and educational, and those of his wife, were received in the Odanah school.

Miss Dixon, among the Dakotas, spending several months at an isolated place, with no neighbors except untaught Indians, and the Misses McBeth among the Nez Perces, have shown clearly the usefulness of instruction in day-schools. Miss McBeth continues her training class of men for service to their own people, and Miss Kate McBeth is exerting a fine influence on the Nez Perce women. Heretofore, these poor women have had few opportunities of improvement, and they were only too willing to remain in their old ways; but now a new spirit seems to animate not a few of them. They possess good minds, and a few years of faithful Christian teaching and training will make great and happy changes in their condition.

The Indians in the State of New York are admitted to the advantages of the common-school system of the State, and no returns of scholars are reported to the Board, excepting of the Industrial School, which is supported by benevolent gifts. Its scholars enjoyed the great advantage of Mrs. Asher Wright's care and instruction during much of the year; but her serious illness interrupted the work for a time. It will be continued, though in a somewhat modified form.

Of schools under the care of the Board, statistics are given in the following table:

SENECA.....	Upper Cattaraugus.....	Industrial.....	70*	Mostly women.
CHIPPEWA.....	Odanah & Subetation.....	Boarding.....	20	} Boys and girls.
		Day.....	58	
OMAHA.....	Near Omaha Agency.....	Boarding.....	50	Of whom 23 are girls.
DAKOTA.....	At three places.....	Day.....	163	" " 76 " "
	At Santee Agency.....	High School.....	4	" " 2 " "
CREEK.....	Tulahassee.....	Boarding.....	91	" " 49 " "
SEMINOLE.....	Wewoka.....	Boarding.....	22	Boys.
NEZ PERCE.....	Kamla.....	Day.....	28	Mostly men and women.

*Last year's report.

Reviewing in few words the present condition of the nine tribes for whom these missions are maintained, it may be said that the New York Indians are in a good degree civilized and prepared for the duties and privileges of citizens; and before long they ought to stand on the same ground with other citizens in the support of

their churches. The Chippewas of Odanah and its vicinity, the Omahas, and many of the Dakotas, are rapidly advancing in industrial pursuits, learning to value education, adopting the habits of civilized life, and showing that the patient labors of missionaries for their welfare have not been in vain.

The Creeks are, many of them, educated; all of them peaceful, most of them more or less engaged in farming; and the Seminoles are in similar circumstances. In both of these tribes the schools of the Board supply a needed element of influence, and one that has been of great use heretofore.

The Nez Perces are in a most hopeful state, in nearly all respects—remarkable for their native good sense, their energy of character, their willingness to adopt measures for improving their condition, and their being largely under the influence of the Gospel.

The case of the Nez Perces in the Indian Territory, "Joseph's Band," is one of marked interest. If they could be permitted to return to Idaho Territory, they would now be glad to live on their reservation, and would there come under good influences. One of the Nez Perce licentiate preachers, at the request of the Indian Bureau, spent several months among them, but he has since returned to his family. No means are now employed, it is believed, for the spiritual benefit of these "prisoners," at least none by persons acquainted with their language. Their case, and that of the Poncas, show the hardships of removal from northern homes to the Indian Territory. If the latter tribe could have their homes assigned to them on the reservation of the Omahas, with whom they are connected by ties of kindred, and by whom they would probably be welcomed, they would be in more hopeful circumstances.

In regard to Indian agents, appointed on the nomination of the Board, no change is to be reported. The same gentlemen are in office still,—Messrs. Russell, Thomas, Eastman, Critchlow, and Warner, in the agencies respectively of the Mescalero Apaches, Pueblos, Navajoes, Utes of Uintah Valley, and Nez Perces.

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Indian Missions of Methodist Episcopal Church. South.

The Indian Mission Work in the Southern Methodist Church is confined chiefly to the Indian Mission Conference. From the last Annual Report we gather the following facts:

There are in this Conference four Presiding Elders' Districts, called by the names of the tribes to which they, for the most part, territorially belong—Cherokee, Creek, Choctaw, and Chickasaw. Four earnest and faithful laborers have charge of these divisions of the work, overseeing, directing, and aiding the preachers, Indian and white, in charge of the circuits. The work is laborious, extending over a large surface of country, and in the midst of populations only to be reached effectually through their own tongues, and wanting in many of the appliances of a thoroughly civilized life. Under all disadvantages the missionaries have labored assiduously and successfully. The Indians of the territory are by no means inaccessible to the influence of the gospel. The success of our own, as well as other missions among them, is proof sufficient that "the same Lord over all is rich" to them also. They have but little to give in return for the labor bestowed upon them, and it is imperative that the work among them be sustained by missionary contributions. Their claims are at least equal to any other, and the church cannot disregard them.

Besides the regular ministrations of the gospel, we have among them two schools—the Asbury

Labor School, for boys, located in the Creek country, and the New Hope Seminary, for girls, in the Choctaw country. These combine instruction in the various departments of work suited to civilized life, with literary and religious training.

The Rev. E. R. Shapard, the Presiding Elder of the Choctaw District, is in charge of New Hope Seminary, assisted by his wife and a competent corps of instructors. This school has been drawn upon by the Woman's Missionary Society of our Church for its foreign work—the two sisters, Miss Lochie and Miss Dora Rankin, having been called from this Indian work to China. Their places have been well supplied, and the work has not been seriously interrupted. There are in the school fifty-three pupils—as many as can be accommodated. They have regular instruction in the ordinary branches of education, and are also taught to sew, knit, and spin, and take lessons in embroidery, crochet, etc. Sunday-school, preaching, class-meeting, and daily prayers, provide the religious training needed.

The Asbury Manual Labor School has under training a large number of boys, who give evidence of capacity by their proficiency in the studies assigned them. They are taught to work on the farm connected with the school, and in all departments are commended by the Superintendent, Brother W. N. Martin, and his assistants. Due attention is paid to their religious instruction, all the appliances of worship being furnished, and a careful supervision exercised over their deportment. Sixteen of the boys were last year received into the Church, and are very faithful in their religious life.

The statistics of this Conference are as follows: Traveling preachers, 25; superannuated preachers, 2; local preachers, 108; white members, 588; colored, 215; Indians, 4,785—total preachers and members, 5,723; increase, 386. Infants baptized, 472; adults, 279; Sunday-schools, 64; Sunday-school teachers, 231; Sunday-school scholars, 1,608; collected for missions, \$273 23.

ECHOTA MISSION.

Besides the Indians in the Territory under our care, there is a remnant of a tribe in North Carolina, within the bounds of the Holston Conference, numbering in all some fifteen or sixteen hundred, to whom the gospel is given by our preachers. This, known as the Echota Mission, numbers 135 members. Two or three of these have been added to the church during the past year, and some have died in the faith, giving witness to the power of the gospel in death. There is, as the Superintendent reports, need of a school in connection with the mission. They ought to be supplied with all the requisites for Christian life and training.

Indian Mission of the Methodist Episcopal Church.

From the forthcoming Annual Report of the Missionary Society of the Methodist Episcopal Church, we make the following extract:

There has been of late a great revival of interest in the civilization of the aboriginals of our country. The government has brought to the East, the most promising youth of several of the tribes, and is educating them at Carlisle and Hampton. It is also giving greater encouragement to schools within the agencies. Under this new movement the Board, during the past year, has been encouraged to enter into arrangements for the establishment of a school at Ft. Peck, in Montana, having scholastic and industrial departments. In early spring the teachers will probably go forward. A grant from the government for the support of this school, has been supplemented by an appropriation by the

General Missionary Committee. From the frontier agencies under our care, we have received but little information during the year. Those to the west of the Rocky Mountains, are more especially cared for by the conferences within the bounds of which they are located, and from the conference journals we get some information.

The Columbia River conference speaks in deservedly high terms of the Yakama agency. They say:

Our Conference has a peculiar relation to this Indian question. The representative Indian agency of the whole service is within our bounds, and under the charge of one of our number, Rev. J. H. Wilbur. It is detracting nothing from any other work or workman to say that the work of this Agency has been the most successful of any. This has demonstrated to us two things:

1st. That agencies and agents, controlled by Christian feelings and principles, and inspired with zeal for the salvation of the Indian can alone be successful.

2nd. That keeping the agencies under the control of the right man, with authority to surround himself with right men, for long periods, so that he can carry out his own Christianizing and civilizing plans, is all important to their success.

We are gratified to report, that in all departments the Yakama Agency, under the care of Bro. Wilbur, has had probably its most prosperous year. Over \$8,000 of the appropriation made by government for its support during the present year has been returned to the Treasury; while at the same time 1,000 Indians—Bannacks, Piutes, &c.—among the wildest on the western slope, have been added to the agency. These have already begun to travel the upward way to better conditions and life, by substituting the plow for the bow, the grain fields for the chase, the school and the meeting for savage roaming and carousal.

The religious work among the Indians the past year has been of a very encouraging type. The old members of the church have generally continued steadfast, and 135 probationers, largely from the Indians admitted on the reservation, have been received. Under the Christian influences of the reservation, the enmities heretofore existing between the Yakamas and Piutes and Bannacks have been buried, the pipe of peace taking the place of conflicts of war.

The Oregon Annual Conference speaks of its agencies in the following terms.

Of the five agencies under the supervision of this Conference, but two of the agents are members of the Methodist church, viz.: the agents at Siletz, and at Klamath. Siletz is, probably, the most promising field. Our Conference has taken a deep interest in the Indians on this reservation, and kept a missionary there ever since the reservation passed under the supervision of our church. He, in connection with the agents and employees, has usually labored faithfully to civilize and Christianize these Indians, and the Lord has owned and blessed their labors. These Indians were formerly the most cruel and bloodthirsty on the Pacific Coast. At the close of the Indian war of 1855-56, five thousand of them were placed upon this reservation. As they were brought in contact with the worst class of whites, their numbers rapidly diminished, until at the time of the inauguration of the present policy, but one thousand five hundred all told, remained. Now our church has a membership of one hundred and thirty, including probationers, and a large per cent. of them are deeply pious, exhibiting all the fruits of the Spirit. So rapid has been the advancement in all that pertains to civilization that they are scarcely like the same people. Their sanitary condition has also so improved, that the number of births annually, according to the report of the resident physician, has been slightly in excess of the number of deaths, for the past two or three years.

Your committee has no report from Neah Bay or Quinault, as the agents in charge of these reservations are not members of the Methodist Church and were not recommended by the Missionary Board.

The Indians of the Klamath Agency reservation are making

commendable progress in civilization. They very readily accept the facts connected with the Christian religion. Several of them have a clear Christian experience. Nearly the whole tribe are slowly growing toward a better social and moral condition. They are emphatically an industrious and temperate people. One omen for good is the diminished influence of the "medicine men." More than one-half of these have recently, by the actions of the chiefs, been forbidden to practice. This will lead to good results. The "Boarding School" is prospering as never before. The outlook for the future was never as good as now. Religious services, consisting of one sermon, an interesting Sunday school and a prayer meeting, are held each Sunday. There is no tribe on this Coast that bids fair to civilize and Christianize more readily and easily than these Indians.

The Southern California Conference took action as follows:

Resolved, 1st. That two ministers should be appointed from this Conference to labor among the Indians; the first on the reservation at Round Valley, devoting all his time to them; the second, to serve as missionary in the communities outside the reservation.

2nd. That we respectfully ask the General Missionary Committee to make the appropriation for this work \$2,500.

The other territory in which our agencies are located was at the last General Conference taken out of the relation of conferences to the church, and erected into missions to be administered by the Board. The conferences have not succeeded very well in their supervision of this department of work. It remains to be seen whether the direct supervision of the Board will be attended with better results. It is to be hoped the onward move at Fort Peck may be only one of a series of like nature.

Before the peace policy was adopted, the Methodist Church had been carrying on extensive work among the Indians and numbered members by the thousands among the various tribes. Some of this work yet remains, and some of it where we have no agencies. In Michigan especially, we have very important circuits and stations, and some very excellent native preachers. The Michigan and Detroit Conferences take great interest in this work.

On the Onondaga Reservation in the Central New York Conference and the Cataraugus Reservation in the Genesee Conference we have interesting societies and schools.

The General Missionary Committee at its last session placed among the Domestic, one which they called "Indian Mission," because it is located within the Indian Territory. It should rather have been styled the Wyandot Mission, for it is really to a remnant of those people among whom we had sixty years ago such triumphs for missionary labor as thrilled the whole Christian world. Rev. J. M. Iliff is in charge of this mission, and there are 21 members and probationers.

A portion of our Indian work is found in connection with circuits and stations in the white work, and not separately reported, so that it cannot be tabulated.

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Indian Work of the American Missionary Association.

The only missionary of the Association among the Indians, is Rev. Myron Eells, at Skokomish Mason Co., Washington Territory. The statistics of the church under his charge are 86 members, of whom 17 are Indians. The average attendance at the Sabbath School is 58, the average attendance at prayer meeting 38; the average attendance at public worship 70. There are 53 families under his pastoral care, of whom 47 are Indians.

The Association has the nominating of four of the Indian agents, at the Lake Superior Agency in Wisconsin, at Fort Berthold Agency in Dakota, at the Sisseton Agency in Dakota, and at the Skokomish Agency in Washington Territory.

The Association is also interested in the Hampton School in Virginia and support there one teacher and three pupils in full, and eight of the pupils in part. An account of the work at this school will be found elsewhere.

Indian Work by the Protestant Episcopal Church in the United States.

The report made to the General Convention last October, by the Board of Missions, stated that there were laboring among the Indians, 1 missionary Bishop, 12 white clergymen, 11 native clergymen, 3 teachers, 10 native catechists, 12 women helpers; in all, 49, receiving their entire or partial support from the Domestic Committee.

The Indian work supported by the Committee is mainly under the charge of Bishop Hare, of the Diocese of Niobrara.

The statistics of this Diocese, as reported, give the number of communicants in the Santee Mission at 239; Yankton, 182; Yanktonnais, 44; Cheyenne River, 91; Rosebud, 64; Flandreau, 59; Pine Ridge, 13; Springfield, 6. No report is given from Lower Brule. Bishop Hare says:

"The work of bringing in barbarous tribes from their free, boisterous, turbulent life and subjecting them to the restraints of civilization is a stupendous task, and will require a greater outlay of means, time, and effort than the church at home has perhaps reckoned on; but we have been cheered during the last year by the friendly feeling which most of the tribes have shown toward our work, by the considerable number who have presented themselves for Confirmation, and by the general progress of many of the Indians in what is good, revealed by a comprehensive survey of the field.

"The Clergy now engaged in the Mission work, arranged according to time of clerical service in the Mission, are:

"The Rev. J. W. Cook, Presbyterian; the Rev. Luke C. Walker (Native), Presbyterian; the Rev. H. Swift, Presbyterian; the Rev. H. Burt, Deacon; the Rev. W. J. Cleveland, Presbyterian; the Rev. John Robinson, Deacon; the Rev. David Tatiyopa (Native), Deacon; the Rev. Edward Ashley, Deacon; the Rev. Amos Ross (Native), Deacon; the Rev. W. W. Fowler, Presbyterian; the Rev. W. V. Whitten, Presbyterian; the Rev. Peter C. Wolcott, Deacon; the Rev. Abdiel Ramsey, Presbyterian.

"The ladies now engaged in the service of the Mission, arranged according to the length of their terms of service, are as follows:

"Miss Mary J. Leigh, Miss Mary Z. Graves, Miss Amelia Ives, Miss Sophie C. Pendleton, Sister Julia A. Draper, Mrs. W. V. Whitten, Miss J. F. Kinney, Miss Sarah Bingham, Miss Mary Stevens."

There are four mission boarding schools: St. Paul's Boarding School for Boys, at the Yankton Reserve, presided over by the Bishop; St. Mary's Boarding School for Girls, at the Santee Reserve; St. John's Boarding School for Girls, at the Cheyenne River Reserve; and the Hope School for Boys, at Springfield. The Bishop says:

"These schools are conducted with great economy. The expense varies with their character, surroundings, and distance from points of supply; but we undertake, on the promise of the payment of \$60, in addition to the rations and annuities furnished by the Government, to receive a child into one of our schools and care for him, mind and body, for a whole year."

He also adds:

"I need immediately two Missionaries for this most interesting and promising field, men of earnest spirit, of practical sense, and of ability to interest their fellow-men in that Word which liveth and abideth forever. By such men several congregations of considerable strength could be gathered immediately.

"I earnestly trust that the church will not tire of her work of mercy toward the Indian race, but will enable us to carry it forward with increased efficiency. The force of circumstances is driving the Indians to give up their wild life. Many of them are relinquishing it of their free will; but unless they are most faithfully cared for at this critical transition period, the log-houses which we urge them to erect in place of their tents, instead of becoming neat Christian homes, will become the habitations of vice and squalor, and the Indians, instead of learning to get their own living, and to do their duty in that state of life to which they

pleased God to call them, will only change the life of the painted warrior and hunter for that of the dirty vagabond and pauper. His natural wild condition was the terror of our people. His new condition will be their shame!"

There are also the Fond du Lac and the Minnesota Missions, but we have no special reports concerning them, except that the past year there was paid for the support of the mission work in Minnesota at White Earth, \$3,796.71; to the mission to the Sioux, \$332.88; and to the mission at Fond du Lac, \$450.06.

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The Work of the Friends among the Indians.

The Friends have always taken a deep interest in the Indians and have been abundant in labors for their good.

By request of President Grant, they assumed charge of a portion of the Indian work, nominating the agents for several of the Agencies and holding themselves responsible for their action. This arrangement worked very successfully under the entire administration of President Grant, but under the administration of President Hayes their action has been so interfered with by Government officials, that they have resigned charge of the work so far as any co-operation with the government is concerned. The necessity of this is much to be regretted.

The last Annual Report gives us an account of their Educational work among the Indians.

At the Quapaw Agency there are 1053 Indians. The Wyandotte Boarding School had 161 pupils. The Quapaw and Modoc Boarding School has 86 pupils. The Miami Day school has an enrolment of 19. The Peoria Day school has 25 pupils. Asa and Emeline Tuttle have been doing an excellent work here.

At the Osage Agency there are 2,745 Indians. The Osage Boarding School has an average attendance of 140. The Kaw School has an attendance of 65. There is a need for more Missionary teachers among them who shall give their entire time to Christian labor.

The Sac and Fox Agency has 1,719 Indians. The Sac and Fox Boarding School has an average attendance of 35 pupils, and the Boarding School at Shawneetown has 60 pupils. A school is much needed among the Mexican Kickapoos.

The Cheyenne and Arapahoe Agency has 3,600 Cheyennes, and 1,760 Arapahoes. The Boarding school has 150 pupils. Bible school is kept up at the Mission school; attendance 156 children and from 25 to 60 Camp Indians.

Charges of fraud have been made against some of the Agents nominated by the Friends, but in no case have these been sustained, and the Indians under their charge have made excellent progress.

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(From "The Advance.")

A Day with the Pueblos.

BY R. E. HOWARD.

Pueblo is the Spanish word for village, and those descendants of the Aztecs who occupy villages like this of *Tesuquus* before us, are popularly called *Pueblos*. There are twenty-seven of these villages in New Mexico, and Arozona, of which nineteen are in the former Territory. The Government is now engaged in taking their census with a view to their voting, as some legal decisions seem to confer upon them that privilege. They all live in communities, and own their land in common by ancient Spanish or Mexican grants. Each *Pueblo* elects a chief or head-man. They have a common room for public meeting and govern themselves under the advice of an occasionally visiting Romish priest, in a primitive way. They are said to be Communists, but the refusal of the chief to sell us some ancient stone relics, because they belonged to an absent man, proves that they do not have *all* things in common.

The *adobe* houses of two stories are built around a court, or *plaza*, containing perhaps an acre. The recently constructed adobe church, with an old bell suspended near by, and the Coun-

cil hall, are in this plaza. Here, too, are various things, old lumber, wood, *burros* and other property of the tribe.

Three hundred years of conquest and conversion to Romanism, have wrought little change in the character or habits of this people. Their church is a semi-heathen, and semi-Catholic edifice. They perform the old sun-dances religiously at stated seasons, for which the young people are trained in the windowless, doorless, common hall. But the priest must be consulted and paid at births, marriages, deaths and burials. He lives at Santa Fe, and comes only occasionally to Tesuque. The bell is tolled for a dead man just as many hours as the mourners are able to pay for it. Dr. William Barrows, who was there a few days before us, visited an Indian girl dying with the emblems of both heathen, and Catholic worship in her room.

Let the reader seek the Chief with us as we secure his welcome and guidance. He is an old man, dressed in a blanket fastened to one shoulder, a long pair of moccasins that reach nearly to his body. He wears a waist cloth, and like all of his 200 people, men, women, and children, seems thinly clad for this wintry day. The blanket, like others, hanging in his house, is one of the United States Commissionary pattern, and not of native manufacture like some fine ones that we saw elsewhere. All the heads I saw wore only nature's covering. The thick, straight, matted, black hair, somewhat faded by the sunlight, was evidently innocent of combs and brushes, but was universally "*bang-ed!*"

We were invited none too graciously and with a hint through our interpreter that alms were expected, into the chief's house, which we reach, owing to the absence of doors and stairs, by a ladder ascending to the roof and by another descending into the upper chamber, which is the family room. (Some of the "*angels*, ascending and descending" were rather heavy for the decayed rungs.)

The mud-ceiled roof was hardly six feet from the hard mud floor. A slow fire flickered in the chimney made of flat stones laid in mud. On the top of the house the chief's wife was repairing a broken chimney, laying the stones in adobe. She did not take her hand from the mud to shake those of her visitors.

In the room below were three stones placed like washboards along the side of a meal trough, where the women ground the corn by rubbing a long stone up and down the inclined stones, as one washes at a tub. Grinding on the three stones, one after the other, seemed to complete the process and prepare the meal for mixing, and to be baked in the oval mud ovens, built on the top of the house. These ovens are universal, but generally placed by Mexicans on the ground near their houses. We witnessed the process of grinding the meal—rather an improvement on the Old Testament method.

The ox-cart outside the gate had wheels sawn from the ends of logs and made round, or rather a little less angular by pinning on pieces of wood to the outer rim. There were no hubs, spokes, tires, nails or iron of any kind. The plow was made of three pieces of wood, the "*point*" being as wooden as any part, an invention on which, to steal a comparison from Dr. Barrows', Abraham might have taken out a patent. The *burro*, a sort of degenerate donkey, patient, slow, easily satisfied with food, and requiring no shelter, is everywhere here as he is elsewhere in New Mexico. He is the burden-bearer of the country. I have never seen little animals so loaded down except at Naples. He carries forty cents worth of *pinion* (a kind of soft wood, like pine) upon his back, fifteen or twenty miles from the mountains to Santa Fe, and takes home his master and whatever he may have bought in the city. The *burro* is oftenest gray in color, thin in flesh, a great favorite with the Mexican boys, and is everywhere under foot. He excites your pity and your laughter, and is, on the whole, the most unique and impressive feature in the street scenes and landscapes of New Spain.

We looked in at the little church windows, ascended and went down into the town hall to which light was admitted only

through the aperture in the roof and a small hole in the side, through which we saw the bright, peering eyes of an Indian boy with a pappoose, strapped, or rather "shawlel," upon his back. The darkness and dampness of the place suggested toads and lizards, and we were glad to get out. Some decrepit old men came out of their second-story rooms on the projections of the first story and accepted nickels. The girls had rings and necklaces, if nothing else. The old people had kind inoffensive, stolid faces. The children laughed and trotted after us with babies upon their backs. The women were ugly featured and not neatly dressed. Many of the working men were in the mountains for wood. The only school at this village is an occasional catechetical exercise by the priest at his infrequent visits. The United States Government maintain three schools, whose teachers are nominated by the Presbyterian Board, among the nineteen Pueblos of New Mexico. What are they among so many? Dr. Thomas, their agent, is a prudent, discreet, kind

Christian man, and would gladly extend the schools if government would allow him to do so.

As to the Roman Catholic church, and its instructions, the condition of this people, not lifted the thickness of a sheet of paper from the condition of their ancestors, ignorant, shiftless, impoverished, spiritless, degraded, immoral and uncleanly, is the eye-opening commentary. There can be but one verdict. Three hundred years of training that have sunk the Pueblos lower far, than their Aztec ancestors, if continued, will sink them into still deeper barbarism. They have been under our government and in reach of our missionary and education societies for thirty-four years. They have grown worse rather than better. They are to be voters. Before long they will be citizens of a State. They are quite unlike the roving Apaches and Sioux. Our first duty is to multiply the government schools. The second is to give them such missionary teachers as are to-day at work for the heathen in India and Africa.

THE PRAYER OF AN INDIAN FATHER.

BY THE REV. J. H. VAN BUREN.

The circumstances here described were narrated by the Bishop of Minnesota, in an address before the Connecticut Branch of the Woman's Auxiliary to the Board of Missions at Middletown, Conn., November 4, 1880.

I.

Through the glades of Minnesota
Gleam the yellow rays of sunset—
Gleam the rays that tinge the woodland
With the golden light of evening;
Touching every twig and leaflet,
Gilding every moulted streamlet,
Gilding every mountain summit,
While the sun is slowly sinking,
Sinking in the Western Ocean,
Yet, as in one last endeavor,
Pouring out upon the landscape
Fullest treasures, ere the darkness
Girdles round the whole horizon,

II.

Peaceful on his pallet lying,
While the twilight falls around him,
In the gathering of that nightfall
That on earth shall see no morning,
Breathing out his weary spirit
Unto Him who kindly gave it,
Peaceful sleeps a Christian Indian.
Sleeps and dreams of that Great Spirit,
Who shall send unto his people—
People sitting in the darkness—
"Lovely messengers," to bring them
Tidings of the great salvation
That hath shined on lands of darkness,
Where "the feet of them that preach" are
"Beautiful upon the mountains;"
Bringing rest to weary-hearted,
Bringing liberty to captives,
Liberty from land of bondage;
Bringing light unto his people—
People groping in the darkness.
Sees in dreams, the dying Indian,
'Mong the messengers of gladness,
One dear face, and recognizes
His own son, now but a stripling,
Standing near him as he lies there;
Sees him bringing to his people
Oil of comfort for the healing
Of their woes who sit in darkness;
Light for them who dwell in shadow,
"Light at eventide" to give them,

Ere they pass beyond the sunset,
Ere they reach the Western Ocean.

III.

Waking from his heavenly vision,
Waking to the life that now is,
Calls the Indian to his bedside
One with flowing locks and pale face,
One whose saintly form and presence
Seems like that "beloved disciple,"
Ever nearest to the Master,
Chosen one among the chosen
Then the Indian to the bishop,
"Lift me, lift me up, I pray thee,
Stay me, while in supplication
I shall kneel before Our Father,
Praying for one gift from heaven.
Nay; what though my knees are feeble,
Thou these feeble knees must strengthen,
I must make this prayer in kneeling.
Prayer like mine, to find an answer,
Must be made with supplication,
Kneeling low, as in the garden
Knelt at eventide the Saviour."
Gravely stooped the gentle bishop,
Tenderly he raised the red man,
Swept his flowing locks the swarth cheek,
Mingled with his breath the sighing
Of that spirit that was passing,
Passing from that earthly prison,
To the presence of its Maker,
To the mansions of the Father.
Kneeling thus, the dying Indian,
With the bishop's arms around him,
Prayed in words and accents broken,
Broken with the pangs of dying:
"Thou, Great Spirit, who hast given
For our sins the dear Redeemer,
Hear the red man's supplication
For his people in the darkness.
Take my son, this best beloved,
Only child, whom now I give Thee,
Freely give, to love and serve Thee.
Let him minister before Thee,
Let him preach Thy blessed Gospel
To my people; let him bring them,

Bring them unto Thee from darkness.
Father, hear a father calling
For Thy mercy on my people,
On Thy people in the darkness."
Stood the bishop and the stripling
By the death-bed of that father,
While the darkness fell around them
And the night was softly stealing
Through the glades of Minnesota,
Folding river, forest, mountain
In its tenderest embraces,
In its sweet and holy keeping.

IV.

Many years on flying pinions,
Like the autumn birds, have vanished,
Like the spring time birds returning,
Since that evening in the gloaming,
When the spirit of that father
Passed away from earth to heaven.
In the temple of the forest,
Bended boughs above them meeting,
Gathered from the glades and mountains,
Stands a little congregation,
Listening to an Indian preacher—
Listening to the earnest pleading
Of an Indian's son, who tells them
Of the love of the Great Spirit,
Who His only Son begotten
Gave his human souls a Ransom,
Gave Him that we should not periah,
But in Him have life eternal.
And among the tearful listeners
One is standing, gravely listening,
Listening as the angels listen,
On his lips a benediction,
In his heart a touch of heaven,
On his face a smile of gladness—
Face like his who dwelt on Patmos;
He, the while, that form recalling,
Kneeling in his supplication,
Praying for his wondering people,
For his people in the darkness.
Then the saintly bishop murmurs,
"Blessed be the God of Israel,
He hath visited His people."

—The Churchman.

General Articles.

The Weekly-Offering.

By REV. C. H. HAYDN, D.D., District Secretary of the A. B. C. F. M. Society.

The Weekly-offering, as an act of worship, has in it great possibilities. They concern not only the financial side of church enterprises, but also the spiritual welfare of the giver, and the honor of the church as involved in her methods of charitable work. What the Weekly-offering as an act of worship may become is, happily, no longer a matter of theory. The best possible fruits have not yet appeared, but to offset the failure in some cases, is the signal success of others. The reason of failure is patent, and so is the reason for success. Both are instructive. We call attention to some of the essentials of success in the worship of God by offerings.

1. It must be thoroughly believed in. This is not a difficult thing to come to for those who really believe the Bible is a text-book of wisdom as to the conduct of worship and the method of doing the Lord's work. We are not Old Testament Saints; but New Testament Christians recognize the validity and binding force of Biblical principles wherever found. It can never be otherwise than a profitable study for modern believers to inquire how God trained ancient believers through Moses, in respect to the financial side of religious affairs. Paul does not hesitate to quote the Old Testament in this connection. Well would it be if several million believers would seriously ask themselves—was the tithe a Jewish or a pre-mosaic institute, and from God? Was it any more Jewish than the Sabbath? What influences are to be drawn from its wide prevalence in the East—Such as we draw with reference to the setting apart of a rest day, found wide-spread over the oriental world? How was the giving of money associated with worship in the Mosaic economy? and how was the payment, or non-payment, of religious dues linked with the religious and civil welfare of the people? Is Malachi a book out of date, as a source of practical wisdom for the guidance of good Christians? Does it seem at all singular that so much pains was taken to withstand the abuse of money, and the trend to luxury and selfishness, by the continual assertion of Divine right to the wealth of the world, so that withholding the tithe was robbery? Withholding the tithe was always associated with idolatry and decline in spirituality.

These are profitable inquiries for conscientious people to follow out in the nineteenth century.

Then, when these millions of modern believers have gone through the Old Testament, let them pass to the New Testament, and see what our Lord says, not about the tithe, to be sure, but about stewardship—the use and abuse of wealth. And then, turn to St. Paul and see how he meets an emergency which called for money. In a place where he was soon to come, instead of telling them to wait till he got there and had preached a rousing sermon, before they took a collection, he tells them to have that matter all arranged beforehand. Paul could preach as well as some men now-a-days noted for drawing out big collections. There must have been some reason why he was so careful to charge them to do it by themselves; and not even in church, first of all, but by themselves, at home. Paul goes to the roots of things and touches the principles that underlie all right living and giving. Upon them he lays the stress, and out of them he expects the fruit. He signally ignores the sentiments and scorns the methods which are

only too often appealed to in our day, to raise money for Christian work.

The worship of God by offerings must be believed in as having Scriptural warrant and being well-pleasing to God—a thing easily got at, if men will give a little time and thought to it.

2. Believed in, and accepted on Scriptural grounds as the proper thing to do, like other Christian duties, it needs the inspiration of right motive. It must get its impulse from the heart of Christ. It must take its measure from the breadth of His unmeasurable love. It must be enriched according to the words of the Apostle—"Let that mind be in you which was also in Christ Jesus." "We know the grace of our Lord Jesus Christ." Thus, again and again, he got a leverage which was good, not for one occasion but for ten thousand—worth a million modern Christless devices to get money for the Lord's work. Certainly this is something that will never spend its force, nor ever miss its mark.

3. If this thing is to be done for the Master it is worth getting ready for, methodically—method doesn't hurt the Lord's work. Because a channel is provided for it, water doesn't flow less freely—nay, it is carried where it is wanted, to drive a thousand whirling spindles, or a hundred crashing saws, where else it might have spilled itself around to no purpose. If method is good in secular affairs, why not in religious. If there is a business-side to Church life, of all places in the world, let us apply business principles to it. For lack of so-doing, the work of God halts and limps, and many a church is covered with dishonor. Here, again, let Paul speak, and let them who believe in him listen. "Upon the first day of the week." Why not on Saturday or Monday? "Let every one of you lay by him in store." Why didn't he say every millionaire—every man worth a thousand dollars—every man who had his house and lot paid for? Why, lay by *in store*? Couldn't he trust them to spend as they pleased and be sure of enough being left? Whose was that after it was laid by? "As God hath prospered him." That is the clincher.—*Lay by as God hath prospered.* Then he does not believe in giving out of what is left after the spendings of a week, nor what a man may happen to have, and as he may happen to feel. Paul proposes to have the poor saints at Jerusalem *relieved*; not something done about it, contingent upon the weather, and the congregation, and what the people might happen to have in their pockets, the Sunday he was in Corinth. Uncertainty would have brooded over the occasion and its outcome. But, if this matter is quietly and prayerfully turned over on the day of the resurrection, and conscientiously adjusted then and there, there can be no failure. The heart and conscience, the need and the ability to meet it, are heard in the grand domain of a man's own personality, alone with Christ, and there can be no failure. We hear of none. We need the weekly offering, but not with the Pauline method left out. Leave it out, and it is *W-E-A-K*. Not only method as to the manner of giving, but as to how much to give for specifically religious purposes. Paul does not propose to usurp the place of conscience in anybody. "As God hath prospered," is the rule. The tithe, as such, is not now under discussion. With great force, do some hold it to be binding still, and, after this claim of God is met, charity begins. Be that as it may, most will concede that one tenth of income should be the *minimum* of bestowment—out of such a fund sacredly set aside, to meet the calls of the kingdom for money, administering as wisely as possible. This is the pivotal point in this connection. A definite proportion of income set aside, year by year, out of which to take the offering to the Lord's House is indis-

pensable to its efficiency. Let this be done universally—alas! it is not! far from it—strength and beauty would crown it; rivers of plenty would flow into the treasuries of missionary Boards, gladdening the world as they passed through and on, branching out in every direction to compass the earth! Then, let time be taken in the service of the Lord's House, for gathering up what has thus been consecrated at home, and give it united mention in the prayers and songs of the sanctuary, and we shall have reached, not only a great increase in the amount of money for the work of the church, but an improved spiritual condition as to the use, and the giving of money, a thing no less needful. Why begrudge the time taken by the offertory? Spend it in prayer! Why a box at the door or in the pews for money any more than for prayers that might be written out and dropped in, thus much abridging the hour of worship? Is there not an unreasonable prejudice to gathering up the offerings of the people, that ought to be practiced upon till it is done away?

4. It remains to be said that over and above all, much will depend upon the man who ministers in the pulpit, and among the homes of the people. But no more in respect to this, than to other parts of the church service. He can do very much to make it welcome, winsome, prayerful, conscientious; and, well done, what a rich crown will his be—the crown that belongs to him who has helped a congregation to a Christ-like attitude towards money and its uses, the world and its need of the Gospel. If it is a great achievement, as we believe, and far worthier of being attempted than many will allow, then the neglect of it is a serious matter. Profoundly is it believed that the church, by falling far below one tenth in her offerings to the Lord, is impoverished, while by so doing, she delays the final consummation of Christ's kingdom. To-day, is not the Lord of the wealth of field and mine saying, "Ye have robbed me." "Bring ye all the tithes into the storehouse, * * * and prove me now therewith?" O for the open windows and the descending blessing in fulness of power and spiritual riches upon our American Zion, for the world's sake!

How to Interest the Church in Missions.

By GERTRUDE TENNEY TWINING.

We often hear the question: How can we interest the young in Foreign Missions? But it seems to be more of a problem to interest adults, than the young. Children and young people are easily interested in whatever is made interesting to them. So, to a certain extent, are adults, but to a more limited extent. To interest people in any object for any length of time, it is necessary to possess and show unlimited, never-flagging enthusiasm. This is particularly true in regard to missions.

Then, "never say fail." Those who tell of discouragements have never anything else to tell. If there are only two at the missionary meeting, make those two so thoroughly glad to be present that they will kindle twenty more to a sufficient heat to induce them to be present at the next meeting. Then strike while the iron is hot—do not let them cool down. If you fail the first time, try again; don't give up. Tell everybody how encouraged you feel. Be cheery, be hearty. Study up some new plan. If it is on your mind and heart as it should be, God's Spirit will suggest ideas to you as you turn the subject over in your mind.

The ladies engaged in the temperance work set us a good example. If there is any one subject which seems to be thoroughly exhausted, it is the subject of temperance. Yet the ladies take hold of it and in some

magic way make it not merely new and fresh, but they show the urgent necessities of the times, and present the truth with power. The way they interest Sunday-schools is wonderful. Ah! that is one great secret of their success—they know where to begin. They take children when they are young and easily interested. Whatever interests your child interests you; so they have secured the interest of the parents. Not satisfied with that, they work to keep it, and they give every one something to do.

Let us follow their example. Begin in the Sunday-school. Devote at least two Sundays a year to missions. Give the children a missionary lesson, and tell them so many incidents in connection with missionary life that their enthusiasm will be kindled, as well as yours. They will gladly bring their pennies, and if you are wise enough to read to the school the amount given by each class, you will be surprised to find those collections in future the largest of the year. Prepare missionary concerts for the school, and have them given some Sunday evening when the parents will be present.

Mission bands among the children also take hold of parents. If the president of the band is an earnest, enthusiastic worker, the children will repeat enough missionary intelligence at home to convince parents of the value of missions and the importance of giving money and prayers to promote the work.

Nearly every church has a "Young People's Meeting," besides the regularly weekly prayer-meeting. Devote one of these meetings every month to missions, and call it the Young People's Missionary Society. Work the wires a little beforehand, so as to insure the election of live officers. Be sure that the constitution is short and definite, and have it read often enough for the officers to be familiar with their duties. Make the conditions of membership such that as many as possible will join to their own profit; for instance, contributing a certain sum a month, and subscribing for some missionary magazine, ladies contributing half as much as gentlemen besides the magazine. It would seem important to make subscribing for a missionary magazine a condition of membership. Few take one unless obliged to do so. Ladies also being obliged to subscribe for one would produce the happy condition of two or more missionary papers in one family. Of course the choice of magazine should rest with each individual, so that a variety could be taken by the society, and the poorer members could select one within their means.

Members would have the privilege of voting and holding office, contributing to the interest of the meeting, and sustaining it. The meeting *must* be made interesting. After the reading of the minutes, reports, and transaction of business, it could be made the usual prayer-meeting if necessary. It would be better, however, to always occupy the whole time with missionary news. The president could prepare questions upon the country to be studied, and distribute them among the members, the answers to be given at the next meeting. Some would furnish incidents in the lives of the missionaries of the country. Every one dislikes to prepare an elaborate paper regarding a country, and it is often tedious to listen to such a paper, and the information contained in the paper is seldom remembered except by the person preparing it. Finding an answer to one question is no arduous task; any one will be willing to do that. The more persons that have a part to perform, the more interesting the meeting will be, and the more information will be remembered. If preferred, for a change, these answers and items could be arranged into a little newspaper, read by one person. The length of the meeting is an important point. Better a good,

short meeting than a long, tiresome one. An hour is long enough to accomplish a great deal with the right leader. He should have the chapter and hymns selected beforehand, so as to have no tedious pauses.

Another thing, be sure to have it understood that the meeting is not confined to members. Any one may come, may give as he is prospered, may lead in prayer; but it might not be wise to ask any except members to contribute to the further interest of the meeting by preparing papers, etc. The older members of the church could be invited in to see what the younger ones were doing, and gradually the society would include all the church; though it might be best to keep the officers and work among the younger ones. A social intermission of five minutes might add to the pleasure occasionally, and entertainments could be given by the society as seemed best. Do everything possible to keep up the enthusiasm.

Whatever plan you try, *be in earnest yourself* if you would have others earnest.

Work of Baptist Women in Burmah.

In addition to the article on Woman's Work in Burmah, given last month, we give the following statistics received from the Rooms of the Woman's Baptist Missionary Society in Boston.

The number of new lady missionaries sent to Burmah since the organization of the Woman's Baptist Missionary Societies, East and West, in 1871, is 31; and the Societies have assumed the support of 11 previously connected with the missions, including 3 married women. The number now in the field is 28; 16 labor for the Burmen, 10 for the Karens, and one for the Shans, while two are medical missionaries. Six missionaries supported by the Woman's Societies are temporarily in this country.

Ten Bible Women are supported, by the Societies, in Burmah; nine are Burmen, and one, at Toungoo, is a Shan woman. Bible women are not employed among the Karens, because their customs do not demand that the gospel be preached to women apart from men, and because the Karen sense of propriety would be outraged by women making, independently, the hazardous and fatiguing journeys necessary to reach the people in their hamlets scattered over hills and mountains.

In 1879 Dr. Ellen E. Mitchell, accompanied by Miss A. M. Barkley, went to Maulmain to continue the medical work previously begun by Miss Haswell. A hospital, on a limited scale, has been established, at which, between January 1st, and October 1, 1880, 314 persons received medicine and advice, while 6 were treated as house-patients, and 74 out-patients besides missionaries were visited. Dr. Mitchell has given a course of lectures on hygiene to English-speaking women.

The Reformed Presbyterian Church in Syria.

When we were treating of mission work in Syria, we did not have the particulars as to what was being done by the Reformed Presbyterian Church of this country in that field. From the last annual report of their Board of Foreign Missions we make an extract which furnishes very interesting information respecting it:

The center of missionary work is Latakia, on the shore of the Mediterranean, and about fifty miles south of Antioch, once the principal city of northern Syria, and noted in sacred history for its close connection with the progress of Christianity among the heathen. Here is the boarding-school, with 70 pupils—a decrease, you will observe, of 80 per cent., which is attributable, not to any lack of interest on the part of those for whose benefit the institution is maintained, but to such an unusual advance in the price of

wheat and other provisions that more could not be taken without incurring expenses that the low state of the treasury would not warrant. Two day schools are also at work in the town—one for girls, that opened with 160, and another for boys, with 61 names on the register. You will notice that while there are about the same number of children under instruction as were reported last year, the attendance in the male department is very much smaller. This is owing to the Greek Bishop having opened a school, and forbidden his people to send their boys elsewhere. One of our missionaries, referring to this Episcopal device, remarks that, "judging from past history, we may conclude that it will be short lived. His former teacher is now a member of our church, and the master in immediate charge was educated in the English school in Jerusalem, and is almost a Protestant."

Four mountain schools have been in successful operation during the whole of the year. They are located at *B'hamra*, about eighteen miles due east from the city; *El Dancy*, which is situated in a group of villages, four miles further north; *Kanjarat*, the only village of the Shemaleyeh sect where a school has been organized, and distant in a northeasterly direction about five miles; and *Ganemeyet*, near the Aleppo Road, and twenty-seven miles northeast of Latakia. The school in this Arabic-Armenian village is comparatively small, but the missionaries report that the heads of five families have asked for admission to the privileges of the church, and are under special training for examination.

At Suadea, near the mouth of the River Orontes, and especially interesting to Christians as the port whence Paul sailed on the first enterprise of a missionary character in which the church had formally engaged, there are two schools in a very prosperous condition—one for Christian children in the mission building, which has been erected on the property donated by Dr. and Mrs. Holt Yates, of London, and another in Wady Jessup for Ansairi-yeih boys.

Early in February, in response to an earnest appeal for help that schools might be opened in other villages, where the people were pleading that something should be done for them, the ladies of one of our congregations contributed \$600, to be devoted to that purpose. This timely offering enabled the missionaries, as soon as they could procure the services of suitable teachers, to establish *four additional* schools. They are all situated to the northeast of Latakia, and distant from six to twenty miles. At *Dibbash* there are about *thirty* pupils, and the teacher is an Ansairi-yeih convert from *Gendejeijeh*, a place endeared to all who are acquainted with the history of our mission, as having been for three years the home of *Miriam*, who passed away in 1871, in the full assurance of faith, giving glory to God—the first female convert from the paganism of her benighted race, and the first fruits of an abundant harvest that shall surely be gathered on the Syrian Mountains. A teacher was also sent to *Mergh*, which recalls at once the name of David Suleman, who was many years ago pressed into the Turkish Army, and is still held in military service—steadfast under all his trials to the truth and testimony of Jesus Christ. Not far from his home a school was commenced, but, owing to the opposition of some of the chiefs, the children were taken away, and the teacher was removed to *Kordaha*, a short distance from B'hamra, where he has twenty-five pupils. A third school was opened at *Musherafee* with eighteen or twenty names on the roll, and a teacher from the Tripoli Mission placed in charge. As an instance of the awakened interest that exists among the people, we are told that shortly before its organization Mr. Easson was preaching there to an audience of *thirty*, among whom were *five* gray-haired men between sixty and eighty years of age. Their interest in the sermon, on the words "Him that cometh to me I will in no wise cast out," was frequently manifested in such audible responses as these: "That is true!" "He is the way!" "His words are true." The fourth school is at *Habeit*, a large village whose population is made up of Greek Catholics and Ansairi-yeih. The teacher, who is from Mt. Leba-

non, reports a registered attendance of seventeen children from the former, and the prospect of as many more the latter. Of course, as any one will readily perceive, the instruction given in these schools is necessarily elementary, but it is thoroughly Scriptural in its style and character. The teachers in immediate charge are professedly Christian men, and the missionaries visit them regularly, to inquire into and direct their management. Thus, you see, that through the Christian kindness of a few women, more than one hundred children have been brought under religious instruction and influence. The day will declare their reward.

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Mission Work Among Southern Methodists.

By REV. R. G. PORTER, of Verona, Miss.

Editors GOSPEL IN ALL LANDS:

THE GOSPEL IN ALL LANDS is one of the most unique publications of the kind I ever saw. The unity of design, matter, and form deserve all praise. There is a completeness in the make up not to be found in any other publication of which I have any knowledge. In this South land of ours, and particularly among the Southern Methodists, there is a growing interest in the work of mission. Our people pray for missions and missionaries more than ever before, and they give more liberally than they have done at any time since the war, and, considering our poverty, more than before the war. The one great need now is information just such as you furnish and such as is furnished by other publications on the same subject. Our Southern women of all the Christian denominations, are heartily cooperating with the missionary enterprises set on foot among them. They are destined to do a grand work for the spread of the Gospel among the women of foreign lands. Their hearts and souls are in the work. The children of our Sunday Schools are being organized into missionary Societies and trained to habits of systematic giving. They take a hearty interest in the work, and are moved by the spirit of emulation in good works. Some who are at heart opposed to the Gospel of Christ, and who have no faith in it as the power of God unto salvation, say "The church is running to seed on the missionary question." They do not seem to know that this question is germinal and fundamental in the gospel scheme and that there is no danger of overdoing it, while we labor for Christ and the salvation of men. The Southern Methodist Church has two capital missionary papers published at Nashville, Tenn.—"The Advocate of Missions" and "The Woman's Missionary Advocate." These publications are doing a great work in educating our people, and spreading information among them. All our church papers furnish a missionary column and give from week to week the cream of missionary news. Many of the secular papers deem it important to publish items on this line, which they do as a matter of news; but then it is something to be prayerfully considered and thankfully noted that the salvation of the world is beginning to attract attention. The day of small things is not yet past, but we hope that soon the dawning of a brighter day will come. The collections as reported at our annual conferences are increasing quite rapidly from year to year. We are developing slowly but we trust surely and firmly. Praying the blessings of God upon you and your work, I am yours in Christ Jesus our Lord.

Jan. 1, 1881.

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Notes from Japan.

By REV. DR. M. C. HARRIS, of Tokio, Japan.

The Women's F. M. of the M. E. Church, are erecting a large Seminary in Tsukidji Tokiyo, for the education of Japanese girls. It will be opened early next year. In the great conflagration of one year ago, the old seminary buildings were entirely destroyed. Since that time the school has been conducted in buildings rented from the Japanese.

Rev. Dr. Murray Mitchell, stated in a sermon preached in this city, a few days ago, that it was a disgrace to Protestantism

that she only 80 years ago inaugurated Mission work in Foreign Lands. He also said, that the fact that universal Protestantism to day, only sustains 2,200 ordained missionaries in "Heathen Lands," is a burning disgrace. "In Scotland we have 8,000 ministers of the Presbyterian Church, not counting other denominations, and Protestantism only sends 2,200 missionaries to convert a thousand million heathen."

Yesterday, (Nov. 22,) the same gentleman addressed a large Japanese audience, composed of Christian scholars, Buddhist priests,—on the "Intellectual, moral, and religious condition of India." The impression produced was powerful, and will do good. Speaking of the introduction of Buddhism into Japan, from India, he hoped that Japan would in turn, send Christianity to India. The learned gentleman said that Buddhism in Japan was "much nearer Christianity than the original Buddhism of India."

During last October I visited the Shin Shae Panice, where we have three organized churches. Wherever I preached in public, great numbers assembled to listen, behaving with great politeness, and listening with more than a curious interest. The spirit of independence and self-help is quite strong in many of our societies of Christians, and they are giving up to the measure of their ability to support the Gospel.

I have been doing missionary work for seven years in Japan, and during that time I have witnessed a most encouraging growth of spiritual Christianity among the native members. Japanese preachers have much more to say of their personal experience of Christian truths, now than formerly. The transforming leaven of the Gospel is surely changing the lives of not a few souls in Japan.

Tokio, Nov. 23, 1880.

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(From the "Congregationalist" of December 15th.)

Northfield Seminary.

Mr. Moody's Seminary for girls at Northfield, Mass., is now very full, having a membership of about a hundred, and the future looks very encouraging. Applications are daily received with reference to future membership at the earliest date practicable, and a building of twice the capacity of the present could at once be filled with representatives from every State.

Beside the principal, Miss Harriette W. Tuttle, there are teachers as follows: Miss J. E. Smith, Miss A. R. Hammond, Miss F. C. Holton, and Miss H. N. Clark.

The Indian experiment already forecasts success, as these young ladies enter heartily into all seminary interests. Some write a very good hand, and are superior in essay writing and correct syntax, and their rank in monthly written examinations is as good as the average of other pupils. They mingle freely with all, there being little social difference. No special care is required in their oversight, as they are quite as amenable to the regime and rules of the seminary as other pupils. They will generally become teachers in their own nation, whether they remain here four years or less. They have a special fondness for instrumental music. Some had taken lessons in the Territory, and more than half the number are now taking music as a regular study. Without an exception, they are not only willing to remain, but very happy in their home at Northfield.

A new institution like this is, of course, in need of many things, though for nothing else is the necessity so great as for a library; and many of the readers of the *Congregationalist*, we are confident, will be glad to respond in view of what Mr. Moody has already done, and what he is now attempting in this school. Reference books, Biblical, scientific, standard works, and any others useful in such a library will be most thankfully received. Who ever can send one book or more, one dollar or several dollars, will thus help a great and good enterprise. We hope our readers will respond promptly in large numbers, addressing Northfield Seminary, Northfield, Mass.

Children's Department.

"Freely Ye Have Received, Freely Give."

"SHALL I take and take, and never give?"

It was not in the lily to answer, "Yea;"
So it drank the dew and sunlight and rain,
And gave out its fragrance day by day.

"Shall I take and take, and never give?"

The robin chirped, "No, that would be wrong;"
So he picked at the berries, and flew away,
And poured out his soul in a beautiful song.

"Shall I take and take, and never give?"

The bee in the clover buzzed, "No, ah, no!"
So he gathered the honey, and filled his cell;
But 'twas not for himself that he labored so.

"Shall I take and take, and never give?"

What answer will *you* make, my little one?
Like the Blossom, the bird, and the bee, do you say,
"I will not live for myself alone?"

Let the same little hands that are ready to take
The things that our Father so freely has given,
Be ever as ready to do a kind deed,
Till love to each other makes earth seem like heaven.

The Little Digger Indian.

Did you ever see an Indian—a real live Indian,—in bead-embroidered buck-skin coat and breeches, girded with a curiously wrought wampum belt, shod with moccasins, his face painted black and red, his hair bristling, like a porcupine's back, with a gay forest of feathers,—as he dashed through the woods or over the prairie, on a wild horse, or strode along proudly on foot, with bow and arrows in his hands, and a large tomahawk and scalping-knife in his girdle?

You have seen him in the pictures, at least, and thought him a fine sight; and perhaps you felt in your heart that it must be fine to live such a wild daring life, hunting, fishing, and roaming in the woods and over the fields.

But all Indians are not like him. Tribes differ very much in their character and habits. Besides, they are never quite so brave and fine in real life, as they are in pictures. Most of them are poor miserable creatures; and if you should go into one of their wigwams of sticks and bark, and see their naked bodies, filthy faces, and tangled hair, as they squat in the smoke and stench around a little fire, on the bare earth, in the middle of the shanty, snatching at poor food with dirty fingers, like a pack of ravenous wolves, I do not believe you would think it very fine, or ever after have the least desire to live like an Indian.

In California, especially, the Indians are unlike those in any other part of the country. They belong to the Malayan type of men, while those in Oregon, and British Columbia, are like the Chinese. They are short and thick in stature, have coarse, black, brutal features, and are as groveling and degraded in all their habits as any animal. They are called "Digger Indians," or "Diggers," because they eat worms, insects, lizards, and snails, which they take by digging in the ground.

The little boy of our story was born and lived on the shores of Clear Lake,—a fine sheet of water among the

mountains, thirty or forty miles north of Napo Valley. The scenery around is very beautiful. On every side great mountains shoot up toward the brightest sky you ever saw; groves of large trees give homes to almost endless numbers of all kinds of game; while the fishes in the clear, sparkling water, are so abundant and tame, as to be killed with clubs and sticks. It is pleasanter I know, to look at such grand and beautiful scenery than at a poor little Digger Indian boy; and I must hasten on, or you will be too much in love with this charming place to care to follow me in my story.

This little Digger, like all his mates, was so short and thick that he seemed to be about as broad as he was long. His skin was not copper-colored like that of most other Indians, but black, as all his tribe are. His face was broad and round, his lips thick and pouting, and his nose wide and flat. His long coarse hair, all tangled and matted, dangled around his high cheekbones and above his naked shoulders, like the shaggy mane of a Canadian pony, and half hid his coarse, brutal features; a pair of small round dull eyes, like leaden bullets, made the treacherous expression that slept in every line of his features seem ten-fold more revolting.

His wigwam, or lodge, was nothing but a rude screen of bushes or skins to break the force of the wind. You would not think it very nice or comfortable, but he did, and could sleep just as well there, or on the ground beside a large stone, or behind the stump of a fallen tree as you do on the softest feathers. But he never slept two nights in the same place, for fear of being discovered by an enemy and murdered. His wardrobe was just about as extensive as that of Adam and Eve in the garden of Eden. He was not smart enough to be a skillful hunter, so he contented himself with the poorest kind of food, and besides acorns and pine-nuts, and clover in the spring, he ate toads, snakes, insects, worms, and grasshoppers.

These last are very plenty in California at some seasons of the year, and the Digger Indians make a regular business of hunting them for food. A grasshopper-hunt, as they conduct it, is rather amusing, and worth describing. They select a large open space, and near one side build two thick brush-fences which come together in a point like the letter V. In the angle between the lines they make a hole in the ground, shaped like a large jug with a tunnel on top, by digging out the dirt with their hands. It is made in this shape so that the grasshoppers can easily jump in, but can not get out.

The whole tribe, men, women, and children, then surround a field which seems to be all full of the lively little insects, and with bushes drive the game together, and then within the fences up to the point where these come together, and there the frightened creatures in brisk style leap in great numbers into the hole prepared for them. When the trap is full, an Indian thrusts in his naked arm and takes them out by the handful, and, after squeezing and killing them, throws them into a grass basket. They are then mashed and made into

thin cakes, dried in the smoke over a slow fire, and stored away for winter use. This kind of food is considered a great luxury.

It is a hard and cheerless life which those little Digger Indian children lead, as you can easily see, but the life of this little Digger was especially so; for his father and mother had both been murdered, and he had no friends to care for him any more kindly than they would care for a dog; and even the *Hias Tyee*, or Big Chief of the tribe, whose duty it was to see that this little waif out the stormy sea of Indian life was provided for, thought only to get some advantage out of him; and so, when he saw a white man from Oakland camping one day on the shores of the lake, he brought down the boy and offered to sell him for ten dollars. It proved to be a kind, good-hearted man, who saw that the little fellow was friendless and forlorn, and so the bargain was soon closed and he became servant to the "pale-face" till he was twenty-one years old, on condition of receiving his food and clothing.

On reaching home, the first thing, of course, was to clip off his dangling locks, give him a thorough scrubbing with soap and brush, and cover his black nakedness with decent clothing. This changed the appearance of his body a little, but in thought and feeling he was a Digger still.

That afternoon, when the pigs were fed, he was found with his nose in the trough eating sour milk with the animals as if he had been one of them. At night, nothing could persuade him to sleep in a room or on a bed; and after dark, when the family had retired to rest, he stole out of the house as slyly as a cat, and hid himself away in the tall weeds beside the fence. Every night for many weeks he did the same, and was so fearful of being murdered in his sleep that he changed his nest every night, never daring to sleep twice in the same spot.

His tongue was constantly telling lies, and he would steal everything he fancied that came in his way. He seemed to have no idea of right and wrong. He could not comprehend what such words as love and duty, and kindness, meant. Fear was the only motive which had the least influence in controlling him. Even the difference between cleanliness and dirt was a thought too sublime and profound for his understanding.

But he could believe in ghosts and haunting spirits of dead men, like most other ignorant and barbarous people; and he thought they lingered around every stump and tree, and followed him wherever he went. He could hear them fluttering in the leaves, or rapping on the limbs and trunks of the trees, or whispering in the wind. He supposed they took possession of the bodies of men and animals, and caused them to sing and dance, and do all sorts of silly tricks, by a kind of inspiration. He had some notions of the Great Spirit, it is true, but they were confused and indistinct, and had little power over him, while a slavish fear of the inferior spirits and other

such ghostly nonsense tormented him night and day, and made him a timid, miserable, degraded creature.

Had you seen him in that condition, you would have thought it impossible to make anything good out of such a stupid little animal. You would have said it was of no use to try to teach a creature so brutal, and superstitious, anything about God, and heaven, and a higher life, or even about the decencies of civilized society.

But a kind lady took him under her care. She taught him to read and write. She showed him the folly of believing in ghosts, and talking with the spirits. She told him the story of Jesus, and made him learn the ten commandments, and the precious words of the Saviour, and explained to him how God made him, and fed, and clothed, and kept him, day by day, and that he ought to love him, and do right in return for his kindness. She impressed him with the thought that God is angry with wicked boys and girls every day, and that only the pure in heart, whose lives are good, can be happy on earth, or go to heaven when they die.

At first he was stupid and stubborn, and unwilling to learn; but after a little while his stolid face began to brighten, his dull eyes sparkled with unusual interest, and he was more and more attentive, till his coarse animal features wore an entirely new expression. One day he came in with a very serious look, and said in an earnest tone,—

"Mistress, oh me got bad heart! ask Great Spirit to give me better heart."

He was told to ask for himself; and then the poor little child of the Great Father went into his own room alone and shut the door, and kneeled down beside the bed and prayed, oh! so earnestly, that God would forgive his sins for Jesus' sake, and take away his wicked feelings, and show him how to be good. From that moment he was a changed boy. His bad habits were all laid aside. He ceased to be stupid and stubborn and inattentive. He told no more lies, and pilfered no more. His face glowed with kindly feeling, as if a ray from heaven were sleeping on it. His coarse features lost their repulsive expression and became rather pleasant to see. I am sure there was rejoicing in heaven that day over this little stray lamb from the wilderness; and I do not doubt that when God gathers up his jewels from the earth the poor Digger Indian boy will be a precious gem in the Saviour's crown of glory.

The love of Jesus made a wonderful change in his character. It changed him into a new boy, in mind and heart and life, with nobler feelings, and even a brighter and finer face.

And it can do the same for every boy and girl. Do you need his help? Have you been doing wrong? and do you feel guilty and miserable? Jesus can help you. No matter how hard and wicked you may be; no matter how badly you have lived, and how many sinful things you have said and done, Jesus can forgive you and make you good. Only ask him,—ask him with a peni-

tent and earnest feeling,—and he will give you a new heart; and then a new and strange beauty will shine in your face; angels will rejoice over you, and you will wear a crown of life for ever.

A Happy Indian Boy.

The Rev. Mr. Bernau, of the Church Missionary Society, in the "Narrative of his Labors in British Guiana," gives an interesting account of the happy death of a little Indian boy, the only surviving son of a chief named Aramoosy. This chief was a savage, war-like Indian of South America, who lived near to Mr. Bernau's station on the Essequibo River. For a long time he kept aloof from the missionary and his work. At length he was visited by affliction and bereavement, and when four of his children had been removed by death, the heart of the savage heathen was so far softened that he gave up his only surviving son, a bright little boy of eight or nine years of age, to be brought up at the mission school. At length the boy fell sick, and his father, fearing he would die, came and carried him off secretly into the woods, for the purpose of conjuring the evil spirits on his behalf. The little invalid took with him his Testament, Prayer-book, and Hymn-book; but no one knew where he had been carried. When Mr. Bernau heard that he had been carried off, he says:

"I gave my scholars a holiday, in order that they might seek in all directions for their companion. When they succeeded in finding him, I immediately went to him. 'I am wretched, I am miserable,' said the poor child; 'oh, take me back with you!' 'I cannot,' I replied, 'without your father's consent.' Seeing the boy's misery, Aramoosy at length consented to bring him back the following day. When I visited him, I said to him: 'My child, where is your hope? for I think you will not be much longer in this lower world.' He replied: 'You have often told us in the school that Jesus Christ shed his blood for sinners; you also said he invites children to come to him; I have come to him.' 'Do you believe that your sins are forgiven?' 'I do believe,' he replied, 'that he has forgiven my sins.' Some days after he said: 'I believe that this will be my last day.' He was prayed with and comforted.

"His father came to see him, and he said to him: 'Father, God gave you five children, and he has taken them away, one after another; I am the last. I fear if I had grown up you would not have given me up to God. You do not care what the missionary says; and when he begs you to come and settle near him, and learn about Jesus, you say, "Wait a little." I fear the time will never come.' The boy was right, the 'more convenient season' never came. Aramoosy died soon after in the woods. The savage heathen was, however, greatly moved by his child's address; and, although an Indian in his native state never weeps, when I met him, as he left his son, tears were on his face. This being the only instance which has come to my knowledge where an Indian in his unconverted state has been seen to shed tears, I inquired what was the matter. Aramoosy made no reply, and passed on. When I called again to see the child, he repeated what he had said to his father; and when I asked whether he had spoken with the affection due to a parent, he replied that he thought he had, and added that he hoped he had not sinned in speaking to him. About midnight he begged that the boys, who were sleeping in the adjoining room, would procure a light. This being done, he requested that they would sing the hymn:

'How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.'

"When that was ended, he said, 'I should like much to see the missionary once more;' but, when he was told the hour, he said, 'No, he is tired, do not call him.' He then requested the bystanders to pray; and as they were praying around his hammock, his happy spirit departed into the regions of bliss and glory."

An Exciting Scene.

INDIAN BOYS SNOW-BALLING.

If boys are to grow up strong, vigorous, and spirited, they must have games and physical sports, and most boys love such things so well as to need no urging to engage in them. All such will follow with almost intense interest the following account of a snow-ball battle, as witnessed from a steamer on the banks of the Red River of the North. It was between a party of Cheyenne and Sioux boys, each numbering about twenty-five, and all will agree that they and the full-grown men who looked on showed cool heads and a good deal of self-restraint in not getting into a serious fight in the excitement of the occasion. We copy from the *Philadelphia Times*:

White balls as big as a man's fist and just as hard flew through the air, and juvenile war-cries made the welkin ring. In this opening skirmish the opposing bands were twenty or thirty yards apart—so far, indeed, that few of the boys were hit, because they evidently knew how to dodge.

It was like a game of "corner-ball" at a country district school, the players ducking their heads and bounding aside whenever a missile would whizz past. But as soon as the red lads had become warmed to the sport the distance quickly shortened. The snow disappeared from the skirmish line as though melted by the hot breath of the little sons of the plain, and the battleground was shifted to a point almost under the side of the steamer. The Sioux youths pressed harder and harder. They were led by a tall, supple fellow of fifteen or thereabouts, who hurled the balls with the force of a grown warrior and the precision of an old artilleryman. His moccasins were in his way, and so, tearing them from his feet, he wrapped them in a hard packing of snow and sent them whistling into the ranks of the enemy. This act kindled the fire on the Sioux side, a dozen of the lads at once stripping to the waist and running forward with wild cries.

It was clear enough that the hand-to-hand attack had been expected, for a number of the Cheyennes who had held themselves in the rear of the party, sprang forward and grappled with the Sioux. One of the passengers who stood on the steamer's cabin says that he never saw a charge so completely met. Every Sioux found his Cheyenne as if the whole matter had been pre-arranged. No blows were struck, but the wrestling was fierce and savagely heroic. The wrestlers were in a straight line, nor did the line waver. The Sioux grip was on the Cheyenne, and the Cheyenne clutch was about the shoulder of the Sioux. Some of the spectators on the steamer were so excited that they sprang ashore and ran toward the wrestlers; but they as quickly ran back again, those who were not wrestling peppering them with balls as a hint that there must be no interference. The wrestlers stood almost still for more than quarter of an hour, every nerve strained to its utmost tension.

Meanwhile the boys who were not in the line ceased their volleys and waited for the result. The tall leader of the Sioux had for his opponent a boy of about seven.

teen—a strong, wiry fellow, who once had wrestled with, thrown, and killed a full-grown bear. Down his chest was a long, ugly scar that had been cut by the bear's claws, and in the back of his neck was the imprint of the bear's teeth. The Boy-Who-Killed-the-Bear swayed back and forth, straining with his utmost strength to weaken the Sioux lad's hold. Finding that this could not be done, he slackened his hold, and the Sioux instantly backed away.

This appeared to be a signal to all the wrestlers, for they also let go and retired. After a short rest, a volley thrown by the Cheyennes again brought on the battle. The lines now were not more than ten yards apart, and the thud and bursting of the balls indicated that the close work was telling.

The wild fusillade was succeeded by a clinching all around, and such a rough-and-tumble play the spectators never before saw. The Sioux leader seized a Cheyenne lad by the shoulders and sent him head foremost into the river. Loud cries went up from the Cheyennes, who plainly regarded the act as one of foul play. Four Cheyennes, including The-Boy-Who-Killed-the-Bear, pinioned the Sioux leader's arm and rubbed his head in the snow, filling his mouth, nostrils, and ears. They then dragged him toward the river; but, before they could give the toss that would send him into the stream, they were attacked harum-scarum and helter-skelter by the whole Sioux band. A trapper who understood the Cheyenne tongue, and who happened to be on the steamer, said that the Cheyennes were shouting, "Drown him! drown him!" and that the gesticulating grown warriors on the outskirts of the battle-field were screaming, "Fair play!"

Whatever they may have been trying to say, there certainly was a tremendous hubbub, in the midst of

which the Sioux leader broke from the grasp of his assailants, and threw himself panting and perspiring into the arms of his fellows. At this turn in the battle, the men of both the Sioux and Cheyenne bands, who had been attracted to the scene by the terrible yells, inter-

fered, and both parties shook hands and retired.

The Cheyenne who had been thrown into the river did not seem to mind the ducking, for he walked slowly off with the others, laughing as he went. And so ended the Battle of the Snow-balls.

The Eskimo.

The Eskimo live on the northern coast of the American continent, in the country that stretches from Greenland to Behrings Strait, and some account is given of them in the previous part of this Magazine. The illustration on this page shows what they use to carry them from place to place. The Eskimo dogs are very strong, and when they are well trained they can draw a sledge very swiftly for a long distance, thus taking the place of horses,



The Eskimo Dog-Sledge.

and enabling their masters to go on long journeys.

Offerings Great and Small.

"AM but a penny from a baby's hands;
Can I bear glad tidings over many lands?
Baby's love goes with me, so her penny's blest;
God's love, joined with baby's, will do all the rest."

"I'm a silver 'quarter;' little stitches neat,
And full many an errand run by childish feet,
Earned me very bravely. Little girls can do
Noble work for missions, when they're good and true."

"Surely God will bless us,—some a little 'all'—
As into the treasury of the Lord we fall.
Dropping, dropping, offerings great and small,
Dropping, dropping, dropping, hear us as we fall!"

The Gospel in all Lands,

AN EVANGELICAL MONTHLY MAGAZINE

Of Universal Missions.

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NEW YORK, JANUARY, 1881.

1880 THE OUT-LOOK. 1881.

The year just closed has been marked by few startling events, either in the political or religious world. It has been a year of general missionary progress. One new mission has been established in Central Africa, and the difficult enterprises already organized there have been steadily maintained in the face of almost overwhelming obstacles. The great Famine in Persia has opened new doors to the missionaries, and won for them increased influence and confidence.

Japan is still in the van of the missionary advance; the past year has witnessed the translation of the New Testament, and, within a few weeks a great religious open air meeting in the interest of Christianity has been held for two whole days in Tokio, and attended by between four and five thousand persons. The movement in Papal Europe is steadily advancing; Papal influence has received some severe shocks in Italy, Belgium, Germany, and France; the Jesuits have been practically proscribed from European countries, and France is now the most open and promising missionary field in the world.

Great Britain is agitated with Irish disturbance and the unhappy and interminable wars in Africa and Afghanistan. Russia is struggling with the smouldering elements of revolution and convulsion. Germany is passing through an anti Jewish agitation. Turkey is presenting an ever increasing spectacle of imbecility and disintegration. America has passed through a political and financial crisis, and seems to be entering upon a season of great temporal prosperity. A population of fifty millions gives her the second place among the nations, and an unexampled tide of immigration is ever swelling this mighty mass. While the year just closed has been one of spiritual dearth, and few conversions in the churches at home, yet there are indications in the tone

of the pulpit and religious press, in the spirit in which this week of prayer is being observed, and in the wide spread desire for a great religious awakening, that we are on the eve of a season of great spiritual blessing. There have been not a few intimations of a revival of the missionary spirit. The annual Missionary conventions were full of earnestness and power. The Presbyterian Alliance and the Episcopal Convention gave special prominence to the subject of missions, and the presence and stirring words of their visitors from India, China, Italy, and France, were full of inspiration. Last, but perhaps most hopeful of all, the remarkable and most successful convention of the students of all our leading seminaries to confer and pray together over the claims of Foreign missions upon their hearts and lives, reassures us of an awakened interest at the most vital fountain of the Church's life.

The year 1881 begins with the whole world open to the Gospel, with an army of nearly three thousand foreign missionaries encircling the globe, with one hundred and fifty million copies of the Holy Bible, proclaiming their message in two hundred and fifty tongues, and with a great multitude of nearly two million converts from heathenism as the first fruits of the fulness of the Gentiles. More than one thousand seraglios in India are open to the missionaries of our women's boards; imperial palaces in China are open to our medical missionaries and imperial patronage is fostering our missionary hospitals; pagan religions are becoming effete, and even Mohammedanism is at last beginning to yield to the Gospel.

And yet all this is but an open door and a step on the threshold. Notwithstanding all this, there is but one missionary for every half million of the race; one half of China's mighty provinces, each an empire, are yet wholly unoccupied; the millions of Thibet, Tartary, Afghanistan, Kurdistan, Mongolia, Arabia, are wholly without missionaries; only fragments of the vast populations of Central Africa and South America, are yet reached. The Greek and Papal churches hold three hundred millions under an almost unbroken spell.

The first converts have only begun to come from the one hundred and eighty millions of Islam's deluded followers, while a hundred thousand Mohammedan converts are reported in China alone as the result of a recent aggressive movement. Figures wholly fail to picture the seven hundred million, who still follow the dreams of Buddhism or the pollutions of Polytheism. Thirty million immortal souls shall pass into eternity in 1881 without the Gospel. And even Christian lands with all their advantages afford a picture anything but Millennial. He who can draw from a candid review of our world's condition at this moment, any encouragement for easy self complacency, any excuse for diminished earnestness, any ultimate hope for our world, but our Lord's own coming, any encouragement but that which nerves to renewed exertion, prayer, and perseverance has misread the word of prophecy, and its great interpreter, the record of Providence.

Our Monthly Review.

We commence the series for 1881 with an account of the various missionary enterprises among the aboriginal tribes of this continent. Having supplanted them in their natural inheritance, it is but little that we should at least share with them our spiritual heritage. And yet, it affords a sad commentary on our Christian civilization to be told by the highest authority in this country, that the American government has spent an average of ten million dollars a year for forty years, on Indian wars, or a total sum of four hundred millions in exterminating them, and all the churches of Christendom have not spent one hundredth part of that sum in evangelizing them.

The corruptions of our Indian official service have been a scandal to Christian civilization, and the tacit impunity with which the lust of gain has been allowed to trample down their treaty rights, is shameful. Almost as we write, a band of self-constituted colonists is gathered on the Kansas frontier for the purpose of taking possession of the lands in the Indian territory, guaranteed to the Indians, and this band of pious plunderers actually spent a recent Sabbath in religious worship, praying God "to give success to their undertaking in carrying the Gospel and civilization to this barbarous and benighted land."

Stretching from the Gulf of Mexico to Alaska, there is a vast region including the familiar names of Texas, Indian Territory, Kansas, New Mexico, Colorado, Utah, Arizona, Idaho, Montana, Nevada, Nebraska, Dakotah, California, Oregon, and Washington Territory; comprising an area of 1,800,000 square miles, besides Alaska, itself nearly half as large as this whole region. This is the great Home Mission field of our churches, the future seat of mighty populations, and fraught with momentous issues for the future of this land. No foreign mission field can possibly outweigh the vast importance of this region, and the necessity of supplying its pioneer communities with schools and churches, and building on a Christian foundation its institutions and populations. But, besides the work among the multiplying colonists, there are three other populations occupying this vast region, who come within the range of our missionary operations.

The Mexicans in New Mexico alone, number over 50,000, and they are bigoted, ignorant and degraded, and in a condition as sad and more hopeless than the savages. The Mormons number over 150,000, and are probably the predominant population already in Utah, Idaho, Arizona, and New Mexico; compactly organized; steadily growing; obstinately attached to their mongrel faith; and, hitherto, more hopelessly closed against the influence of Christianity than the Moslems themselves.

The Indians are the third foreign population of this immense domain. They number about two hundred thousand. Their hunting grounds are rapidly becoming American settlements. The Indian must inevitably either be civilized and absorbed, or extinguished. It has been found that the conversion of an Indian costs just one tenth of the sum the government has usually

expended in killing him. Their civilization has been proved to be practicable. But the savage tribes who have so long been galled and prejudiced by injustice and oppression, naturally refuse to submit to American citizenship. A gentler influence is necessary, and the Christian missionary is the final solution, and the true friend both of the savage and the government. It is a sad sight to see a great nation of fifty millions compelled to meet this scattered remnant with sword and fire. The glory of frontier victories fades before the simple figures—two hundred and fifty against one. The government might well trust the missionaries with a larger responsibility in their negotiations with these people and the appointment of agents. And the churches of America, accepting all these intimations as providential calls, should rise ere it be too late, to a worthier effort to save the last relics of a departing race, who will meet us in the judgment, with the righteous accusation;—"You took our country by force and fraud, and slew us for resenting our wrongs. You gave us new lands, and then you crowded us out of them. You made us hate your citizenship and religion, and then you asked us to accept them; and even then you spent one hundred dollars to destroy us for every one you sent to save us. We have at last stung the heel that crushed us; but our blood be upon your heads."

Christ the only Hope of a Lost World.

Such is the great, the tremendous thought, with which the Christian world opens the week of prayer, and commences another year. Do we truly believe that the world is lost without Christ, and that the thirty million souls who shall be flung upon the shore of eternity this year in ignorance of the Gospel, must perish? Or is there not a subtle infidelity in the church of Christ, a fond presumption that somehow, through the infinite resources of a Great and Merciful God, there may be for them some other way, some ultimate interposition and escape? Have we not listened to the whisper of the serpent, "Ye shall not surely die," and our unbelief, or, worse, our half hearted faith has paralyzed our sense of solemn responsibility, and taken the edge from our compassion and our zeal. And yet, if anything in the Scriptures is imperative it is that there is "no other name under heaven given amongst men by which we must be saved." In all the provisions of God's natural government, in all the resources of human nature, there is no hope for the sinner. Had salvation been possible by any less cost, Christ had not died. The whole race of Adam is lost. If saved, it must be by a new dispensation, by a new life, by a divine regeneration. This great salvation is no mere passing over human guilt, no mere remission of penalty, but a gift so transcendently greater than any hope humanity ever had, even our adoption into God's family as his sons, partakers of his divine nature and joint inheritors of his throne, that the idea of its being possible in any other way than through Christ Jesus the Son, and the Almighty working of the

new creating Holy Ghost, is a dishonor to our high calling, and the glorious Gospel of the grace of God.

But while this precious hope is given to us for ourselves, it is, moreover, a sacred trust held by us for the world. The fact that it must be received by men through faith, is clearly revealed to us, and "how shall they believe in Him of whom they have not heard?" For a selfish monopolist, in a time of want to hoard the necessary food of starving men, would be regarded as murder. "He that withholdeth corn, the people shall curse him," and how often it has been proved true in downfall and ruin of selfish commercial enterprises and monopolies. How much more wicked and cruel their guilt, who hold in selfish indifference the bread of souls, and spend more in decorating fashionable churches and turning the blood bought grace of God into a selfish luxury than in sending the word of life to a perishing world.

The motto we have placed in the van of 1881, will be the badge of a tremendous hypocrisy, and the motto of a miserable mockery, unless we arise from our dream of self complacency, and do something to prove that we believe the world—with all its culture, with all its progress, with all the Gospel has done for it—is still a LOST WORLD, and has no hope, but that which God has committed to our hands as the stewards of his grace.

The Week of Prayer and Missions.

It should never be forgotten, as we gather together in the annual concert of prayer, where the whole circle of Christian faith and love meets around the world, that the week of prayer had a missionary origin, and was born amid a company of missionaries in India, in that freer and loftier atmosphere which the missionary spirit alone can create. We shall best please Him who is the Hearer of Prayer, we shall be most like Him who is the Great Intercessor, we shall bring back the richest blessings to our own hearts and churches, and we shall best fulfil the original design of this great Prayer Concert, by forgetting our selfish need in the larger wants of the world, and remembering

"He prayeth best who loveth best."

The late Dr. Alexander prescribed a fine remedy for spiritual depression, which all selfish and moody Christians would do well to remember. After listening to a long tale of spiritual troubles and unanswered prayers, he quietly said to his parishioner, "Go home, my friend, and ask God to glorify Himself." The man took the hint, and, in taking up his Master's burden, he soon forgot his own, and found rest to his soul. We depend so much upon means and machinery that we forget the Living God, and the only real force, living faith. The measure of results abroad must always correspond with the degree of faith and power in the Church's heart. God has ordained, for the honor of His Son's Name, that all His gifts must come through that name in prayer. Even He, when on earth, Himself directed His disciples to pray the Lord of the Harvest to send forth laborers

into His harvest. And even to Him the kingdom is not given without prayer. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for a possession." There is no more beautiful example of the power of faith to bless its object, although far removed in space, than the case of Daniel. An exile in Babylon, he could not aid by his personal presence his suffering countrymen and his beloved country; but he could take their sins and burdens, like a true priest, to his own heart, and hold them up to God for his blessing. He could plead the promises and prophecies with all the more earnestness, because their time of fulfilment seemed at hand; and, at the call of that solitary captive's faith, the forces of Providence began their march, the imperial decree went forth, the captive band turned their faces towards Zion, the walls arose from their ruins, and the temple reared again its pinnacles to heaven; and those toilers never knew that the spring of their blessings was the weeping, believing prayer of the beloved Daniel in distant Babylon. Nor was this all; for, while to him it was not permitted to co-operate in the work that answered his prayer, yet he lived to see it all; and, better far than all, to him was opened—as to none before or since, save one alone—the vista of the coming ages, the trials and triumphs of his people, the coming and cutting off of the Messiah, the marvellous developments of providence, and the final coming of the Son of man, and setting up of His everlasting kingdom. Precious, mighty privilege! It is a royal priesthood. It enables us to touch in blessing and power the scenes we never shall behold, the friends we may never see; it overleaps space and time, and carries our influence forward into the ages to come; it takes us into the very secrets of God, and unfolds to us the vision of His kingdom and glory. Dr. Mahan tell us of a quiet minister who used to spend hours every day in intercession for special mission fields, and after his death the records of his published diary were found to keep pace with the actual progress of the work in these very fields. Man may have attributed the work to the missionary, but in God's judgment, perhaps, the real missionary was the humble suppliant.

It is customary for some of the magazines, from month to month, to suggest special topics for prayer in connection with the various missions. We trust these suggestions will be carefully watched, and that the petitions of the coming monthly concerts will be so specific and direct that the Church of Christ can watch for the answers, and God can show therein His Truth and Faithfulness.

For the present year, following the great movements of the past year, we would venture to suggest the following: The consecration of an increased number of young men to the work of Foreign Missions; a spirit of missionary liberality commensurate with our increased prosperity; the spirit of *faith* in the missionary work; such a revival of Christian life as will overflow in a universal movement for the world's evangelization; the occupation of new fields, and the proclamation of the

Gospel in the unoccupied "regions beyond;" the new and important movement in Central Africa; the great work in France and other Papal lands; the Jews—the conversion of the remnant of grace, and the speedy accomplishment of God's gracious purposes regarding them; missionary training schools; a spirit of missionary consecration among medical students; a missionary spirit in the great religious ecclesiastical gatherings of the year; the directors of our Missionary Boards and Woman's Societies; the conductors of missionary journals; native preachers; native converts, their steadfastness and spiritual power; the Bible work; the grand movements of nations and governments so as to advance the progress of the Gospel; and, especially, the speedy coming of our Lord Jesus Christ, and the preparation of His people to meet Him.

"EVEN SO COME, LORD JESUS."

:O:

The report of Mr. Petroff, Census Commissioner of the United States Government for Alaska, has just been published. It furnishes the most complete, recent, and reliable information respecting the scattered tribes of this new addition to our territory. The whole population of Alaska is set down at about 30,000. The Russian Church claims about 11,000 on its communion rolls, but Mr. Petroff reduces the number to about 8,000. The condition of many of the Innuits and other tribes is described as exceedingly depraved, and almost bestial. The Presbyterian Board has recently established two missions in Sitka and Wrangel, and already there are flourishing schools, and a church with several communicants.

:O:

We thank our contemporary, *The Independent*, for its corrections in respect to African missions. We were well aware of the M. E. Mission in Liberia, and its omission was purely inadvertent, in what was made as a general statement. But we shall be glad to be informed of the location and statistics of the other missions named by our contemporary, in order to add them to the otherwise exhaustive facts and figures given by us in our February number, after much difficult investigation.

:O:

We expected to have had the present number ready by January 1st, but have been delayed to the 15th. We believe that the February number will be ready by February 1st, and that afterward we shall be ready for mailing by the 21st of the month, for the following month. The articles on the American Indians have occupied more space than was anticipated, and a portion of the "Eclectic" and of "Missionary News," already in type will be carried over to the February number.

:O:

From "Rocky Mountain Presbyterian."

Help the Indians.

A Christian Indian, properly, is not content with a blanket to cover his nakedness. He wants suitable clothes for himself and family. He is not content to continue to eat off the dirt floor, from a common dish, with his fingers; but wants a chair, table, dishes, knives,

forks, etc. He requires a greater variety of diet. He is not content to raise his family with a number of other families, in the same room, mid scenes of debauchery and lewdness, but feels that their only safety is in having a separate house, where they can have the privacy of family life. Now, separate houses, furniture, tables, chairs, better diet, clothes, etc., all greatly increase the annual expenses of the family. To meet this increased expense, the Indian emerging from heathenism and heathenish customs, must be put in the way of earning more money. To Christianize the Indians without helping them to new industries and new methods of earning money, is to impoverish and make them more wretched. The work of the Church is only half done in giving them the Gospel; she must also assist them in their efforts to live a Christian life. In our Indian work in New Mexico, and other portions, the missionaries should encourage the people in raising sheep and cattle, and farming; in Alaska, encourage them to engage in fisheries, and the production of fish-oil on their own account.

[From "The Evangelist,"]

Sunday Schools in Oklahoma—The Indian Territory.

In the Sunday-school Leaflet (part of the Home Missionary) for December, 1880, we read:

Five years ago in Oklahoma—i.e., the home of the Red man (in the Indian Territory)—we had neither church nor Sunday-school; now we have four organized churches and six Sunday-schools. As is often the case, the school was the forerunner of the churches. Our Home missionary, in his Texas pioneer work, crossed the Red River into the Indian Territory, and with the exception of one church and Sunday-school in the Cherokee Nation near the Kansas line, the above is the result. Since the Sunday-school work has been taken up as a distinct department by the American Home Missionary Society, the schools have mainly been supplied from that source.

Of course in this statement the pronoun "we" is emphatic in the expression "we had" and "we have" (meaning, we suppose, the Home Missionary Society, or the Congregationalists represented by them), and this is to be understood in the statements "with the exception of our church and Sunday-school in the Cherokee Nation near the Kansas line, the above is the result," and "the schools have mainly been supplied," &c.

But we may rejoice that this is by no means a full census of churches and Sunday-schools organized in Oklahoma in the last five years. The Presbyterian and other churches are well represented there by missionary work and results. In a letter written in October last, to the Sunday school of the West Presbyterian church in this city, the Rev. W. P. Paxson, superintendent of Southwestern Department of the Sunday-school Union, gives account of an Inter-tribal Sunday-school Convention at Eufaula, in the Indian Territory, where he and two other missionaries of his Society, who have long labored among these Indians, were present, and in which five tribes, civilized more or less, were represented, viz: Cherokees, Chickasaws, Choctaws, Creeks, and Seminoles; and he says:

The American Sunday-school Union have planted 121 Sunday-schools among them. Next year they are to have a Sunday-school camp-meeting of ten days, in August, at Atoka, in the Cherokee Nation, where it is to be hoped to gather a large number of full-bloods, who are averse to meetings in houses among strangers.

:O:

(From "Woman's Work for Woman," for January, 1881.)

North American Indians.

By Mrs. ROBERTSON, Tullahoma, Ind. Ter.

I intend going right on through the Testament in my translating. Am now in the twelfth chapter of First Corinthians, and as soon as Mark is finished, two-thirds of which has already gone through the press of the Bible Society, and the last proof of which I expect next week, we shall have bound together the Four Gospels, Acts, Ephesians, Titus, James, and the three Epistles of

John. I have been wondering what we could do about the Testament when it is printed, so few of the people, comparatively, feel able to buy even the few books which are prepared for them. I doubt if any Indian book ever found so rapid sale as my "Sabbath-school Song Book." They are all so fond of singing. I wish your Sabbath-school children could hear ours sing the same songs they love, "Whosoever Will," "More to Follow," "Come to the Saviour," etc.

The annual expense of educating scholars here is borne by the Creek Nation, but, as the friends of the pupils, many of whom are orphans, clothe them, we thankfully receive help in ready-made clothing for them, and quilt pieces basted for sewing, or anything for young girls to practice sewing on, will come in most excellent place. Colored shirts cut and basted, for boys of from eight to fourteen years old, would be a great help, as the children are here without vacation nine months in the year, and some of them so far from their friends, it is difficult to get supplies from them when they are in need.

The first great object the nation and the friends of the pupils have in sending them here is their mastering the English language, as they must come more or less in contact with white people, and we make our best efforts tend to the same end, because at best, instruction in their own language must come within a very small circle, and we must train for them their interpreters, and the men and women who are to mould the character of their nation. Indeed, you would be surprised to know how important to the nation is the work done by this one school (as indeed it should be). Then our influence over the children is more complete in proportion as they use and understand the English. At the same time it is of great use to have their teachers understand their language, and we want them able to read and write it well, although we have no systematic teaching in Indian. Sabbath-school papers we greatly desire, not only for our pupils, but for distribution among the colored people.

Woman's Work.

It is but twenty years since the doors were opened for work among the secluded women of Oriental zenanas, and harems, and there are now twenty one women's missionary societies in America and Great Britain, besides one in Berlin, whose combined annual receipts represent about three million of dollars.

An appeal is made for two lady missionaries to go to Ambala in India; Here is one of the choice stations of the Lodiana Mission, and there is a house ready for the missionaries. Mrs. Kelso urges the appointment and applications can be made to the Woman's Foreign Missionary Society of the Presbyterian Church.

Miss Cort's school at Petchaburi, Siam, averages an attendance of twenty-one scholars.

"Life and Light for Woman" says that Miss Leitch of Ceylon has been adopted by a special church but we regret at not being given the name. Miss Leitch writes: "The thought that the ladies of a special church are working and praying for me, and for this work will keep me from becoming discouraged or lonely, and will inspire me to more earnest effort for these people."

On Nov. 2d, fifty-two ladies, representing Illinois, Iowa, Michigan, Minnesota, Missouri, Ohio, and Wisconsin, met in the New England Church in Chicago. It was a Conference of the Executive Committee of the Woman's Board of Missions of the Interior with the Officers of the State Branches. It was deemed best to hold the Annual Meeting of the Branches at a different time from the State Conferences of the Congregational Churches. A tax of five cents *per capita* was recommended.

The Annual Meeting of the Woman's Board of Missions of the Interior, was held in Chicago in November. The report of the treasurer showed that \$24,011.56 had been collected for missions during the year, a gain of \$4,500 over the previous year. The

secretary reported: "Thirty ladies are now numbered among our missionaries. Eight have been added to the list during the year, and two, having by marriage, become more closely associated with other departments of work, have withdrawn from our ranks. Six boarding and high schools, forty-one village schools, and fifty-six native Bible women, teachers, and helpers in other capacities are under our care, and are supported from our treasury. Ninety-five new auxiliaries, thirty one young ladies' societies, and seventy-two juvenile bands, making a total of one hundred and ninety-eight new organizations, have been added during the year."

In Michigan, one lady became so interested in preparing a paper on the subject, "Why Women should give to Foreign Missions," that she could see no reason why she should not give herself, and goes out soon to Brazil.

Miss Lathrop writes from Allahabad, India, that a native official came in on business a few mornings previously, and as he was going away he said: "You (referring to the zenana missionaries) are doing more than any one else to elevate the people of this country." Ten native ladies are engaged with Miss Jones and Miss Lathrop in teaching in Allahabad. They have an average of 450 pupils and visit more than 200 families weekly.

When Miss Crosby, a missionary of the Woman's Union Missionary Society of America, was in this country, she often expressed the wish that a good library could be collected for the "Japan Home," for the benefit of the young girls who were being trained there. The commencement of a library was then made. Who will add to it? If any of our readers can do so let them send the books to the rooms of the Society at 41 Bible House, New York, and they will be forwarded.

Churches and Boards.

Presbyterian.

Rev. W. W. Barr and Rev. R. Stewart, D.D., are appointed to visit the stations of the United Presbyterian Church. They will soon leave for India, and will probably be absent six months.

The Woman's Foreign Missionary Society of the Presbyterian Church has 85 missionaries, 30 Bible-readers, and 150 native teachers. Its receipts last year were \$84,000.

Five of the churches in Persia organized by the American Presbyterian Board are reported as self-sustaining.

The American Presbyterian Board of Missions (22 Center St., New York,) have expended the past year for missions in India, \$88,640.62; in Siam and Laos, \$27,002.64; in China, \$58,811.78; in Japan, \$23,075.67; in Syria, \$43,643.60; in Persia, \$56,464.75; in Africa, \$19,851.69; in South America, \$51,833.64; in Mexico, \$41,513.38; in Papal Europe, \$3,765.45; among the Indians, \$30,354.05; among the Chinese in the United States, \$10,593.31. Total \$ 45,568.58.

The missionaries in Persia dread the effect of the late Turcoman incursion upon their work, and ask for the special prayers of all Christians.

The *Monthly Record* for December reports 43 received into the mission churches in foreign fields.

The Shorter Catechism has been translated into the Benga language, which is used by a large number of people in Western Africa.

The missions of the English Presbyterians in the district about Amoy, China, are spontaneously moving toward self-support.

From "The Missionary" for January we quote the following respecting the Southern Presbyterian Church:

"Our most recent Chinese letters are dated Hangchow, October 18th, Soochow, October 18th, and from Shanghai, October 25th. Mr. and Mrs. Sydenstricker reached Shanghai on the 23d October, having had a pleasant and safe voyage.

The Mission had just closed its annual meeting at Soo-

chow, which, in some respects, was one of more than usual interest. All the members of both branches of the Mission were present, all were in the enjoyment of good health, and each had encouraging facts to present in connection with their respective labors. Miss Kirkland, in connection with other interesting facts, states: "In my letter I mentioned one woman that I trust is saved, and I hope two others are also trusting in Christ for salvation." Mrs. Randolph speaks with great earnestness about the importance of sending out additional missionaries to gather the fruits of past labors. Interesting letters will be published in our present issue from different members of the Mission, which we commend to the careful perusal of our readers.

A letter has been received from Mr. Phipps, of November 12th, mentioning the safe arrival of himself and party at Athens, Greece, the day before. He speaks of a good deal of excitement in Greece, especially among the soldiery, in view of the possible contingency of war. It was expected that Salonica would be assigned as the particular field of his missionary labors.

Our most recent letters from Brazil are dated Campinas, November 2d, Mogy Mirim, November 2d, and from Pernambuco, November 9th. Mr. Wardlaw takes an encouraging view of the condition and prospects of the Pernambuco Mission. He and Mrs. Wardlaw were occupying a house in the suburbs of the city, and were both enjoying good health. He mentioned that Mr. Smith had gone to Goyana, a large town in the interior, where, it was expected, he would organize a church before his return. The missionaries both at Campinas and Mogy Mirim were in good health. Very encouraging results are attending the evangelistic labors of our missionary brethren. At a place called Itatiba Mr. Lane had received two persons to the communion of the Church, and there were twelve or fifteen others who were desirous of being formed into a Protestant church at the same place. Mr. Boyle has also received a number of persons to membership with the churches at Mogy, Mirim, and Penha. At the former place the church consists of twenty full members, and the same number of baptized children. The one at Penha embraces thirty six full members, and about the same number of baptized children. Miss Henderson makes a strong and an urgent plea for a lady missionary to be sent out to be associated with her in the management of the girls' school at Campinas. The prospects of the school are very encouraging, but her strength is not sufficient to meet its full demands.

A recent letter from Miss Janet H. Houston, daughter of Dr. R. S. Houston, of West Virginia, mentions her safe arrival at Brownsville, Texas, on the 20th of November, and that she had entered upon her labors as teacher in the school for Mexican girls. She reports the missionaries both at Brownsville and Matamoras as in good health."

American Board.

Dr. Clark, of the American Board, asserts that no mission in India will ever regret the expenditure necessary for thorough mission work.

The Board computes its expenditure from the first on Indian missions at \$1,200,000.

The following arrivals are noticed: September 18th, at Constantinople, Miss M. M. Patrick; October 1st, at Kobe, Japan, Miss E. Louise Kellogg; October 5th, at Aintab, Mr. Chas. W. Riggs; October 8th, at Samokov, European Turkey, Rev. W. E. Locke and wife; October 16th, at Harpoot, Miss Emily C. Wheeler; October 16th, at Cesarea, Miss Fanny E. Burrage; Miss Harriet N. Childs, at Kessab, the first week in November.

A business man, who declines to give his name, announcing himself as a "friend of Dr. Hamlin," offers to give \$1,000 on the condition that \$50,000 are contributed by friends of missions in addition to their regular donations to the treasury of the American Board as a special thank-offering for returning business prosperity. He hopes such gifts may come largely from business men. Persons who may be disposed to respond to this appeal are

requested to send their names and subscriptions to the Treasurer. The unknown generous friend who makes this offer first left a donation of \$2,000 for the interesting missionary work under the care of the Board in Turkey and Africa."

The funds of the American Board cannot be spent in educating young men who come to this country from foreign lands. The Board aims to secure the advantages of higher Christian education for such at home, in a manner best suited to their future usefulness among their own people, and at a small part of the expense involved in their coming to this land.

Our friends are cautioned against diminishing their gifts to Foreign Missions by reason of announcements of large donations for this object. The \$150,000, so widely reported as given to the American Board, went to the treasury of another society. The papers have recently announced a bequest to the Board, of \$50,000, by a friend of missions, lately deceased, but we learn that since the will was made such heavy losses have been experienced that the Board will probably not receive anything from the estate.

Books, especially commentaries on the Bible in English, Scott, Henry, Barnes, and others, will be gladly and gratefully received at our missionary stations for use by theological students and native pastors. *Marash, Central Turkey*, is just now very urgent in its appeal in this direction. Please look over your libraries and send such books as you can spare to C. N. CHAPIN, No. 14 Congregational House, that they may be forwarded to mission fields.

The educational work of the American Board in foreign lands, includes sixty-six seminaries and colleges. For the support and enlargement of these institutions more than \$100,000 have already been appropriated from the Otis bequest. Four colleges for women, including the Constantinople "Home," which is practically a college for women, have received \$50,000 to aid them in educating an efficient native agency for the furtherance of the evangelical work in the fields where they are located. A million of dollars might well be spent in developing these higher institutions of Christian learning.

Protestant Episcopal.

The Protestant Episcopal Church in the United States asks that \$325,000 shall be raised this year for missionary work, as this amount is necessary for the prosecution of the work as now arranged, and for the payment of past indebtedness, without any balance being allowed for entering upon new fields that are now opening. Surely this amount will be readily raised.

The Board of Missions have the following missionaries receiving their entire or partial support from the Board: *Among the white people*, 12 Missionary Bishops and 265 Clergymen; *among the Colored People*, 13 White Clergymen, 11 Colored Clergymen, 4 Lay-readers, 18 teachers; *among the Chinese*, 1 Chinese Clergyman; *among the Indians*, 1 Missionary Bishop, 13 White Clergymen, 11 Native Clergymen, 8 teachers, 10 Native Catechists, 12 Women Helpers. *Total Missionaries*, 373.

Dr. Albert C. Bunn, now in this country, "severs, from providential reasons, his connection with the medical department at Wuchang, China, which he has so successfully carried on during the last six years."

Dr. Wm. A. Deas, a graduate of the Virginia Medical College, has been appointed Medical Missionary to China, and will be stationed at Wuchang. He expects to sail for China this month.

Dr. Henry W. Boone and family have arrived in China, and Rev. and Mrs. E. R. Woodman and Mr. J. McD. Gardiner have arrived in Japan.

On Nov. 4th the Archbishop of Canterbury consecrated, at St. Paul's Cathedral, London, the Rev. Geo. Evans Moule, D.D., as Bishop in Mid China; the Rev. Charles Perry Scott, D.D., as Bishop in North China; and the Rev. E. Nuttall, D.D., as Bishop of Jamaica.

Our space prevents our giving an account of the work of other Churches, but we will do so in our next number.

Missionary News.

America.

THE INDIANS.

Santiago Reino, an Indian from the Taos Pueblo, was recently baptized and received into the Presbyterian Church at Cenecero, Col. So far as known, he is the first from that Pueblo to receive Christian baptism. In the same neighborhood is Jose Antonio, a Christian Navajo Indian.

A small congregation of full-blooded Chickasaw Indians lately gave \$400 for the foreign missions of the Cumberland Presbyterian Church. The church was only recently gathered, and its members live in the true primitive style. The school boy's reproachful "he's an Indian giver," ought to disappear after this.

"A short time ago one very old Indian rose, and said he was formerly an Indian priest, that on their Sundays he chanted and danced in the presence or in the midst of so many Indians and chiefs, whose bones lie buried not far from where now stands a Christian church; that it seemed as if he, now the oldest of that ancient tribe, alone remained to tell of the people who had almost passed away; and now he came to hear about the Christian's God, and learn, though old and grey headed, about Jesus. He is one of those who joined our church—an old disciple at the feet of Jesus.

The Mesqually Indians had become much demoralized through the influence of a Roman Catholic priest, who had abandoned them. This was their state when, about eighteen months ago, Rev. M. G. Mann began to preach to them in groves and in hovels. The work at first was very discouraging, as the people were so unwilling to abandon their vices. They were also unwilling to express their views as to the good news preached to them. "But," says Mr. Mann, "the ice has melted, their apathy has been changed to earnest inquiry, and the bulwarks of heathenism have fallen. After preaching and the customary services, I usually ask the more prominent men, and women too, to respond, and thus get them to commit themselves.

Mr. J. C. Robbins, of Santee Agency, writes to the *Iapi Oaye* of the impressions he received at a mission conference held at Good Will. He says:—

"When more than two hundred and fifty Indians, from various parts of a territory, assemble in council, one can get a very clear idea how the Indian is thinking. A marked feature of the mission meeting, held at Sissiton Agency, Dakota, was the expression of thoughts by the Indians. The meeting was very different from the old councils and called for a different line of thought. The grumbling which so characterizes the Indian was not heard here; they did not meet to talk of their

abuses but of their privileges, and how they could improve themselves.

"The discussions were intelligent and pointed and prove beyond doubt that these Indians are anxious to give up the old way of living and want to know how to do it. The vagabond Indian wants no change: the Agency is his asylum, his rations choke down his manhood and the government supplies his wants. The intelligent, industrious Indian wants his farm; he admits that the new life will be a hard one, but he adds, 'I will be contented, I am my own man.' Many of them are now willing and able to grapple with the difficulties of civilization. They ask for the protection of the white man's laws; they want to throw off the tyranny of the few who under the old Indian system can bring ruin by their misdeeds upon the innocent as well as the guilty.

"The presentation of such thoughts by Indians themselves to the Indians is a great push in the right direction; more than two hundred and fifty Indians went home from that mission meeting with civil and individual problems to work out; these problems are not too difficult, but they require heroism and self-sacrifice. The white man's laws will bring them liberty, and liberty will crown them with manhood; as one of the Indians said at the meeting, 'even though it be difficult, seek to come under the white man's laws.'"

The old and interesting work of the Presbyterians among the Chinese in New York, renders it desirable that our friends at a distance should know of its whereabouts. This is specially desired that the Chinese already under instruction, and with a knowledge, it may be, of Christ as their Saviour, coming here from other cities, should be given a line of introduction to the Mission, 119 White Street, where they will be made to feel at home. There are also Sabbath classes in several of the Presbyterian churches for the Chinese of those vicinities. Scholars coming from Methodist or Baptist schools will also receive a welcome from those denominations here.

Africa.

Okrika is a town of 10,000 inhabitants, forty miles from Bonny, in the Igbo country, at the mouths of the Niger. A mission agent never visited it until recently. Bishop Crowther, of the C. M. S., hearing that the people there had built a church and were holding Christian worship, sent Archdeacon Crowther to inquire and report the facts. The Archdeacon found the church as represented, and that Christian worship was held in it every Sunday, a school boy from Brass Mission reading the service, and a congregation of five hundred persons in attendance. The people desire a regular teacher, and offer to contribute to his support.

A telegram from Rev. Mr. Killion, missionary to the Zulus, announced the death of Rev. Myron W. Pinkerton, the pioneer in the new advance movement of that mission into Umzila's Kingdom. He died on November 10th of malarial fever, near Luhambania, where he had been detained *en route*. His last letter, dated October 8th, gave notice of his intention to attempt a journey of about 250 miles across the country, much of the distance through a malarial region, to Umzila's capital. Mr. Pinkerton has labored nearly ten years among the Zulus, and seemed admirably fitted to open this great and inviting field.

The Universities' Mission in Central Africa appears to be prospering. Bishop Steere writes that he hopes soon to extend the work of the mission in the direction of Nyassa Lake. He rejoices over the arrival of the first native of the Zaramo country, to attend school at Kinngani. At Magila Archdeacon Farler has a young Mohammedan convert in training for Holy Orders. On Sundays, he says, the congregations are so large that he is obliged to put the children in the chancel and seat many more on the altar steps. The chiefs are breaking up Sundao dances, and the Sunday-school is full of men and boys. Mr. Farler was visited recently by the chief of a neighboring tribe, who asked him to pray for rain, declaring that all their witch-offerings and sacrifices had been of no avail. Getting some idea of repentance from the preaching, he has heard heathen natives go about pounding on the ground with a pebble, saying "We repent," in the hope that the drought will be broken. Mr. Farler thinks they are not very sincere in their repentance.

India.

Intelligence from Ootacumb has just been received by the Missionary Society to the effect that the Rev. George Pearce, who has been suffering from an attack of paralysis, is improving in health, and is able to some extent to resume his missionary duties. Mr. Pearce is known as the patriarch of the mission. He is nearly 90 years of age, and has been engaged in India nearly half a century.

The great work in connection with the American Baptist Telugu Mission in India is still going on. The Rev. J. E. Clough, in a private letter, dated from Ongole, October 16th, states that at the quarterly meeting, just closed, 321 persons were baptized, seventy-five new helpers appointed, twenty six new churches set off, and twenty-five new teachers for village schools selected. The number baptized this year, so far, is 1,875.

Turkey.

In every department of the Missionary work in Eastern Turkey there is a steady and gratifying advance. Nine new preach-

ing places have been established, making a total of 116. The number of Protestants is now 11,749.

There are over fifty young men in preparation for the Christian Ministry among the Turks at the Seminary at Marsovan. Station classes are also held at Cesarea, Bardehad, and Sivas. This very important work is in connexion with the Missions of the American Board.

Here is an unwelcome paragraph from the East: "The Turkish minister of Foreign Affairs announces officially that hereafter no Moslem shall be allowed to leave his religion and become a Christian under penalty of death; that no one shall be allowed to teach doctrines subversive of Islam; and that any foreigner engaged in such teaching may be arrested and imprisoned without consulting the foreign consuls or ambassadors."

Ceylon.

In *Mission Life* it is reported that some embarrassment has been caused in the Galle district of Ceylon by the activity of a society of unbelievers, who style themselves "Theosophists." They have opened a boys' school at Magalla, which has already more than 200 pupils. Its avowed intention is to counteract the work of the Christian missionaries, who, it is said, have long enough undermined Buddhism by means of school-teaching. Though this may be looked upon as no small testimony to the influence of mission schools, the present opposition is such as to cause grave apprehension. At public meetings convened by the promoters, inflammatory speeches are made against Christianity. Buddhists in great numbers have been pledged to send their children to the rival school, and to withdraw them from Christian influence. To make the new school more attractive, no fees are to be charged for the first year, it is advertised by posters in the neighborhood, and tom-tom beaters are sent round to announce the opening. To make the scheme popular as an opposition to Christianity, the notion is fostered that it is supported by a powerful and wealthy foreign society. The word society (Somagama) acts as a talisman. It is connected in the minds of the more ignorant of the natives with such organizations as the S. P. G., the C. M. S., and the Wesleyan missions. The poor people must, however, soon find out how they have been duped by these self-seekers. Until the delusion is removed, the scheme will seem to prosper. The Wesleyan School, which is within a stone-throw of the rival one, has been nearly emptied; the Roman Catholic school at Kalluwella has suffered; and so also has even the government school in Galle itself, though there the Christian teaching is as colorless as possible. The Buona Vista school has so far suffered least of all, only about twelve boys having seceded to the

enemy, and these were all non-Christians, and of the lower standards. The other schools of the Buona Vista Mission are increasing in numbers, and are becoming more and more efficient as a means of propagating the Gospel.

England.

An English Jew, unknown to his wife, was for twelve months visiting a Christian Missionary for instruction; and the wife, unknown to her husband, was at the same time reading the New Testament given her by a district visitor. Each was afraid of being discovered by the other. At last, however, the truth came out; and instead of betrayal, there was mutual rejoicing. Both husband and wife were afterwards privileged to make a true-hearted confession of Christ.

A series of interesting missionary meetings have been held in Glasgow. On Tuesday, December 14th, Mr. Howard Bowser—who said he had been led to the course adopted, by the recent paper by Dr. Landels at the Baptist Union gatherings upon "Missionary Consecration"—invited a number of gentlemen interested in the work to breakfast at the Washington Hotel, when, after hearing a statement by the Rev. W. Landels, D.D., on the increasing claims of the mission and the great necessity of sending out additional missionaries chiefly to India, China, and Japan, it was agreed, on the motion of Mr. Maitland, that it is desirable Glasgow should support two or three additional missionaries. £400 was subscribed at the breakfast-table toward this object. A public meeting was held in Adelaide-Place church in the evening, under the presidency of ex-Provost Wilson, of Govan, at which the Revs. Dr. Culross, W. Tullock, A. F. Mills, and A. Grant were present. It was mentioned that the subscriptions from the denomination in Glasgow amounted to a fraction over a penny per head per week. Thereupon Mr. Howard Bowser formally moved the formation of a Glasgow auxiliary, with a view to the support of several additional foreign missionaries. The motion was seconded by the Rev. A. F. Mills, and agreed to. It was also resolved to send, by Mr. Bowser, fraternal greetings to the church at Naples, which is under the pastoral care of the Rev. W. K. Landels and Signor Mardi-Greco (the latter of whom is supported by the Glasgow Baptist churches). As the result of the gatherings alluded to, about £500 was contributed, and it is expected that the annual subscriptions to the society will be permanently augmented to a like extent.

France.

It appears that a smart little Protestant paper has lately been started in France by M. Reveillaud, under the suggestive title of the *Signal*, and in a recent number the editor makes some interesting references to

the mission work of the Baptist Church in the French capital under the superintendence of the pastor M. Leroids. At one meeting there were 300 persons present; and, what was better, thirty of the young among them had applied to be admitted into church fellowship, and were undergoing a course of preparatory instruction. "Some of these," says the *Signal*, "have taken back to the *cure* their medals, rosaries, and scapulars, telling him that they wish henceforth to follow the simple religion of Jesus Christ. It is also interesting to add that a great part of these results is due to a simple foreman in a factory at Havre—himself a convert from Roman Catholicism fifteen years ago—into whose heart God has put the desire to evangelize his fellow-workmen, and to open a school for the apprentices and working men of Charenton, who do not know how to read or write."

Arabia.

The death is announced of Mrs. El Karey, who had been of invaluable assistance to her husband in connection with the Baptist mission to the Arabs. To supply the loss thus sustained it is proposed, as the simplest and quickest method, to send out a married missionary, which, in addition to expenses and outfit, will involve a sum of £200 per annum.

Syria.

A Christian school is earnestly desired by the Mohammedans of Sidon! One hundred and forty-eight of them have recently signed a petition to the missionaries, urging them to establish such a school for their benefit. Mr. Eddy says:—"A good portion of them are Metaweleh, the most fanatical of the Moslem sects," and other Moslems are among the signers. The most remarkable thing in this request is, that it is made "in the name of our Saviour Jesus Christ." "On the desk before me," continues Mr. Eddy, "lie petitions for instruction from Christians of various sects, Druzes, and Moslems; but is it not this the first time in history of this Mission that the Metaweleh have professed to become Christians?"

Palestine.

One hundred Jewish families in Roumania have petitioned the "Israelite Alliance" to purchase lands for them in Palestine, where they may found an agricultural colony. They offer to contribute 400 francs each, and pay the balance in annual instalments.

China.

A Letter from China.

"A Buddhist priest has just come from Wu T'ai Shan, of Shansi, a place famous for its great temples, about 300 miles S. S. W. from here, who says that he heard the gospel last July for the first time, from the lips of Dr. Edkins, of Peking, who, with others, spent two or three days at his temple."

ple, and who gave him a copy of Pilgrim's Progress and other books. He is fifty year old, has some wealth, and has many pupils at his temple. He says he wants to be a Christian, and proposes to return to his temple, to settle up his affairs, get together what property he has, give up his connection with the temple, and come here again, to be instructed by us in the gospel. He says that Buddhism is a fraud, denouncing it in most emphatic language. He proposes to put himself under our instruction at his own expense, for from three to five years, (1) in hope of fitting himself to preach. He wishes to spend the remainder of his life in serving the Lord, and making the gospel known to his countrymen, and especially to Buddhists priests. He intends to put off his priestly garments, dress like the ordinary Chinaman, and let his hair grow, as soon as he shall return to Kalgan. He seems to have a deep sense of his sins, and of Christ as the only and sufficient Saviour. Since Dr. Edkins gave him the copy of Pilgrim's Progress, he has read it through several times. He seems to feel his great ignorance of Christianity, and expects to have to study it a long while, before he will be fitted to help in preaching.

"This good news seems like a gleam of light in the dense darkness of heathenism, tired of a religion of vain works, to come to Christ more easily and in greater numbers than the Confucianists, whose beliefs tend to pride and self-conceit?"

The Rev. J. Innocent, of the Methodist new connection mission in China, has returned to his post at Tientsin, after two months of absence and rest. Miss Innocent, his daughter, is to take charge of the girls' school, and the Rev. E. F. Denton is to be sent to China as an additional missionary.

Japan.

The Japanese papers announce that there is to be a great gathering of the priests of the Shinto religion, at the Shinto Office in Hibiya, Tokio, in February, 1881. The object is not stated; but the prevailing feeling among Christians there is that they will meet to discuss "the presence and successful operations of the 'Jesus religion' in Japan," and to take steps or agree upon a plan of protection and defense of their own religion. What the outgrowth of this meeting will be no one can foreshadow. The fact that they regard such a gathering necessary indicates how firm a hold Christianity is taking upon that country. This may be a time of great peril, especially if a powerful leader should, rise up among them and direct the current of thought against religious toleration.

A letter from the capital of Japan to Rev. J. Hartzler, Superintendent of the Japan mission of the Evangelical Association, among other things contains the following: The *Ikechi Shimibun*,

a native paper, says: "Christianity is now introduced to almost all the provinces of the Empire. The missionaries obtain converts by assisting poor persons and other charitable actions. With a view, we suppose, to counteract this state of affairs, the Buddhists intend collecting money throughout the country, and erecting hospitals and assisting poor and distressed persons." The writer adds: "This kind of opposition brings to mind what the great apostle to the Gentiles observed in regard to preaching Christ, mentioned in his letter to the Philippians, written during his imprisonment at Rome. He says: 'Some indeed preach Christ even of envy and strife; and some also of good will; the one preaching Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defense of the Gospel. What then? Notwithstanding, every way, whether in pretense or in truth, Christ is preached, and I therein do rejoice.' So say we concerning the Buddhists in Japan. Erecting hospitals and assisting poor and distressed persons is a good work in itself, though done with a view to prevent the progress of Christianity."

Book Table.

ADVENTURES IN PATAGONIA. *By Rev. Titus Coan.* New York: Dodd, Mead & Co. Price \$1.50

The writer of this book is one of the oldest of living missionaries, having been born in 1801 in Killingworth, Conn. He went to Patagonia as a missionary in 1833, but found that the field was not promising. He afterward became a missionary to the Hawaiian Islands, where he was very successful. At the call of many friends, he wrote out his recollections of the people of Patagonia and his work among them. The account is given in the form of a diary, often containing interesting narratives.

Since this effort was made to give the Gospel to Patagonia, an English mission has been established at Patagonia, in the south of Patagonia, to which place the Indians come to trade, but the natives are so debased and so widely scattered that but little has been accomplished among them.

FOREIGN MISSIONS OF THE SOUTHERN BAPTIST CONVENTION. *By Rev. H. A. Tupper, D.D.* Richmond: Foreign Mission Board of the Southern Baptist Convention.

We have here a large octavo book of over 500 pages, giving a very complete account of the commencement, progress, and present condition of the mission work of the Southern Baptists. We are much pleased to see it, and to note their plans of work and the success that has attended their labors. Dr. Tupper places not only his own denomination, but the entire Chris-

tian Church under obligation to him for the information he gives. Next month we shall quote liberally from his book in giving an account of mission work in Europe, and shall also do so when we treat of China, Japan, and African missions. Not only is there here given an account of Baptist work, but also valuable information respecting the mission work done by others, and the customs and beliefs of the people. We understand that a portion of the contents was given first in the form of letters to the Baptist press. We are not informed as to the price, but presume it is at least \$3.00.

THE RACES OF MANKIND. *By Robert Brown, M.A., F.R.G.S.* London, Paris, and New York: Cassell, Pether & Galpin. Price, \$10.00.

Here are four volumes bound in two, and containing the most complete popular description of the characteristics, manners, and customs of the principal varieties of the human family. It also has about 500 illustrations. We are indebted to it for the information we furnish our readers in the first two articles in this number, and we regret that our space prevents our giving still more to our readers from such a source. Dr. Brown is known as an authority in such matters, and the work is a very valuable one.

ALASKA AND MISSIONS IN THE NORTH PACIFIC COAST. *By Rev. Sheldon Jackson, D.D.* New York: Dodd, Mead & Co. Price \$1.50.

This book is valuable for the information that it gives us of a country and people with which we are but little acquainted, and yet belong to the United States. We have but little idea of the greatness of the country. The word Alaska means "a great country," and the name formerly given to a peninsula is now the designation of what was known as Russian America. Dr. Jackson says: "It is as large as all of the United States east of the Mississippi River, and north of Alabama, Georgia, and North Carolina. Its extensive breadth from east to west is two thousand two hundred miles in an air line." It contains one of the largest rivers in the world, the river Yukon, being 70 miles wide across its five mouths and intervening deltas. For the first thousand miles it is from one to five miles wide. Navigable for 1,500 miles, it is computed to be 2,000 miles long.

Dr. Jackson divides the natives of Alaska into Koloshians, Kenaians, Aleuts, and Eskimo. Of these about 15,000 are Koloshians, 25,000 are Kenaians, 10,000 are Aleuts, and 20,000 are Eskimos.

Dr. Jackson and Mrs. A. R. McFarland went to Alaska in August 1877 and commenced the Presbyterian Mission at Fort Wrangle. Since then a prosperous mission has been opened at Sitka and both at Fort Wrangle and at Sitka are excellent mission schools and successful church organizations.

The Gospel in All Lands.

Rev. Albert B. Simpson, } Editors.
Rev. Eugene R. Smith, }

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PROTESTANT MISSIONS IN PAPAL EUROPE, GENERAL ARTICLES, MISSIONARY NEWS, ETC.



A SCENE IN THE ALPS.

Papal Europe.

France.

The McAll Mission of France.

By HORATIUS BONAR, D.D., of Edinburgh, Scotland.

It was to the cry of the workingmen of Belleville that Mr. McAll responded when he left his English home, broke his pastoral tie, came over to Paris, and set up his first station in the Rue Julien Lacroix, in January, 1872. Without shrinking, yet not without many misgivings, did he and Mrs. McAll stand at the door of that hall on the first evening—strangers in a strange land—to invite the wild communists to enter and hear some English friends speak

to them of the love of Christ. He had boldly gone into the very heart of Parisian communism, with nothing in his hands but the Bible, in a district of which the commissary of police had said, "The worst spot in St. Giles's, London, would be more easily worked."

It was to like cries from other parts of the city that he responded year after year; till now there are twenty-four of these gospel-stations, like torches shedding their glad light into the dens of crime and ignorance; supplanting the wine-shop, out-rivalling the political club, quieting communism, substituting the Bible for Voltaire, teaching the holy cantique instead of the lewd or revolutionary song, pointing to the true cross, attracting ten thousand weekly hearers to the good news of God's free love, and sending out into the obscurest homes the message of the heavenly reconciliation.

Before Mr. McAll began his work, some noble efforts had been made, of a like kind with his, by several of the French pastors who had taken pity upon their degraded fellow-citizens. Yet progress was small, means were slender, instruments were few, and the darkest recesses of evil had not been reached. Still want of success was not failure; and these brave men were the pioneers of a work which they did not foresee, which perhaps they would have pronounced "impossible." Each had his own part in the divine tillage, and God has given the increase.

There are now, as we have noticed, twenty-four of these mission-stations. They girdle Paris like its own Ceinture Railway; each at a suitable distance from the other, and each planted in the midst of destitution, and wickedness, and ignorance. In connection with these there are schools, classes, mothers' meetings, prayer meetings; there are also evangelists, visitors, tract-distributors, and helpers of various kinds, male and female, all under the superintendence of Mr. McAll, whose wisdom and caution have been as remarkable as his earnest zeal.

Endowed with no common prudence and meekness, he has steered his way through many difficulties, preserved the Mission from collision with municipal law, and maintained his quiet equanimity under provocations and annoyances.

The Mission is a thoroughly evangelical



Palace of Fontainebleau.

one. It is the Gospel of Christ which pervades the hymns, the addresses, and the whole teaching. At the opening of the last station, in June of this year, Mr. McAll struck the key-note in the words, "Jesus Christ, and him crucified;" and all the speakers that followed took it up; so that at the close of the meeting the remark was made by an English friend, "I never heard more or fuller Gospel truth than I have done to-night."

The Mission is a very laborious one. These twenty-four stations require weekly arrangements beforehand for speakers and helpers, and this is a most responsible, delicate, and difficult business. It devolves chiefly on Mr. McAll. Then the distances to be traversed by the workers, male and female, the necessarily late hours, the unceasing round of labor, the visiting, the classes, the distribution of tracts, involve great fatigue, both mental and bodily. Saturday is the only free day; and even it is not always free.

The Mission is a very complete one. It embraces every mode and department of missionary work that we have at home, except the open-air preaching, which law prohibits. Tracts, books, gospels, Bibles, Testaments, magazines, illustrated religious journals, placards with texts, hymn-books are here; every appliance is made use of. Paris has been flooded with these messengers; and to do this has been no small toil to the overburdened laborers.

The Mission is a very simple one. No grand hall has been built; no costly furniture has been purchased. Old wine-shops have been cleaned, white-washed, adorned with texts, and well lighted; these are the halls. No attempt has been made at ornament or show. The rush-bottomed chairs and the rough boards of the platform and pulpit are witnesses of the simplicity of idea which runs through the whole, and suit, better than all grandeur, the nature of the mission and the designs of the workers. There is nothing offensive, or coarse, or untidy; yet all is plain.

Here ritualism would be shocked: early Christianity would find itself at home. The Archbishop of Paris would not endorse such homeliness: Paul would enter that unadorned hall, and step up upon that unpolished platform with congenial alacrity.

The Mission is a very economical one. There is no mission in existence so cheaply maintained. Mr. McAll manages everything himself, and he is a capital economist. The rents of the different halls are the most serious item of expense; and this cannot be lessened. But no needless cost is incurred, and every farthing of the subscribers' money is carefully laid out. Mr. McAll knows architecture as well as theology; and he looks well to the condition of his halls, avoiding unnecessary, yet not sparing necessary, outlay.

The Mission is a very accurate and honest one. Every farthing given is accounted for, not in the lump, but in detail. The yearly reports show the carefulness with which each item is set down, both in receiving and in paying away the Mission money. Mr. McAll's accounts are models of minuteness and accuracy; and hence the confidence which subscribers have in the pecuniary part of the Mission, and their assurance that their money is fully and earnestly accounted for.

It is a very comprehensive Mission. Its agents and agencies embrace all evangelical Christians of the different churches in France, and Great Britain, and America. For it is not any one church that is at work, but all the churches that recognize the one foundation and the one head, Jesus Christ, the Son of God. Hence the question of forming a church for the converts has never

been raised. They fall into the neighboring Protestant churches, and are taken up by the different pastors.

Though the Mission in every part is most economically conducted, yet the expenses are necessarily great; and were it not for the large amount of disinterested work, of unpaid and half-paid help, the noble enterprise could not be maintained. The rents are high, both of the halls and private dwellings. There are many expenses connected with the maintaining of these meetings. The distances to be traveled are not small, and

the cost of conveyance, whether by railway, tram, boat, omnibus, or cab, is very considerable. Books, tracts, Bibles, leaflets, journals, gospels are sent out in thousands weekly; and though many of these are generously furnished to the mission-bureau by indi-



Palace of Versailles.

viduals or societies, such as the Religious Tract Society of London, still for a considerable portion of them, the Mission has to pay. The tear and wear of machinery, as we call it, in the various halls is not small, and the demands on this account are numerous and frequent.

Ere long it is hoped that France herself will contribute more liberally than she has hitherto done; but meanwhile the burden must fall upon England and America. Hence the present appeal for help. It is made with all urgency and hopefulness. The pleading is importunate, because the need is great, and the field is as important as it is vast. What tells on Paris tells on France, and what tells on France tells on Europe. The Gospel is now being listened to in regions and districts which it had not reached before; and no country would more largely gather benefit from such a spiritual movement than our own.

The cry comes from all parts of France, and this Mission would most gladly respond to it had it the means and the men. But it has not. Its resources are limited. With twenty-four stations in Paris, 8,000 of a weekly adult audience, and 3,000 children, its hands are full. The French pastors have thrown themselves nobly into the work; a goodly number of volunteer laborers, male and female, French and English, give most efficient aid.

But all this is too little. With ten other stations more recently opened elsewhere, in Lyons, Bordeaux, Arcachon, Boulogne-sur-mer, Rochefort, and La Rochelle, the labor and the cost are multiplying; and though the year 1879 has not been unfavorable as to the funds, still much help is needed, especially for the establishment of branches at Lille and St. Etienne. For this help we now appeal. To maintain the Mission on its present footing will require more than has hitherto been subscribed; and to extend it, in response to the numerous demands from all parts of Paris and France, will require greatly more.

While unbelief in various forms is coming in as a flood upon our land, it is comforting to see how faith is returning to France. Superstition and skepticism are in repute with us. They are losing favor with our

Southern neighbors. The present French mind seems as open to truth as ours is to error. The Bible is amongst as a stale and familiar volume; to them it is a fresh book of interest, and wonder, and joy.

The crisis is important. The door stands open. Let English and American Christians come forward with their sympathy, their help, and their prayers.

In *Our Mission Field* for January we find an account, given by one of Mr. McAll's assistants, of his work, in which he relates the following incident:

"I found lately," he writes, "upon going home, a woman who was impatiently waiting for me. 'Mrs. A. calls for you, she is dying and begs to see you once more.' I had some difficulty in recalling Mrs. A. Once I had seen her, and baptized her grandchild; then I remembered that one of our most faithful workers had been most deeply interested in this poor woman, and had often spoken to me of her.

"I found the sick person in a miserable garret; she was only just alive. 'I am waiting to thank you, sir,' she said, 'and to beg you to thank your friends for all the good done to me. I am dying, but I die happy—very happy.'

"There was such a contrast between her surroundings and the inner peace which irradiated the wasted features of the dying woman that I was astonished. Often had I listened to pious words and grown suspicious; but here, at this solemn hour, was truth with its own elo-

quence. The serenity, peace, and thanksgiving which brightened this deathbed will long be graven upon my memory.

"'Good Mr. McAll,' exclaimed the sick woman, 'those good, excellent Christians who labor so earnestly! Without them what should I be? Without them where should I be going? Ah! God will bless them. Do you not think, sir, that our whole quarter will be converted? How good it would be if everybody knew what I know! At this trying time, God's goodness to me in the small-

est things is almost beyond words. He has so graciously arranged everything as I would have it. Men say it is chance; I say it is his love!'

"The next day I called again to see her, when she told me the following tale: 'Yes, sir, it is as I have told you. I had no idea of religion up to the time when



Palace of the Tuilleries and Louvre.

my husband fell sick. He was a porcelain painter, and an atheist. Miss H., who played the melodeon at Mr. McAll's meetings, lived upon the same floor with us. How she strove to bring us to God! My husband was dying, and she thought all her prayers and all her words had been useless. In her anguish, once more she spoke to him, she went to his bedside: 'Mr. A., oh! tell me, before we part, that all your trust is in Jesus Christ?' The dying man raised himself, and with a great effort gasped out, 'I accept him wholly.'

"'It was this scene, sir, and the impression produced upon me by my husband's death, which made me anxious for my own salvation, and at the McAll meetings I found it.'

"The painter's widow is dead, after long months of suffering endured without a murmur; calm and submissive, she spoke with joyful confidence of her approaching deliverance, and her faith was contagious, and even awed those who knew not its source. At her funeral I spoke of the wonders of divine love and of Christian faith, and many who listened heard and understood."

In "Woman's Work for Women" for January we find the following:

The cause for which I plead will come home to the readers of your journal; for it is work by a woman, amongst women, in Paris—Mme. Dalencourt's "Mothers' Meetings," held on the principle of those in England, with certain additions suited to the country and its people.

Three of such weekly are held by her in mission rooms, lent by Dr. McAll, who has always given her his warmest sympathy.

It is wished to open similar meetings in other quarters, and for each a sum of £20 is needed for books, bookcase, store press, working materials, and other etceteras.

With this sum in hand, Mme. Dalencourt desires to organize a Mothers' Meeting in Dr. McAll's new room, in the Avenue d'Orleans, for which she had a touching appeal from the women in that quarter. The door is verily open, and who shall say for how long? Each £20 represents a Mothers' Meeting started, on the basis of those already so flourishing.

Will no kind woman help in this real "woman's work," and bring aid to one who for ten years quietly worked on, proclaiming the name of Jesus, and His power and willingness to save—a power which has brought her out of darkness into His marvellous light?

Madame is a convert from Romanism.

A report of the work now going on will be gladly furnished to all interested, and contributions thankfully received either by Mme. Dalencourt, 33, Rue Denfert-Rochereau, Paris; or Mrs. Alex. Simpson, 1, The Priory, Tunbridge Wells, Kent, England.

French Evangelizing Societies.

The three principal societies of evangelization in France are:

1. The "Societe Centrale Protestante d' Evangelization," the organ of the evangelical part of the Protestant Church in France as by law established.
2. The "Societe Evangelique," the organ of the Free, or unestablished Church.
3. The "Mission Interieure," or Home Mission Society, whose chief duty is to awaken Protestants and to organize meetings among the Catholic population.

The "Societe Centrale" is the most important of these Societies. The *Christian World* presents the following facts concerning it:

"It is chiefly dependent on members of the French Reformed Church connected with the State, or, rather, of the Evangelical wing of that Church. For, as to the Liberal or Unitarian wing, its adherents show no disposition to engage in any efforts looking to the conversion

of the Roman Catholic masses. And the Societe Centrale can point to fruits of its efforts in the shape of new church organizations started under its auspices which have, after a period of support, been reorganized and adopted by the State. On page seventeen of the report before us, we find a list of not less than forty-two such churches, the first taken up by the State in 1846, the last in 1878.

"The receipts of the Society for the last year were 192,128 francs, and the expenditures for the same period were 196,870

francs, or about \$38,000. This is exclusive of 8,198 francs sent to be transmitted directly to certain specified objects.

"Among other things, the Societe Centrale supports a preparatory theological school in Paris, which for the past thirty-four years has proved a very useful institution. It has

(after deducting those of its pupils who have died or abandoned their vocation before completing their studies) prepared *one hundred and twenty-five* young men who have become pastors, and *thirty-three* others who are at present pursuing their theological course. There are also thirty-three in the school at present. The literary success of these pupils is said to be very encouraging, as is evidenced by the fact that of ten who were present for examination by the State Examiners for the baccalaureate degree, nine were passed."

Mission Among the Italians in Marseilles.

The Evangelist, Virgilio Pierallini, gives, through the *Christian World*, the following account of his work:

"Last year (1879), a Christian gentleman of Geneva gave a certain sum to the Evangelical Society of that town to initiate a work of evangelization among the Italians of Marseilles. I left Airolo, where I had worked four years for the Evangelical Society among the Italians, who were occupied at the Gothard tunnel, and came to Marseilles in September to see what could be done, and to do it with the Lord's blessing and by his grace.

"I found that there are about 50,000 of my countrymen employed in this great city in the different manufactories (oil, soap, &c.), in the sugar refineries, or as servants, tinkers, &c. They had no evangelist. The *Vaudois* portion of them had had, up to a few months before my coming, a pastor of their own; but he had



Tuilleries Garden.

gone, and nobody had taken his place. The need was great.

"In February last I succeeded in getting a room there and fitting it up for eighty hearers. It was immediately filled, and the audience never decreased; on the contrary, many were obliged to remain standing between the seats and to crowd the doorway, whilst numbers turned back without being able to enter. I had a partition wall taken down and added two small rooms to the larger one, making place for thirty persons more. Since then,



Dôme des Invalides.

the room continues to be filled by poor workmen, anxious to know the truth about their souls and to learn the way of salvation. There is also a Sunday-school connected with the meeting. This station has now become the most promising of all. We have had there several conversions among the Roman Catholics, and even the Protestant part of the Italian residents, from the Valleys of Piedmont, feel shaken out of their apathy and lethargy, so that several families regularly come to the conferences.

"Where I have conferences of evangelization, I soon try to establish Bible-reading classes, which I entreat all my hearers regularly to attend, as I think it the best means to reach every individual's heart, destroy prejudices or superstitions, remove doubt and ignorance—in short, cultivate and water the seed sown. I try at the same time to give to those classes the tone of simple con-

versations. Many came at my call, and paid every attention. My plan is the following: I make them read a chapter verse by verse in turns, and then give every one liberty to make remarks or objections, or to ask explanations; then I explain the chapter, out of which I select one verse to commit to memory for the next time. He or she who can repeat the verse correctly and comment it rightly by next class has a good mark, and after five such marks gets a tract, illustrated text etc., as a reward. Those who follow, without interruption, ten such classes, get a New Testament as a prize. Well, at the Mementi fifty received it, fifty-eight at Les Crottes, and fifteen at the Boulevard National. Every one of those who were thus rewarded showed intense satisfaction on receiving the Word of God as their very own, and promised to study it in their homes. They had learned during the classes to appreciate it and to enjoy its conversation and promises. Some, who at the beginning could scarcely spell through their verse, had besides learned to read fluently by dint of studying at home, and of reading at the meeting; so their gain was double, and doubly happy they were. But what a change, also, was produced in the homes and habits of those who came to our rooms; they were thereby kept from the tavern and usefully, peacefully, in company of their wives and sometimes of their children, they spent with us the hours they used to give to card-playing and drinking at the inn. Many wives expressed their joy at such a blessed change, and who can measure the amount of evil thus averted and the good consequently derived.

"As I was telling you, dear sir, we have had several sincere conversions among our hearers, and I have not failed to exhort them to join some Evangelical church for the purpose of entering into communion with God's people. They have replied they would gladly do it, but they understand French too little to be edified either at the Free Church or at the National Church, and ardently desire the foundation of an Italian Church, which I am consequently thinking of establishing very soon, probably at Le Crottes, and which will be based upon the same principles as the French Free Church.

That the Italians here have want to be evangelized, there can be no doubt. They are ignorant and superstitious, poor souls, as all are who have had the misfortune to be brought up in the Roman Catholic religion. Many have been working hard from the age of twelve, and even of eight years. They consequently can hardly spell, much less write their own name. They are happy to be looked after, cared for. They show it by regularly attending the meetings and attentively listening to the speaker; finally, the Lord in his goodness has deigned to accept and bless my efforts, and put his seal upon them by granting me several conversions, so that I think, and so do all who have seen the work done in ten months, that there is every motive to be grateful to the Lord, and to feel encouraged to proceed with renewed vigor. An Italian Church would be a very desirable improvement, as it would form a center of force and

from which a blessed influence would soon radiate round.

The sum given by the generous Christian of Geneva for this work is spent. A Christian brother, most pious, and who is greatly interested in the Italians, is needed in getting what will sustain us until March. If no new resources are by that time assured for work especially, it will have to be given up, which would be very lamentable indeed, considering the liberty he is now of preaching and the willingness of the people to be taught."

Christian Work at Toulon.

The Rev. Pasteur J. Massis in *Evangelical Christendom* makes the following report:

I began the mission at Toulon, Var, France, in July, 1841. Before that time nothing had been done for the evangelization of a population of 82,000 inhabitants, of whom 20,000 are soldiers and sailors, and 15,000 are workmen in the large arsenal. Three mission rooms have been opened in succession, one at La Seyne, six miles distant. This town contains 14,000 inhabitants, in which is situated the immense dockyard where the principal ships of the French navy are built. Meetings were held every evening in one of the rooms, and three on Sunday. There is also a Sunday-school in each town; the services are conducted in the same manner as at Mr. McAll's meetings in Paris. All the families who attend the services are visited, and the Bible is read and explained. These visits are eagerly appreciated, especially by those who are unable to read, of whom there are many. The ignorance of the poor Roman Catholics of their religion can hardly be understood in England. The Bible is kept from them, and they know literally nothing of the way of salvation. We have had great cheering and encouragement in the numerous conversions which have taken place amongst those who have heard the Gospel within our walls. At one of the meetings was an old woman, aged seventy-two, attended regularly; she possessed an image of the Virgin, but when I heard me preach from "Remember Lot's wife," which I spoke of the danger of looking back on former things when once our steps were turned towards Jesus Christ, she came to me a day or two afterwards and said, "She's gone, sir; I have thrown her away, and I have taken down the saints' pictures on my walls; I understood what you meant the other evening; I have Christ in my heart, I feel I no longer want the Virgin in my room." She begged to be allowed to do something for us, and I have given her the care of the room. Although she is seventy-two years old, and working all day long in the dockyard, she always has the room beautifully clean, and ready for the meetings. A large Bible now occupies the place where stood the Virgin; and although she has been much persecuted, she bears it calmly, saying, "I have suffered far more than this for us." She asked to be admitted to the Holy Communion, and wept tears of joy at the happiness which filled her heart.

Nothing has ever been done for the soldiers and sailors who swarm the streets of Toulon, and whose only resorts are the drinking shops which abound. By God's help, we hope to open for them a coffee temperance hall. I have to find the salary of the missionary who aids me, to pay for the hire of the rooms, gas, cleaning, and incidental expenses. My mission belongs to no society, and has been supported entirely by voluntary contributions. The mission has been visited by Dr. Burns Thomson,



Cathedral of Notre Dame de Paris. (Front.)

the medical missionary of Edinburgh, who stayed some months at Toulon, and who took the warmest interest in our work, and by Mr. Prinsep, 65 Rue Miromerisle, Paris, who would gladly speak as to what they have seen. I commend this important mission to the prayers and thoughts of all loving hearted Christians. Any contributions towards it will be thankfully received by me, at Campagne, Monge, Toulon, Var, France.

Protestant Work in France.

The work of the different Protestant Societies and Churches in France is summarized in the *Missionary Herald* for February as follows:

The British and Foreign Bible Society of England began the systematic distribution of the Scriptures in France as early as 1819, and prior to 1850 had distributed not less than 3,000,000 copies, entire or in part,

since increased to 7,000,000, as reported by the French agent of the Society in December last. The expenditure for the last year, including the support of a general agent and fifty colporters, was something over \$40,000. This work has been almost wholly missionary work among the Roman Catholics. The Protestants have had two Bible Societies of their own, one of them organized as early as 1818, and restricted by its Constitution to labor among the professed Protestants, and another organized soon after the new impulse given to the spread of the Gospel by the Revolution of 1830.

One of the largest missionary societies in Great Britain, the English Wesleyan Methodist, has been laboring in France for over sixty years, and as long ago as 1850 reported 76 preaching places, 24 missionaries, and a membership of 950. The last report of this society gives 149 preaching places, 28 missionaries and assistant missionaries, 106 local preachers, and a membership of over 1,900 in connection with the French Confer-

ence,—the field including a few places in Switzerland. The expenditure reported last year, including about \$3,000 raised on the ground, was \$38,165. In this connection the Religious Tract Society of London should not be omitted. It has done much to distribute an evangelical literature. The amount expended for this purpose the past year was about \$3,000. As an illustration of the extent of this work may be cited the fact that 700,000

evangelical tracts were issued from the Central Depot in Paris. These three English societies, the Bible Society, the Wesleyan Missionary Society, and the Religious Tract Society, have spent, at a moderate estimate, not less than two and one half or three millions of dollars on evangelization in France. Other societies, as those of

the Church of Scotland, and the Free Church of Scotland, have made grants to local bodies; while, not to mention others of less note, more recently what is known as the McAll enterprise has deservedly awakened great interest in Great Britain as well as, to a limited extent, in this country. American Christians have been represented by one of our leading missionary societies, the Baptist Missionary Union, which began its labors for France in 1833. Seventeen years after, it had 2 missionaries, 18 stations and out-stations. Of late, this society has employed only native missionaries, of whom it now reports 12, in charge of 9 churches, with a membership of 726, and an expenditure for the last year of \$7,-



Pere Hyacinthe.

467. Quite a large sum has also recently been invested in buildings for a training school of evangelists. Nor should we overlook the work accomplished in former years by the American and Foreign Christian Union, now being revived with renewed interest and hope, nor the missionary labors in connection with the American Chapel in Paris in charge of Dr. Hitchcock. The chapel has been a center of Christian influence, and of blessing outside of the Amer-

can community, particularly among the humbler classes of women in Paris, under the care, in part, of Miss Beach, a devoted American lady. But of special interest among evangelical agencies originated abroad, and one which has been signally blessed, is the Mission to the Workmen, in charge of Mr. McAll. Begun hardly ten years ago, in the humble effort to place evangelical tracts in the hands of working-men frequenting a coffee-room, it has now twenty-four mission rooms in Paris, frequented by thousands, with the best results. The work has spread to more than twenty other cities, including Lyons, Bordeaux, and Marseilles.

Another foreign missionary society which has prosecuted an independent work, especially favored by its location and close relations with the French people, is the Evangelical Society of Geneva, organized in 1831. Its labors have been confined mainly to the eastern and southern portions of France. Its expenditure for the year ending in March last amounted to over \$40,000, nearly half of which was devoted to Bible work and colportage. Of its 59 colporters, 55 were employed in France, and four in Italy and Switzerland. It has in charge a theological seminary with which 400 young men have been connected; the present number is 35, of whom 10 are from France. This society has expended in all, from the beginning, about \$1,250,000, of which it is safe to say that over \$1,000,000 have been devoted to the cause of Christ in France. The society is managed with great prudence, and is deserving the generous aid it has received from Presbyterian societies in Great Britain, and from individuals in this country.

In any event, however, the great work is to be done by Protestants in France, through their own local organizations. They already have a Foreign Missionary Society, whose success among the Basutos in Southern Africa does them great honor, and has been eminently useful in its reflex influence upon the home churches. The French Protestants have not been neglectful of their duty at home, though depressed so long by unfavorable influences, they hardly yet realize their opportunity. The Evangelical Society, of which Dr. Fisch is secretary, was organized in 1833, as a Union Society on the broad principles of the Evangelical Alliance. It has an annual income of about \$30,000, supports 24 mission stations, and over 20 schools. The Central Society of Evangelization was organized in 1846, in close connection with the Reformed State Church. It maintains a training school for preachers, in which 125 young men have been educated, and which now has an attendance of 33. It is occupying 320 stations by means of 139 pastors, teachers, and colporters. It had an income the past year of \$38,000. The Interior Mission is rather for lay workers, and takes advantage of any political movements, or local events, and sends out lecturers, of whom M. Reveillaud for a time was one, wherever an audience may be secured. It holds what are called "conferences," less formal and less objectionable to the classes to be reached than the ordinary religious services, but

not less effective in exposing the errors and corrupt practices of the Church of Rome, and in setting forth the great facts of the Gospel.

The Early History of Protestantism in France.

A correspondent of the *Central Presbyterian* furnishes the following historical notes:—

The early history of Protestantism in France, was a grand one. Unlike the history of most other nations, it was the wise rather than the ignorant who were first called to the knowledge of the gospel. The principles of the Reformation were originally introduced by some learned Germans who had been invited to teach literature in some of the French universities at the beginning of the reign of Francis I, A.D., 1515.

The lectures of these foreign professors soon began to take root in the minds of the students—the new doctrines made lodgment among the higher ranks of the clergy, in the Universities, in Parliament, and even in "Cæsar's household." The King was shaken in his hereditary faith, and went so far as to invite Melancthon to Paris. Whatever convictions he had were soon dispelled by a treaty with the Pope, by which his religion gave way to political interests. The prisons of Paris were soon filled with men and women who dared to profess the new religion, and in 1525 a grand procession was seen moving through the streets of Paris to the six principal squares—where, amid the clouds of incense and the adoration of the wafer, six victims were offered up by order of the King.

But such severe measures did not arrest the "Heresy," and while Satan was playing his tragedies in Paris, the Reformation was rapidly spreading through every province. The new doctrines took firm root in the congenial soil of Languedoc in the sunny south. The descendants of the Albigenes gathered in crowds round about the grayfriars who had been watching for a dawn of this new era in the church, and as soon as the first rays darted through the bars of their gloomy cells, they rushed forth to preach the gospel with all the energy of first love. They counted not their lives dear to themselves, and many of them were soon called to finish their course.

Stephen Reunier (a good name for an early martyr), was burnt alive at Vienne in Dauphiny, in A.D. 1528, and in the same year many friars of Besancon were consumed in the flames. Le Clerc who founded the church at Metz, watered it with his blood. James Parvannes was the first who preached in Paris and was burned alive. The Hermit of Livry and Louis Bergnier followed. The former was put to death in front of the grand entrance of Notre Dame. And notwithstanding the fires kindled by Francois I., and Henry II., in spite of the sanguinary edict of Chateaubriand, before the close of his monarch's reign, Nismes had proclaimed that Protestantism embraced the majority of its inhabitants.

In the province of Bearne, under the protection of

Marguerite of Navarre, Protestantism became triumphant, and by the year 1556 one-sixth of the whole population of France no longer belonged to the communion of Rome. So great was the defection of persons of rank and distinction to the reformed faith that the Pope interfered to prevent a census being taken of the Roman Catholic nobility for fear the result might give spirit to the Huguenots.

The first Reformed Synod of France was held at Paris on the 25th. day of May 1559, and the deputies from the several provinces effected their entrance one by one into Paris by passing through the files and sentinels of Henry II. unobserved. And in the dead of night they passed the gibbets already prepared for them in the streets, and arrived by stealth and in various disguises at a house in the Faubourg of St. Germain—the appointed place of meeting, where they settled upon a Confession of Faith, which was finished at the meeting in La Rochelle, 1571. Theodore Beza was Moderator of this Synod, and it was reported that the churches of the Reformed religion then numbered 2,150, many comprising ten thousand members each, and the greater number having two ministers each. With such a grand early history why is the Reformed Faith so weak in France to-day?

Let St. Bartholomew's day and the Revocation of the Edict of Nantes, and the bloody deeds of the Dragonnades answer that question. The Reformed Church staggered and reeled under a succession of blows so swift and terrible as to give no room for recovery. A million of the best and most industrious citizens of France went into exile, went to build up the manufacturing wealth first of the Netherlands and then of England. Fifteen thousand of the nobility and sixteen hundred ministers were also ostracised, and in the year 1688 the feet of him that publisheth glad tidings were no longer seen on the mountains nor yet on the plains of France. Protestantism was extinguished in every province but one. Men hid away their Bibles, and the workman's hammer was employed to demolish the last traces of the Reformation. Silence reigned where thousands swelled the song of praise in the noble version of Clement Marot. The children of the Huguenots were trained to silence, and those who would not leave the land made their way to the south of France where all the interests of the reformed Church concentrated against the dawn of religious liberty.

(*"The Congregationalist," Jan. 5, 1881.*)

Progress in France—Negative and Positive.

By REV. LEONARD WOOLSEY BACON, D.D., NORWICH.

If the rejection of error had been equivalent to the reception of truth, France would long ago have been one of the best evangelized regions of all the earth. Never was there such an apostle of denunciation and disbelief as Voltaire; never was there a sharper propagandist of dissent from traditionary falsehood than the guillotine. They cast out the spirit of superstition, but it came back seven-fold stronger. And when,

under the Concordat with Napoleon, the Romish Church had been restored, under certain limitations, to honor and influence, it was found that limitations did not hold in case of covenant with a party who holds a perpetual divine right of giving himself a dispensation from his part of the bargain.

There, for instance, was the law of the monastic orders. It required that persons wishing to establish a convent should first ask and receive an authorization from the government. I am not aware that there has ever been any serious difficulty in getting such authorizations on due application. But the "orders" preferred establishing themselves illegally, and at their own risk covered France with unauthorized convents. The fact and the manner of it were both of them excessively irritating to the fanatic anti-religious spirit of the French "Liberals;" and when, after the Republic had come again, it was manifest that every such institution was a nest of secret conspiracy or open hostility to the hardly recovered liberties of the country, even the most sober-minded citizens were induced to say that so far as the convents were maintained in opposition—nay, in gratuitous defiance—to the laws of France, they should be broken up. Due notice was given that the law was about to be enforced; and ample opportunity was given to the unauthorized convents to apply for and obtain their permits. Only the Jesuits were given to understand that on account of their notorious disloyal and mischief-making character, they were to expect no such favor, and must prepare to disperse, whether or no. With the most trifling exceptions the "orders" refused to comply with the law, preferring to defy the government and hoping to win the public sympathy as martyrs.

But, considering the national genius for stage-playing, these Christian sufferers have missed their part miserably; for instead of going forth in meekness, breathing benedictions on their persecutors, amid the tears of the faithful, the ferocious fellows have had the bad taste to organize all manner of farcical and futile resistance, with locks and bolts and barricades, compelling the police to lay a regular siege in some cases, and in others to enter by breaching the convent wall, and to pull the friars out of their cells or other hiding-places by main force. The brethren scratched and yawled like cats, and instead of blessing their enemies, they served out to them roundly the horrible blasphemies of the "major excommunication." In short, they made themselves ridiculous—a thing so fatal in France, that the editor of *The Signal*, reviewing the situation, declares that in all probability this is the end of mockery on French soil. The more moderate men, especially the Protestant leaders, have all along depreciated the violent measures used in the case. "Monasticism might have died an easy death, as a superannuated institution; but hot passions on both sides forbade this, and it dies a violent death. But if it could not die easily, it ought at least to have died decently and with dignity. It is nobody's fault but its own that it ended in such a farcical melodrama."

Considering what a history of exaggeration, superstition and abuse is connected in the minds of thoughtful Frenchmen with the overgrowth of monasticism—a history which all the fine periods of Montalembert are unable to overlay and hide—it is no wonder that the end of this system (if it is the end) should be hailed as a national blessing. To us, looking at the situation through the perspective of 3,000 miles, the beginnings of the truth, however humble, are greater than the downfall of anything. One of the most successful of the new “*conferenciers*”—stump-speakers, as we might say, for Protestantism—M. Fourneau, gives an account in the last number of the *Signal*, of an October trip through France from north to south. At Lille, where, on three previous occasions M. Fourneau had addressed great assemblages in the theater, a fourth lecture or sermon was announced in the theater, and attended by upwards of 1,200 persons, every one paying for his seat, “Free list suspended.” The attraction that brought this throng together, was a discourse on The Conscience and the Truth. Such a subject could hardly be treated without some reflections on the Jesuit casuistry. But no part of the argument commanded more of attention and applause than the final application: “Are you not all infected with this vice of Jesuitism?” M. Fourneau adds that he is satisfied that all the great points of Evangelical religion can have a good hearing before this Lille audience, if only the pulpit style is dropped, and the subjects dealt with in the language of the 19th. century.

At Roubaix, it was announced by posters that at five o'clock, Sunday afternoon, there would be a lecture at the Protestant meeting-house on God and Man. The place was too small for the crowd that assembled. Not less than 800 people were packed together to hear the simple preaching of the gospel. For an hour and a half the meeting-house of Roubaix responded with applause—not of the Protestants that were accustomed to worship there, but of the great crowd of outsiders. And this was the line of argument which in a great manufacturing city of 80,000 people, so drew forth the approval of a congregation of free-thinkers: (1) Man's need of God; (2) the heart, not satisfied with the mere deductions of the intellect, sets itself on the quest for God; (3) conclusion—God is self-existent, man cannot live without God; therefore turn to God.

The next week, M. Fourneau visited the work at Clamecy, in the department of Nièvre. He began with spending three evenings in three of the outlying villages, and here he had crowded halls—120, 130, and 300 persons, at least, to whom to preach the pure gospel—free agency, conversion, the Christian life, though the crowd had to brave the cold and wet in order to come. At the door of the halls were sold Bibles, Testaments, tracts, etc., and everybody seemed to be laying in a stock of good reading for the winter. Finally, at Clamecy, Friday evening, he addressed 300 people who applauded earnestly the contrast between Luther and

Loyola—between the teaching of the gospel and that of the Jesuits.

I need not trace further the course of this interesting missionary journey. These details are enough to show that the “great awakening” in France is a “revolution that does not go backward.” The signs are multiplying which justify that bold promise with which Reveillaud electrified one of his crowded audiences in a French city: “We propose to take up the work of reformation where it was dropped on St. Bartholomew's Eve, and carry it forward until France is Protestant.

[From the “Independent.”]

Protestant Churches in France.

There are three Protestant Churches in France: the Reformed Church and the Lutheran Church, supported by the State, and the Free Churches, which renounced State aid in order to become free from State control. Of this very respectable and vigorous body Dr. Pressense is a distinguished leader. The Reformed Church, which represents the great bulk of Protestantism in France, is, unfortunately, greatly hampered by its connection with the State. It has felt most severely the blighting influence of Rationalism, and has been trying since 1872 to free itself from this incumbrance; but in this period there have been many changes in the Cabinet, and negotiations with the ministry of public worship have, accordingly, been slow and uncertain. The present minister refuses to permit the regulations of the Synod of 1872 to be observed, and there appears to be little hope of the Church being able to shake off Rationalism so long as it remains a State Church. The Orthodox majority, however, have established an unofficial ecclesiastical system, which, though without ecclesiastical authority, gives strength and unity to the Evangelicals, and enables them to work together effectively in missionary and other benevolent enterprises. The Lutheran Churches are not concerned with the evangelization of the country, which is left chiefly to the Reformed Church and the Free Churches. The Wesleyans have a conference in France, and some British and American missionaries are at work; but none of these agencies are very strong. The Evangelical Society of the Free Churches, the central Protestant Evangelical Society of the State Church, and the Home Mission Society are the chief French evangelization societies.

[From “The Churchman.”]

Father Hyacinthe's Church.

At a meeting held in Lambeth Palace on the 6th of December, under the presidency of his grace the Archbishop of Canterbury, in the interest of the reform movement in France, it was resolved “to issue an appeal for funds—first, to assist in carrying on the work of Pere Hyacinthe in Paris and throughout France; and, second, to assist in providing a building for the reception of the congregation, on their being obliged to leave their present place of worship.”

This latter determination means that there is an increased probability of obtaining for the congregation a church building from the municipality of Paris. Of course less money, therefore, will be expected from American churchmen. But it deepens, it seems to me, the importance of prompt and generous gifts. As chairman of the French committee of our Commission on Ecclesiastical Relations, I earnestly entreat our lay people to send without delay liberal gifts to Mr. Cornelius Vanderbilt, the American treasurer.

The appeal is to all who are wisely concerned about the progress of Catholic reform in France, and to many who know M. Loyson in the spirit and power of his work.

It is a clear case of the *double giving* of the prompt giver.

WM. CROSWELL DOANE.

ALBANY, December 29th, 1880.

Austria.

Missionary Work in Austria.

By REV. H. A. SCHAUFFLER, of Bruenn.

Your request to send you some account of missionary work in Austria finds me so busy that I am not able to do as I would like to, and prepare a sketch of the work of the American Board in Bohemia and Moravia. I must therefore beg you to be content with a statement of some of the difficulties encountered in the prosecution of missionary labors in Austria, and if thereby some of the Lord's people shall be moved to thank him for the signal help he has already vouchsafed, and to implore him to remove the obstacles that still obstruct missionary efforts here, the chief end of a missionary communication will have been reached.

Austria is a constitutional state. The Constitution as adopted by the Parliament in 1867, declares (Art. 14) that "full freedom of faith and conscience is guaranteed to every one." And yet only two Protestant denominations—the Lutheran and the Swiss Reformed—are recognized by Austrian law, and, consequently, adherents of any and every other Protestant denominations are *not* recognized, and must suffer under grievous disabilities. They have no right to build churches or to hold public divine service—the only religious service which law expressly allows them being "domestic worship." Their names are entered on the government registers under the head "confessionless;" the marriage ceremony performed by their ministers in Austria is invalid; the Ministry at Vienna has just decided that the minister of a non-recognized body may not read the Scriptures, sing, offer prayer, or make an address at the grave of one of his people; and some Austrian judges have gone so far as to decide that, because the adherents of non-recognized churches are to be treated as "confessionless" all their children under 14 years of age *must* be educated in the church to which parents previously belonged. In one word, while Austrian law guarantees to *every one* "*full liberty* of faith and conscience," Austrian officials DENY THAT LIBERTY to some of the best and most loyal of Austrian citizens, and to any and every Protestant foreigner who does not happen to belong to the Lutheran or the Swiss Reformed Church! Thus open contempt is put upon a very large part of Protestant Christendom. A case in point is that of the British Embassy chapel. The Embassy had much trouble and experienced vexatious delay in getting permission to have a chapel erected. Recently a notice appeared in one of the public prints to the effect that a marriage performed there had been declared void, because the ground on which the chapel stands, not belonging to the British government, but being owned by an English archbishop, is Austrian soil, and, therefore, the marriage performed in said chapel by an Anglican clergyman, whom Austrian law does not recognize as a clergyman, is null and void! If they were in Austria, Queen Victoria and President Hayes would belong to a *non-recognized* church, and suffer under the severe disabilities which some of the

subjects of the one and the fellow-citizens of the other are compelled daily to endure.

It should further be borne in mind that the immense power of papacy does its utmost to secure the enforcement of the legal disabilities, which are themselves the fruit of papal influence in time past. E.g., no colporter may *sell* the Scriptures. He can only gather the names and orders of subscribers; and recently, the law is so strictly applied, that he may not subsequently deliver the book ordered in person. It must be sent through the post. A power that once desolated the fairest provinces of the realm in its zeal to exterminate the doctrines of Huss and Luther, that banished the noblest men, or shed their blood, because they obeyed God rather than the Pope—such a power, entrenched behind such laws, is a formidable adversary.

Neither should the adverse element in the Austrian Protestant churches be forgotten, comprising a large and influential part of the Lutheran and Helvetic Reformed churches, and which, being rationalistic and unbelieving, or high church, is averse to missionary enterprises conducted by evangelical foreigners. It is a humiliating fact that, when last year, an influential deputation of the Evangelical Alliance appeared before the Emperor of Austria to plead the cause of our then severely persecuted brethren in and around Prague, his majesty replied: "I do not believe that they (the oppressions) proceed from the Catholic Church; they seem rather to take place at the instance of the Protestant ecclesiastical authorities." And true enough it was that prominent Protestants in Prague and elsewhere exerted themselves to the utmost to throw discredit on the action of the Alliance, and to deny the existence of the sore grievances which occasioned it.

For a foreign missionary to gain a footing in Austria, in spite of the habitual jealousy felt against foreigners, and in the face of the mighty opposition of the papal power, reinforced by a large and powerful part of the Protestant body, and while hampered on all sides by laws restrictive of religious liberty and evangelistic effort, is no easy task. He may not even employ himself in the free dissemination of tracts or scripture portions, or he will soon find himself in the strong hands of the law, which strictly prohibits the "distribution" of all printed matter. A Methodist minister in Vienna was fined 5 florins because his wife had done herself and passers by the pleasure of dropping some tracts from her window into the street, and my wife and I had to appear in the police court to be heavily fined by the gruff old judge for *lending* tracts and books in our own dwelling to many children who came to ask for them.

When, in the fall of 1872, three missionaries of the American Board arrived in Prague, they could not see all the difficulties that lay before them. It was well they could not. And not only in this respect did the Lord deal gently with them. In a most unexpected quarter he raised up an influential friend of their work. As the only Reformed pastor in Prague was (and is) an



utter unbeliever, even a scoffer at Christian truth, we fitted up a hall where Pastor Schubert, a country pastor of the Reformed Church, an able, believing, and eloquent man, was to alternate with other brethren in hold-

ing Biblical lectures accompanied with singing and prayer—what would be called in America evangelistic services. It was believed that by not using the official dress of an Austrian Protestant minister, gown and bands, and appearing in a place not fitted up as a church, doing, in short, what any layman in other lands may do, collision with the strict parochial law and the stricter practice of the church authorities would be avoided. Permission must be obtained from the Imperial Police-direction, as for any other public production, be it a scientific lecture, a play, or a puppet show. What a storm the crusty old official raised when he had taken in, as he thought, the situation! He vented his ire on me, and denounced me to the higher power as a most dangerous fellow, a radical, a Petrolist, and the like. But he calmed down, and the permission was given. No sooner did the old lion find out through his subordinates' reports the tenor and spirit of Pastor Schubert's Bible expositions than he became our firmest friend. He was an odd mixture. Sometimes he assured me he was a Buddhist. Then again he seemed accessible to the truth. He once showed me with feeling an English Bible which had belonged to a brother of his who had lost his life in Charleston harbor in U. S. service during our civil war. He defended us against the attacks of the Catholic priests and the Prague Reformed pastor. Once he said to one of our friends: "Till the lightning strikes me you shall preach." Death struck him, and with him fell the bulwark which had kept the enemy at bay. It was not long before persecution began against the little band of evangelical Christians in and around Prague, most of them the fruits of the mission's labors and converts from Catholicism. Naturally unwilling to join the unbelieving Prague Reformed parish church (to which by law every soul within the geographical limits of the parish *must* belong, which joins the recognized Helvetic Reformed Church of Austria); not willing to jump from the frying-pan into the fire, they announced to the authorities their faith in evangelical doctrine, but decision to join no church recognized by law in Austria. This position exposed them to all the disabilities mentioned above, but delivered them from an intolerable connection with a parish and a pastor inimical to the Gospel, and made it legally possible for the missionaries, also belonging to a non-recognized church, to minister

to their spiritual wants. I ought to say that a good while before persecution began in Prague, the Protestant consistory in Vienna had, on complaint of the Prague Reformed pastor, Kossuth, forbidden Pastor Schubert holding any more services in our hall, and requested the Prague authorities to give him no more permission for biblical lectures, because he thereby infringed upon Pastor Kossuth's parochial rights. Mr. Schubert even received an official reprimand from the Consistory for having taken part in a private meeting for prayer and conference in the dwelling of my colleague, Rev. Mr. Adams, in Prague. It will thus be seen that an Austrian Protestant pastor has the same right to warn his ministerial brethren of the recognized churches off his parish ground *geographically* taken, that a nobleman's forester has to prevent a stranger from hunting on his master's estate. It will also be seen that in certain regards believing ministers of the recognized churches are more restricted than their non-recognized brethren, and how needful is the presence of some non-recognized heralds of the cross to whom the Consistory cannot apply its marvellous rules.

The persecution was severer in a couple of villages near Prague than in the city, but even in Prague, where, after the prohibition of Pastor Schubert's meetings, Mr. Adams had resumed and carried them on, with express permission of the authorities, he and his assistants were strictly forbidden to hold any religious meeting whatever, public or private, or to admit any one but members of the family or household to family prayers! Mr. Adams was even forbidden attending meetings held by the non-recognized. At a communion season held in the house of a brother whom the authorities had not reached with their measures, Mr. Adams received the elements sitting alone in a room by himself.

The story of the sufferings of our brethren in the villages Hupitz and Sibrzin is interesting as given in their memorial addressed to the Evangelical Alliance Conference in Basel in 1879.

The ministry in Vienna had been appealed to in vain by the persecuted, and now they turned to the Evangelical Alliance, begging it to intercede for them. Their statements could not fail to elicit deep sympathy and arouse indignation among the Christian men assembled at Basel to whom they were addressed. It was a memorable scene when, on the last morning of the Conference, after the venerable President, Chas. Sarasin, had, in a few weighty words, brought the case of the persecuted Austrian brethren before the Alliance, and Profs. Riggenbach and Schaff had proposed and ably pleaded for the adoption of a resolution and the sending to Vienna of a Deputation, the large assembly expressed its approval by a rising vote. It was a noble sight—free Protestant Christendom reaching forth its loving and helping hand to a little band of sufferers, and asking a great Catholic power to give them liberty to worship God according to the dictates of their conscience.

It was not in vain. The Emperor of Austria, a man of very kind and fatherly feelings toward his people, received them very graciously, and promised redress in case the facts should prove to be as stated. In January 1880, the Prague brethren received the decision of the ministry allowing them to hold meetings public and private, but imposing as a condition the exclusion of children between 7 and 14 years of age belonging to a recognized church, as law requires that the confession of a child between 7 and 14 be not changed; such parents as left the Catholic Church while some of their children were over 7 and under 14, are not only not allowed to take those children with them into the church they join, but by this order they may not even permit the presence of such children at meetings which they themselves attend. This is a very oppressive measure. It prevents the holding of Sunday-schools by the non-recognized as yet. Here in Brunn we have suffered under this restriction much longer than they have in Prague. In 1875 I was forbidden to hold religious meetings, and had to wait two full years before I received permission from the ministry to resume them, and then this restriction was laid upon me.

But I have made a longer story than I had intended to. Suffice it to say that, in spite of restrictions still existing, our hearts are filled with gratitude and joy at the result of the action of the Evangelical Alliance. The persecuting orders were intended to crush out the life of the new spiritual movement by preventing all meetings for mutual encouragement and edification, or for any religious purposes whatever. Now the essential point has been gained, and the life of the little body of believers can be maintained. In spite of all difficulties and trials, that body has steadily though slowly increased, until now, counting the number in Prague and elsewhere, it numbers over sixty. Last year it was organized into a free church. Not long since a Christian gentleman from Germany, who has long resided in Prague, told me that when he looked back 15 years, what he now saw, (referring to the free church), seemed to him wonderful. I may add that when I look back between 7 and 8 years to my visit in the city of Tabor (south of Prague), built by Jan Zizka of famous memory, when the only representative of Protestantism I found was a coat of mail which Zizka doubtless wore in the Hussite wars, and know that over a dozen members of the Prague free church were won by the labors of humble evangelists in Tabor, I am filled with thankfulness at what God has been pleased to do there.

In conclusion, let me say that the present ministry seems less favorably inclined toward the non-recognized than before some former members left it. You may have seen the accounts published in the *Missionary Herald* and *New York Observer* of the funeral in Brunn of one of the members of the free church above referred to, at which I was forbidden to read the Scriptures, or pray at the grave, or make an address. I appealed to the ministry, claiming the right to bury our dead in a

Christian manner, first, on moral grounds; secondly, on the ground of the permission given us by the ministry to hold public meetings under the provision of the "meeting law," which apply just as well to a meeting in a cemetery as to one in a hall; and, thirdly, claiming the right exercised by other citizens of speaking at the grave of their friends. If the ministry does not recognize my ministerial character, they must at least allow my rights as a citizen. But, strangely enough, the ministry rejected my appeal on the ground that I am known as minister of the free church. On the one hand, they deny me the rights belonging to a minister of the Gospel because I belong to a non-recognized church, and then, after utterly ignoring my ministerial character, refuse to allow me to exercise my rights as a private citizen—*because I am a minister!* But anything that brings contempt on the Gospel of Christ and those that prize it above the traditions and inventions of men; anything that wounds the hearts of those who hold up the truth in opposition to error, even by compelling them to bury their precious dead like condemned malefactors, is welcome to Rome, and she will not fail to approve such logic. All the more should God's people pray that all barriers to the proclamation and confession of the truth in the Empire may be removed, and that the seed sown may spring up and bear an abundant harvest.

BRUNN, MORAVIA, Jan. 8th, 1881.

Spain.

(From "Christian World.")

Religious Tolerance in Spain.

By REV. FRITZ FLIEDNER, of Madrid.

When, on Alphonso's accession to the throne of San Fernando, the religious freedom, till then enjoyed by the Spaniards who were not Catholics, was revoked and restricted to a small measure of religious tolerance, this backward step might be excused, perhaps, on account of the importance attributed to the support of the Catholic population in view of the Carlist war, which was then devastating the country. Now the war has long been at an end; besides this, the pretender, Don Carlos, has been brought into the greatest discredit by the Milan law-suit, which in all its details was made known to the Spanish public. Now one would think it was time to grant more freedom to the liberal aspirations which are stirring in the breast of the noblest part of the Spanish nation. But strange to say, the very opposite is taking place, and this fact will certainly not prove very favorable to the reigning dynasty.

The Government makes the following calculation: If the Carlists are now discouraged in their hopes and endeavors, we must do all in our power to win them entirely. It forgets, however, that the Carlists lay far more importance on the male succession to the throne which they find in the family of Don Carlos, and on the rights and privileges of the three Basque Provinces, than on antiquated intolerance; and secondly, it seems

to have lost all remembrance of the fact, that the fall of Isabella was caused in a great measure by her connection with the ultramontanes, Pater Claret and the Sor Patrocinio. It is no wonder that the inclination toward ultramontaniam shown at present by the leading statesmen, disgusts all serious and thinking Spaniards, as it is as clear as daylight that religion is a matter of no importance to them. The private life of the Premier is all but exemplary, and when lately the Minister of the Interior carried a banner in the procession of Corpus Christi, in his native village, not a man in Spain but was provoked to smile, and not a single paper belonging to the opposition but poured out its derision. The invasion of the Jesuits, with which Spain is at present visited, has even forced the papers which are friendly to the Government to utter serious warnings in memory of the past. In the following lines we shall only seek to illustrate the present state of affairs and their tendency by facts which have lately taken place. The Government has ordered a draft to be made by the Minister of Justice for a new penal code. Till now the disturbance of public worship, scandal, slander of religion, etc., were included in one article; the new penal code, however, makes a great difference between offences against the religion of the State and those against that of the Dissenters. It punishes with imprisonment of the middle and highest degree, and with hard labor of the lowest degree, the disturbance of the public worship of the Romish religion, inside or outside the church, by violence, interruption or scandal; he who does the same at a dissenting act of worship, on the contrary, is only punished with the mildest form of imprisonment. This draft, however, has been withdrawn. Public opinion said, in order to make it more unfavorable to the dissenters.

In fact, the new scheme of the penal code, as it now stands in the State *Gazette*, is as intolerant as the infamous code of 1848. Under the title, "Crimes of infraction of the Constitutional Law in reference to public worship and religion," which alone proves that every religious offence is to be regarded as a crime against the Spanish Constitution, the 134th article says, "He who exercises ceremonies or public manifestations of worship which are not those of the Catholic, Apostolic, Romish religion, shall be punished with imprisonment." Let us compare this with the 129th. article of the old penal code of 1848: "He who celebrates public acts of worship which are not those of the Catholic, Apostolic, Romish religion, will be punished with temporary banishment." It is evident that both laws declare the public worship of those confessing a different faith to be a crime. We have only now to await the moment when the Jesuits shall feel themselves strong enough in the country to see all the Protestant places of worship closed and the hearers thrown into prison; for of course their worship is public.

It is true that, ere it comes to this, another wintry storm may usher in a new spring-time of freedom; but it is very interesting to see how the Spanish Government

understands its promises of toleration to dissenters. The 11th article of the Constitution says: "No one will be disturbed on account of his religious opinions, nor hindered in the exercise of his acts of worship, excepting in case respect for Christian morals be offended. At the same time, no other public ceremonies and manifestations are allowed besides those of the religion of the State." And from this paragraph, a very masterpiece in respect to elasticity, is deduced the punishment of an act of public worship, if it be not that of the Jesuits.

It is a dangerous path by which the counsellors of the King are leading him into the arms of the Catholic party although it is said that the young prince, for his own part, is inclined to be very tolerant. The Spanish proverb says: "The string that is too tightly drawn breaks at its weakest part." If the young monarch himself does not soon take the initiative and calm the tumultuous spirits in his kingdom by granting more liberty, the black chain of the Jesuits will not bind the throne to the country, but tear it down with themselves to ruin.

That we do not regard the present attitude of the Government in too dark a light, is not proved only by the crowds of religious orders, the Jesuits in the forefront, which are overrunning the whole of Spain, but also by a number of facts, a few only of the most important of which we will mention. We must keep in mind that even in Spain, in accordance with the Concordat, only three religious orders are permitted—those of San Vicente de Paula, of San Felipe Neri, and a single order of monks. The Government would, therefore, only fulfill its duty were it not to tolerate the Franciscans, Trappists, Capuchins, Dominicans and Jesuits, and is responsible for allowing the country to be overrun by them. But this indulgence on the one hand is accompanied by significant facts on the other. No less than three lawsuits against Protestant clergymen are in process, all undertaken by the authorities. One is accused of having buried a Protestant in the general cemetery, and, on his pleading the order of the Mayor, the latter also is accused. Another had, in accordance with the law, held a Protestant service with not more than twenty persons, but on leaving the house found a number of persons on the threshing-floor, which he crossed, speaking to several of them, but neither delivering an address nor holding a service: and he is now condemned by the Court of Appeal to two months imprisonment. There is little prospect that the upper court may repeal this sentence, for it has just decided that any one who does not take off his hat when a Roman Catholic funeral passes, can be imprisoned. This was in the case of a half blind man, who did not even see that the funeral procession was near. Even the attorney-general had moved his being declared not guilty; but the president of the upper tribunal is Calderon Collantes, the author of the infamous retrospective decree, rendering the civil marriages of the priests null, and so the condemnation followed. And if this is done in the higher courts, is it to be wondered at that the

village authorities leave full play to the fanaticism of the priests and their followers?

Portugal.

(From "Evangelical Christendom.")

Catholicism in Portugal.

Though Romanism is the established religion of the country, its subjection to the State is so complete that the effect is evident. It has no control in the department of public education. It has been shorn of its immense wealth and facilities for absorbing the wealth of others. It is deprived of the prestige and ability which always accompany great means and powerful position. In the civil wars that followed upon the usurpation of Dom Miguel, about a generation ago, the priests espoused the cause that was crushed by Dom Pedro. This was the crisis that enabled the Government to pare the claws of the wild beast it could not kill. It is no wonder that priests of all ranks fight in America, Germany, and France for their position in the schools and government, when they learn the consequence of losing this by their experience in Portugal and Italy. Half a century ago the visitor at Lisbon remarked upon the superstitious habits of the people and the supremacy of every form of priest-craft. In a single generation of liberal government and ecclesiastical restriction the religious aspect is wonderfully changed. In the streets and other public places there is little or nothing to remind the stranger that this is a Roman Catholic country. Yesterday, as I was about to cross the Chiada—the street of the most fashionable shops—I was delayed by an imposing funeral. Six horses covered with crimson trappings drew a gilded vehicle with a canopy supported by six pillars and surmounted by images, beneath which was the coffin. This was followed by a four-horse gilded coach, containing a round and rubicund ecclesiastic, who held in his hands a large and elegant cross of metal. After this were several carriages with elegant appointments and the usual liveries. But what impressed me most was the fact that all this display of images, cross, and the minister of religion did not receive the slightest recognition from man, woman, or child when it was passing.

Though I conversed with several foreign residents of different nationalities and beliefs, their testimony did not differ at all in regard to the powerlessness of the Romish Church to elevate the people and to contribute to the genuine progress of the kingdom. Priests are not expected to be moral teachers and spiritual leaders. They are mere functionaries whose duties are included in the performance of certain offices. Compulsory celibacy is regarded as an extenuation, if not a justification, of relations that usually result in abundant evidences of their character. In regard to this matter public opinion and ecclesiastical discipline seem to be alike indifferent. In such a state of things there is but little opportunity for scandals, the very materials of a public sensation being wanting where there is no disposition to condemn.

Belgium.

Protestant Work in Belgium.

When Belgium revolted from the king of Holland in 1830, there were scarcely any Protestants in the kingdom. Forty years ago an agent of the British and Foreign Bible Society settled in Brussels, and began the work, and that work gave birth to the Belgium Evangelical Society. Now there is everywhere access to the people by Protestant teachers, and a great interest exhibited in the preaching of the Word. The Prime Minister, M. Frere-Orban, has united with the Protestants. The Papal Nuncio has been dismissed, and the struggle upon the part of the priests to regain their ascendancy has been severe.

The Papists claimed the monopoly of education, and when, by the law of 1879, the schools were secularized, the Pope did not hesitate to pronounce sentence of excommunication against the founders of the lay national schools and against the parents who should support them. The documents lately published by the Belgium government prove the duplicity of the Court of Rome, which, while declaring to the Ministry that it had given counsels of peace to the Belgium Episcopate, was secretly directing its opposition, so much so that the Nuncio himself assisted in the preparation of the most inflammatory charges.

The *Christian World* for January says: "The desperation of the priests in the struggle now going on in Belgium can scarcely be realized by those who are at a distance from the scene of the conflict. Far from accepting the decision of the government to enforce the public school system, lately inaugurated, the Roman Catholic Church is determined to employ every means conceivable to secure its overthrow. A commission appointed by the Chamber of Deputies to investigate the matter of the schools is still engaged in prosecuting its labors. It everywhere elicits facts proving that the priesthood does not shrink from attacking the government and prosecuting the poor school teachers. Some details we give from the full account in the *Chretien Belge*. Almost everywhere the curates have preached against the 'godless schools,' designating them as 'schools of the devil,' in which 'there is neither faith nor God.' In one place the curate tells his hearers that 'all who do not submit to the Holy Church, all those beggars (gueux) will be buried in the ditch with the dogs.' At Seloigne the parish priest prophesied that his disobedient parishioners would be punished with bodily ailments, with the loss of their cattle, and with reverses of fortune, even to the fourth generation. At Thuillier, it was established by the testimony of a number of witnesses that the cure dared to make the infamous statement 'that he would prefer to see houses of prostitution in his commune, rather than houses in which liberal papers were taken.' In more than one place the poor schoolmistress was denounced from the pulpit as a 'sorceress.' At Malvoisin the priest advised the women to refuse all obedience to their husbands in

order to compel them to send their children to the Roman Catholic schools. In the good cause, he said, 'a wife should resist her husband, even should he drag her by her hair.' 'Be like tigresses,' he told them from the sacred desk, 'you have a right to at least half of your children. Snatch them up, flee with them, forsake your husbands.'"

Italy.

The Waldensians.

The Waldensians have for their native home the valleys that lie in the northwestern corner of the old kingdom of Piedmont, in Italy. These are only about eighteen miles in length, by fourteen in breadth, and are now peopled by about thirty thousand inhabitants.

They have always been noted for their missionary zeal, and have attested their devotion to Christ by persecution and martyrdom.

We find the following account of their history in the *Foreign Missionary* for November:

"Some trace their origin to apostolic times, others to the beginning of the fifth century, and others to the twelfth century, when Peter Waldo became a champion of the truth. The general belief among themselves, as well as that of many historians, is that Piedmont, in the early history of the Church, became the home of the persecuted when the Roman emperors sought their destruction. Afterwards it became the resort of those who would not subject themselves to papal sway. If this be true, it justifies their claims, and also their boast that they were never allied to the Romish Church. They flourished before that Church had a being.

"Their persecutions commenced in regular form in 1487, and continued till 1688, and were thirty-three in number; twelve of them were waged with the avowed purpose of their extermination. One, in 1655, on account of the horrid cruelties and fearful carnage that attended it, awoke the indignation of Protestant nations; remonstrances poured in from all quarters, and messengers were sent to the Duke of Savoy to put an end to the war. The last and the greatest of these fearful slaughters was commenced, in 1688, by the King of France, who induced the Duke of Savoy to join him in a total extermination. When they capitulated, 14,000 were thrown into prison, where in a short time 11,000 died; 2000 children were carried away to be trained as Romanists, and only 3,000 escaped death by being allowed to retire into Switzerland. The following year 800 of these returned, and after several severe skirmishes and contests, they found a home again in their native valleys, where they have resisted all efforts to dislodge them.

"When relieved from the horrors of war, they had to brave persecutions and trials in other forms. The House of Savoy, together with the Romish Church, sought in every way to oppress them. They could hold no property beyond the ancient limits of their own hills and valleys. They were not allowed to become physi-



MEETING OF TWO CARDINALS IN ROME.

cians, surgeons, or advocates. They were forced to serve as soldiers, though they could not rise above the rank of sergeant. They were prohibited from working on the Romish holidays. They could build neither churches nor parsonages without special permission. They were not allowed to print anything within the kingdom. They could not prevent a Romish priest from entering their houses and trying to convert their children. They could buy no land from a Roman Catholic living among them. To attempt to proselyte a papist was death, yet every encouragement was held out for their conversion to Romanism. At one time, if a Vaudois minister passed the limits assigned, he could be shot with impunity. These and other burdens were borne by this people for long and weary years, till, through discouragements, vital piety declined. But through the efforts of Felix Neff, Dr. Gilly, and Colonel Beckwith, the people were revived and equipped for a work like that which had characterized the Church in her earlier history.

"In 1848 the decree of emancipation of the Waldenses took place, by which they attained liberty of conscience and of worship, and soon stood forth as an Italian Church for the evangelization of Italy. Poor in this world's goods, they have yet in their feebleness attempted great things. There were at the time of their deliverance 18 ordained ministers, 15 churches, and a few schools. As soon as possible missionaries were sent forth to occupy different posts in Piedmont, and congregations were formed at Turin, Genoa, and Alessandria. When Tuscany and other provinces were annexed to Sardinia, in 1860, their theological school was transferred, at considerable sacrifice, from Torre-Pellice to Florence, that the students might receive their training in the language of the people who were to be brought to a knowledge of the Gospel, and that they might have a more central point for aggressive movements. As fast as men could be found ready for the work, stations were established in Tuscany, Lombardy, Venetia, the Neapolitan States, and Sicily. Last of all, Rome was occupied, and the first to proclaim within her walls a pure Gospel was a Waldensian minister. Wherever the Church was planted, a school, if possible, was organized, so that educational and evangelistic work have gone hand in hand.

"This Church has now eight presbyteries—three in the valleys, and five outside of them in the Italian provinces. In connection with these are 54 churches, 24 missionary stations, 62 places periodically visited, 1 theological hall, with 3 professors and 18 students; 1 college, with 7 professors and 75 scholars; 1 normal school, with 2 professors and 33 scholars; 1 high school for young girls, with several professors and 75 scholars; 1 asylum, 1 industrial school, 253 primary day-schools, with 6,462 scholars, 163 Sunday-schools, with 4,369 scholars; 7 emeritus pastors, 50 ordained ministers in active service, 15 evangelists, 30 masters and mistresses of schools, 7 colporteurs, and several religious journals. Voluntary contributions, 82,221 francs, the half part of which being contributed by the new churches of the mission."

A writer in the *Christian Weekly*, referring to the fact that it is now twenty years since the Waldensians obtained the privilege of religious liberty asks what that Church has done during this period, and gives the answer:

"Certainly not all that was expected at the commencement. When religious liberty was first granted, multitudes crowded from curiosity to the Protestant services. Having learned from sad experience the tyranny of the Church of Rome, they listened with interest to the exposition of the errors of that system, but when the requirements of the Gospel—a simple faith and a holy life—were pressed upon them, a very large proportion drew back, and passed over to a state of indifference or of open infidelity. Notwithstanding this, we believe there is no church in Christendom of equal size that has within the same space of time sent forth so many laborers and planted so many flourishing stations."

In an appeal issued by Signor Prochet, president of the Waldensian Mission Board, describing the progress of the mission work, he remarks upon the progress of public opinion relative to Protestantism, and especially with regard to the Waldensian Church. "Only a short time ago," he remarks, "no Vaudois could hold property outside the Valleys. Well, not only does that absurd law no longer exist, but the Municipal Council of one of the largest cities in Italy (Milan) did not think it derogatory to negotiate directly with the representative of the Waldensian Church the sale of an old Roman Catholic church (San Giovanni in Conca), and the population applauded the liberal act, heedless of the lamentations of influential members of the clerical party. In another place the sub-perfect's wife invites the wife of our minister to join her and other ladies of position to welcome the Queen. Everywhere the King has granted most friendly audiences to our pastors, and received them with much kindness. There is yet another result which must be noted, though God only can tell what it is in reality. Every year thousands and thousands of persons hear the Gospel preached without resolving to take the decisive step which would separate them from what they call 'the church of their fathers.' Happily, we have many comforting facts which prove that there is a hidden work which the Holy Spirit is carrying on in many a heart, and we feel assured that we shall find in heaven many hearers whose names never appeared on our rolls. Our little aggressive army comprises at present thirty-four pastors, twenty-one evangelists, forty-five teachers (male and female), and seven colporteurs and Bible readers. These are, indeed, few for so wide a field; but they are many for a church so small and so poor as the Waldensian. Let it not be forgotten that the vast majority of the members in the fifteen parishes of the Piedmontese Valleys are agriculturists, whose small patches of land produce barely enough for the support of their families. It would have been altogether impossible to continue a mission work which, though carried on with the greatest economy, entails an annual outlay of about £10,000; but in this also our God has

shown that with him nothing is impossible. He has inclined the hearts of his children in different lands, and the voluntary gifts of their Christian benevolence have enabled us to meet our ordinary expenses, and to purchase or build churches in more than twenty-five towns and villages."

In December, the Presbyterian papers of the United States contained the following letter to the pastors of the churches represented in the Alliance, whose General

about \$60,000 will be required for this fund from the churches of Great Britain and America. The first General Council at Edinburgh, in 1877, appointed a committee for the purpose of securing the amount required. The Council recently held in Philadelphia have added to that committee the undersigned to act in America. The plan proposed is that one-third of the fund required, namely, the sum of \$20,000, shall be raised by the American churches, and two-thirds by the churches of Great



Italian Shepherd.



Italian Peasant Woman.

Council was assembled in Philadelphia in September and October last:

Dear Brethren:—The undersigned were appointed by the General Council to lay before the Churches in America the wants of the Pastors and Professors of the Waldensian Churches, in the Valleys of Piedmont, Northern Italy. These Churches have, through long centuries of persecution and sufferings, held the faith in its purity, and at this day are among the most interesting and deserving of the members of the great family to which we belong. To them the whole Protestant Church owes a debt of gratitude for witnessing before the world a good confession, and maintaining the faith in the midst of general decay and defection.

Since 1847, the Waldensians have become a Missionary Church, and have planted stations in all parts of Italy and Sicily. But the Pastors in their native valleys have been left with very inadequate support. There are now twenty-two Pastors and Professors of the Waldensian churches in Piedmont. They are very poor. They receive a stipend of only \$300 each, annually, hardly enough to give them the necessaries of life. The proposition was approved by the late General Council in Philadelphia to raise a fund to be invested in Great Britain under the charge of a committee, the income of which shall be applied to augment the salaries of these Pastors so that they may receive \$500 each annually.

The churches of Piedmont will aid in this cause, but

Britain and by the Waldensian churches. The churches of Scotland have already made large collections for this object. This fund, if raised, will be a fitting thank-offering by the churches connected with the Alliance, for the great blessing of unity and Christian fellowship which have pervaded their Councils. It will be the first practical result of our co-operation, a noble monument of our Catholic spirit, and a harbinger of the great work which the grand Alliance hopes to accomplish in the future.

Your Committee have considered it best to recommend that a contribution for this object be taken in all the churches connected with the Alliance, on the first Sabbath of January next, and after the reading of the Pastoral Letter addressed by the Alliance to the churches, or as soon thereafter as possible; and they request the pastors to commend this first effort of the Alliance for practical co-operation to all the churches. The collection should be forwarded to William E. Dodge, Esq., Treasurer of the Committee, No. 11 Cliff Street, New York.

Henry Day, *Chairman*; S. Irenæus Prime, Wm. P. Breed, Wm. U. Murkland, John Hall, A. R. Van Nest, G. D. Mathews, W. J. R. Taylor, William E. Dodge, William Neely, *Committee*.

(From the "Independent.")

The Free Church of Italy.

The Free Church of Italy, known best, perhaps, through Father Gavazzi, was organized by a General

Assembly at Milan, in 1870. It is a purely Italian organization, insomuch that not one of the preachers except Gavazzi, according to the report of 1876, could speak the English language. The Free Church has been quite prosperous. Though it has derived much of its financial support from Great Britain and the United States, its affairs have been managed so as to avoid contracting debts, which fact is given as a reason why still better progress has not been made. The an-



Italian Monk.

nual reports, of which we have several before us, gives a good deal of detailed information. That of 1876 is a model of directness, comprehensiveness, and clearness. The last report, that of 1879, says that it "becomes increasingly difficult, year by year, to give anything like a full and satisfactory account of the growing progress and larger extent of this movement." Nevertheless, there is plenty of information in this well-printed pamphlet. The churches, it says, have "all adopted the principles of self-help and self-support. The envelope system" of giving is in use every Sunday. But it is not expected that the end in view will be immediately attained. Poverty, "bad habits, fostered under Romanism," and inexperience are bars; and help must be asked for from the Christians of Great Britain and America.

The Free Church has 15 ordained ministers, 15 evangelists, 1,800 communicants, 1,328 scholars in day and night schools, 36 churches, and 35 stations. The contributions for all purposes amounted to \$2,444. Among the 34 places of which detailed information is given, are Bologna, Bergamo, Genoa, Florence, Leghorn, Milan, Naples, Rome, Turin, and Venice. In Rome there is a college, with theological and preparatory departments, and with 16 students, of whom 9 are theological. The expenditures for 1879 amounted to about \$33,800, so that but a very small proportion was raised in Italy.

Christian Work in Italy.

In another place will be found an account of the work of the Waldensians and of the Free Church of Italy. We will here give a brief account of the work of other Protestant churches:

METHODIST EPISCOPAL.

The Methodist Episcopal Church commenced work in Italy in 1871. Rev. Dr. Leroy M. Vernon is Superintendent of the work. The only church property be-



Italian Soldier.

longing to the mission is the church building in Rome. An order was given last month to purchase a church building that was for sale in Naples, but it is not yet known if the purchase has been made. There are regular appointments and missionaries at Rome, Naples, Narni, Terni, Foligno, Perugia, Arezzo, Florence, Bologna, Modena, Milan, Venice, Forli, and Faenza. Bible Women are actively engaged at Rome, Milan, and Venice. The last statistics show 2 Missionaries, 15 Italian Preachers, 4 Bible Women, 430 Members, 279 Probationers, 122 Sunday-school scholars.

WESLEYAN METHODIST.

This Church has been doing an excellent work in Italy. The last statistics we have seen give in the Rome District 755 Members, and 60 Probationers; Naples District, 575 Members, and 196 Probationers. There is regular preaching in 46 of the cities and towns, and at 50 preaching places. The Annual Report states that there are "wide districts, whole provinces, almost entirely without any preaching places at all. Cities, districts, waiting for the messenger of truth. The fallow ground waiting to be broken up. The opened furrows waiting for the scattered seed. The fields white unto the harvest and waiting for the reaper's coming."

ENGLISH BAPTIST.

The English Baptists are at work in Rome, Naples, and Genoa. The Rev. W. K. Landels reports steady

progress and a most interesting work amongst the students of the University at Naples, five of whom have publicly confessed Christ by baptism during the past year, and they bid fair to become a great power for good among the evangelicals of Italy.

In Genoa, the new place of worship is crowded, and "the harvest seems quite ready for gathering."

Mr. Wall writes from Rome: "The year just closed has been one of trial for Italy, as for most other countries. Commercial stagnation, partial failure of the

I feel there is much to humble us before God, I am deeply thankful to him for great blessing and increasing happiness vouchsafed to us during this period."

The last report gives nine preaching places and 155 members.

AMERICAN BAPTISTS (SOUTHERN).

This Church reports four American and one Italian missionaries at Rome, and nine Italian missionaries at Torre, Pellice, Milan, Modena, Carpi, Naples, Bari, Barletta, Island of Sardinia, Venice, and Bologna. The



Venice: View of San Giorgio Maggiore.

crops, increased taxation, and, to say the least, muddling public administration, have reduced tens of thousands in these parts to misery. This state of things is not so favorable to the spread of the Gospel as it is to the work of its adversaries, the priests. These latter during the year have opened schools in all directions, and not only furnished them with elegance and comfort, but also been lavish in giving presents and rewards to the scholars. Soup kitchens also have been established, and a work of private visitation commenced, which is systematic and continuous, and, backed as it is by the social influence and resources of the Vatican, is effective in deterring many from coming to the truth. We have, however, notwithstanding the opposition of the priests, been able, not only to maintain our ground, but also to advance. Attacks from without, after the momentary shock, have led us, as a church, to draw nearer to our Master, and thus left us more united. Irregularities within our ranks have been vigorously dealt with, and, although we have many waiting for baptism, we have thought it wise to keep them in the catechumen class for the present. In looking back upon this last year, while

last statistics we have state that there are 9 churches and 155 members. We believe that the membership has lately been considerably increased, as we have seen frequent notices of baptisms during the last four months.

AMERICAN PRESBYTERIAN (SOUTHERN).

This Church has one missionary at Milan, Miss Christina Ronzone. She has a school of about fifty pupils, partly day and partly boarding scholars. Rev. Dr. Turino, of the Waldensian Church, gives religious instruction weekly, and during his recent visit to this country his place was filled by Rev. Mr. Long. Dr. Turino speaks in high terms of the school, and states that has received seven persons into his church as the fruits of the religious labors of Miss Ronzone.

OTHER CHURCHES.

The Free Church of the Brethren has eight stations, and there are several independent churches. There is a Baptist organization of seven stations in Naples and Spezia, and connected with them, independent of any other. Rev. Mr. Van Meter has an independent Baptist mission in Rome. The Presbyterian Church in Ireland,

though without any missionaries in Italy, are raising money to support some of the missionaries of the Waldensian Church. The outlook is encouraging.

[Foreign Church Chronicle.]

Letter from an Italian Layman.

SIR,—Some little time ago I asked a question in a leading journal of Milan. I asked those who expect good for religion from Pope Leo, what reasonable concessions they could hope for from Rome, accustomed to



Pope Leo XIII.

blind submission, filled with a spirit of pride on the score of infallibility, alienated from real life, and sunk in prejudices? It is not I only who ask this question; many hearts ask it besides,—hearts that would gladly help to restore to the Church, life, force, and expansion.

Once more we are answered, and in a solemn form. In a late consistory Leo XIII., uttered his first political allocution. He begins, as is natural, by an attack on M. Frere Orban; but from Belgium he passes to Italy, and mourns bitterly over the loss of the temporal power, thus stumbling over the usual stumbling-stone. Perhaps he feels the ground giving way under him, and fears that all Europe may by degrees follow the example of Belgium, and leave a diplomatic void around him.

This return to the lamentations of Pius XI., has been a great triumph to the zealots, and an equal mortification to those who hoped that the Papacy was about to change its path. But I account it a happy thing that Leo treads more and more closely in the steps of his predecessor. If he had not hesitated; if he had not lost so much of his short time; if instead of joining with the zealots to declare that the restoration of the temporal power is the only cure, he had followed the advice of his political friends and of Father Curci, we might,

under our present rulers, have fallen back, and fallen yet lower. Now the infallible Pope contradicts himself more and more, as he yields to the requirements of the curia. More unhappy than Pius IX., who was an unconscious instrument in the hands of the curia, Leo yields reluctantly, because the strength of his will is not equal to that of his intellect.

There is one evident symptom of a general slackening of fervour in the Roman Church: it is that the number of candidates for orders grows less and less. Of the upper classes, hardly any one enters the seminaries; but even among the country people, who are often attracted, not so much by vocation (a rare thing among the utterly uneducated) as by temporal advantages and the prospect of rising in position, it is necessary to use new incitements, and to make fresh arrangements. Monsignor Gelmini, Archbishop of Lodi, in a circular to the parish priests of his diocese, recommends them to enrol among the clergy the youths of the *poorest* families, on whom *alone* they can now reckon to fill up the frightful void that daily thins the ranks of the clergy to the most grievous injury of the Church. The late Bishop of Bergamo, Monsignor Speranza, who died a few months ago, had recourse in the last years of his life to a singular expedient, he spared his candidates the pains of study, and would consecrate any ignorant and slavishly devout mountaineer at once to the office of priest. These priests are known by the nickname of "*preti a macchina*."

I am sorry to say that the curialistic priest has gained official possession of the benefice of San Giovanni del Dosso, the little parish in the diocese of Mantua which so long maintained the priest chosen by itself. Our Government makes great promises and gives flattering words; but when it comes to the point, dreads the zealots, and yields to them.

G. T.

(From the "Christian World.")

Protestantism in Italy.

Protestantism in Italy has certainly begun to assume such proportions that it can only be an affectation on the part of its opponents to pretend to despise it. Let it be remembered that scarcely twenty years have elapsed since the door was opened to work in the peninsula. If this fact be not forgotten, it must be conceded that the present aspect of things is highly encouraging. True, no sudden and violent revolution of public sentiment has occurred. Italy still suffers from the effects of the enforced lethargy of many centuries. No other country of Europe has been so priest-ridden; in no other country has all independence of thought, especially on religious subjects, been so studiously discouraged. There has not been even a higher and more select class of students devoting themselves to the consideration of the most interesting problems that can interest a thinking man. As for the people, their condition under Pontifical and Bourbon rule, was confessedly most deplorable. The statistics of popular illiteracy accord to Italy an unfortunate pre-eminence. Even since the

intelligent labors of the national government, the evil, though reduced in degree, has by no means been thoroughly remedied. Under such conditions of ignorance and indifference, an instantaneous awakening among the masses of the people became a manifest impossibility, except as the result of a miraculous influence which could not be looked for. What has, however, taken place?

We learn from a correspondent of *Evangelical Christianity* that an "Alphabetical Guide to the Protestant Churches of Italy" has just been published in Naples. It contains a full list of the towns where any Protestant church is to be found, together with a detailed account of all the churches existing in the same city, and their pastors or evangelists. It is, of course, a book of valuable information relative to this work. The most interesting fact brought out is "*that there is now almost no town, even of secondary importance, without a Protestant church.*" The correspondent gives a partial list of *fifty-one* such towns and cities, (leaving out a large number of others as less known to English readers), beginning with Alessandria and Ancona, and ending with Verona and Vicenza. It is true that a very considerable number of the churches are properly for foreigners and not for Italians. There are twenty-three churches or chapels where services are held in English, twenty where the French language is employed, and seven where the German language is used. But it must be borne in mind that even these churches are centres of Protestant influence, and that, under the present tolerant system, they can be and are attended by many Italians who understand English, French, and German. But as against the fifty Protestant churches, where a foreign language is used in the sermons and prayers, there are *one hundred and thirty-eight organized churches* where the Italian Romanist can hear the Gospel preached in his native tongue. This computation takes no account of about a hundred more places where the Gospel is indeed proclaimed, but there is no regularly organized church. Of the 138, the Methodists are put down as having 44; the Vaudois or Waldenses, 38; the Free Church, 21; the Baptists, 19; and the "Brethren," 15. These churches are ministered to by about one hundred pastors and fifty evangelists. With the exception of perhaps ten, these are all Italians by birth, and about one hundred are said to be converts from Rome. The remainder represents pastors of Waldensian origin. It should be noted that the larger cities, former capitals of independent States, have each of them a number of Protestant churches of different denominations; thus, Rome has eight churches—three Baptist, two Methodist, one Vaudois, one Free, and one belonging to the "Brethren."

Ireland.

(Christian World.)

Trial and Encouragement in Ireland.

The Annual Report of the excellent Society for Irish Church Missions is always a document that deserves a

careful reading. There is one thing which the faithful workers of this organization long since demonstrated, and that is, that the conversion of Romanists, even Irish Romanists, is a hopeful undertaking. God's blessing has rested upon the work during the past year; and yet it has been a year of not a little difficulty. It is not merely that the receipts of the society were considerably less than those of the year before—some £19,117, (\$95,000), instead of £21,274, (\$105,000). We refer chiefly to the downright persecution with which the missions had to cope. This is set well forth in the following extract, which also exhibits some of the countervailing encouragements:

"During the year that is now past, every power of the adversary has been in turn exercised to overthrow the work of the Irish Church Missions. First, statements were freely circulated that the Missions were a hollow sham, and that no converts were to be found in Ireland. Next, came violent persecutions. The churches were injured, eight mission schools were wrecked, a school-house and teacher's residence were burned to the ground by night, the inmates,—a blind coastguard pensioner, his wife, and four young children,—barely escaping with their lives. Two other school-houses were set on fire; innumerable assaults were made upon the persons and property of the very converts who were said not to have existed; their cattle were killed, their crops destroyed, and their winter's supply of fuel burnt or thrown into the sea. Ample evidence of these facts can be obtained from the police returns of the district, and from the letter of the late Chief Secretary for Ireland, dated July 17, 1879, which was published in the *Times* and other papers.

"Yet, notwithstanding all this, the work continues. The converts remain firm; wrecked and burnt school-houses have been rebuilt and restored, and are now attended by children who are daily instructed in those Holy Scriptures which alone are able to make them (like the child Timothy) wise unto salvation.

"The great mission work in Dublin has steadily advanced in extent and importance during the year.

"The mission services have been crowded, often to excess.

"Attendance at Sunday and day schools has steadily increased.

"Controversial classes, numerous attended by inquiring Roman Catholics, have been admirably conducted.

"Roman Catholic priests have been led to renounce the errors of their system. Some have gone to America, while others reside in the Home for Converted Priests in Dublin.

"Many others have been brought out of the Church of Rome who can give an intelligent reason for that faith in the Lord Jesus Christ as their only Saviour and Mediator, which they now profess.

"The present state of affairs, then, is simply this: repeated and violent attacks on the Mission have signally failed, and, in failing, have left greater opportunities for successful work, and more free access to Roman Cath-

olics than has ever before been enjoyed in Ireland; nay, further, large numbers of the people are now searching for truth, and earnestly desiring to read the Word of God. This is the unanimous testimony of all who are engaged in missionary work among Roman Catholics in that country. Surely we may ask all our friends and supporters to join us in earnest heartfelt thanksgiving to our Heavenly Father for having mercifully guided us in the past, and for so graciously setting such an open door before us in Ireland at present."

Europe.

(From "Foreign Missionary.")

Protestantism in Europe.

By REV. S. F. SCOVILL.

There is encouragement everywhere. You can see it beaming in Pastor Fliedner's face while he reports on the work in Spain, which is pushing its way through untold difficulties. Cocardo's burning words tell the same story for Italy (details cannot be given here). Switzerland's Protestant Cantons, despite all the Rationalism of many pulpits and some centers of learning, not only abide faithful, but are measurably aggressive. In France there is a popular awakening, in the churches and out of them. Reveillaud's eloquent pleading for a fair field and calm consideration for Protestantism, based upon the demonstrated insufficiency of Romanism, is being widely heard; while Paul Bouchard and many others appeal directly to the religious needs of human nature, from the radical infidelity of many popular Republican leaders. All the agencies of the French churches—and they are many and well ordered—are quickened. Help comes on the south from Switzerland and on the north from England. M'All's work, admirably sustained by Pastor Hitchcock and American friends, comes to close quarters in the worst parts of Paris, Lyons, and Bordeaux. Miss DeBroen and other Christian women do a work which even M'All could not do, especially Miss Appia with her "Refuge." New churches are built. Provincial and provisional synods are resorted to, while the State prevents normal and universal synodical action. The hour for Protestantism in France has struck, and the whole Christian world should hear and help. Of Germany, so largely Protestant, it is only necessary to say that there is far more life in the State churches than many suppose, that one may hear delivered in Berlin to full congregations most orthodox and biblical and fervent sermons, and may find the rationalistic preachers deserted; that the Berlin City Mission, to which Emperor William contributes 1,000 marks annually, grows with great rapidity; that the theological students seek by a large majority the evangelical faculties, that the Gustav-Adolf Verein succors the feeble churches in Romanist portions of the empire, and that the foreign missionary spirit increases, together with that of unity and co-operation among the various churches at home. Protestantism on the continent is neither dead nor asleep.

(From the Foreign Church Chronicle.)

Old Catholic Statistics and Progress.

The passing year has, indeed, developed no striking change in the ecclesiastical condition of Germany and Switzerland: probably, the most important fact with many people will be the completion of the Cathedral at Cologne. After so many centuries of slow progress, and undergoing so many vicissitudes, it is a matter of world-wide interest that the *Dom* can now be spoken of as finished. Unfortunately, the prophesied era of peace and goodwill, over which its completed structure was to have reigned, has not yet dawned.

In the history of the Old Catholic movement, the chief event of the year 1880, has been the assembling of the Seventh Congress, which has (September 12-14) taken place at Baden-Baden. It seems now to be agreed that the Synod and the Congress shall assemble in alternate years, their various functions having been defined by the president of the Baden Congress as "The Congress, the organ of general questions of the Synod, the organ of interior action and of legal questions." The Baden Congress seems to have been successful; about 150 delegates from various German congregations were present, among them some from Munich and other Bavarian places. The contingent of Anglican sympathizers was small, but letters of excuse and of friendship were sent by the Bishops of Peterborough, Albany, Kentucky, Connecticut, Western New York, and Iowa. It is to be regretted that there was no sufficiently important representative of the English Church; the American bishops were unavoidably detained by the meeting of their General Convention. Letters of excuse were also sent by the Archbishop of Utrecht, and the Swiss leaders.

The results of the delegates' meetings are only of importance as showing the direction of the Old Catholic mind, and the resolutions are not authoritative. Thus, a motion submitted by Bauer, of Mannheim, was unanimously accepted, recommending that the German Liturgy should be universally used in public worship. Herr Bauer has worked hard at the revision and adopting of the Service of the Mass, and this resolution seems to point to the use of his manual as the Common Prayer Book. Before its final adoption, however, we trust that the manual of Bishop Herzog will be seriously considered, and, if possible, that a common book of service will be chosen. The only other business was the discussion of a set of theses propounded by Watterich, of Baden, and Michelis, of Freiburg. The former priest seems to be making his mark on the German movement, after having been excluded, or excluding himself, from the Swiss. These theses were handed over to a sub-committee, which condensed five statements out of them, and held over the rest for consideration hereafter. The five adopted were, shortly, as follows:—1. Between faith in the fundamental truths of Christianity and Natural Science no contradiction can exist. 2. The independence of National Churches is quite commensurate with the universal character of the

Church. 3. It is a mischievous error held by many Protestants, that the Ultramontane Roman Church may be regarded as a Conservative ally. 4. The aim set before the German Empire demands that it should contend with the Vatican system. 5. All negotiations with Rome and its organs on questions affecting State legislation and authority are to be condemned, for they tend to a dissolution of the national State. The first and third of these theses aroused the most discussion. On the first, some of the more ecclesiastical minds deprecated the apologetic tone of the statement, while others desire a wider declaration; and on the third, the president was at pains to declare that no rebuke of Protestants, as such, was intended, but only of the political union of certain Protestants with Ultramontanes on certain questions of State legislation. The reproach was, of course, meant for the Conservative Lutherans in Prussia, and for the Calvinist Democrats of Geneva. During the debate the Potsdam Court preacher Rogge, and a Bavarian pastor, both Protestants, took occasion to declare their warm sympathy with the Old Catholic movement. Lastly, reports were presented from Hesse, Bavaria, and Baden, of an encouraging character, and Bishop Reinkens spoke confidently of marks of progress that were evident.

Two public meetings were held in connection with the congress, at which seven selected speakers addressed crowded audiences. Professor von Schulte spoke on the past history of the movement, and the object of the Congress; Bishop Reinkens, on the position of the Christian Church, and on true Catholicism; Herr Watterich, on Truth, and its highest expression, Religion; Dr. Zirngiebl, of Munich, on the *Culturkampf* and its origin; Dr. Michelis, on the Council of Constance and its reforms; Herr Bauer, on his own subject, the German Liturgy; Herr Obertimpfer, of Karlsruhe, on the conflict of the present day against human freedom. The usual social gatherings preceded and ended the Congress, and it was also, as usual, opened by a solemn service, at which the Bishop preached.

As a set-off against the Old Catholic meeting, the German Ultramontanes are holding their Congress at Constance, at which Bishops Hefele, Greith, and Kubel—all three formerly anti-Infallibilists—were to be present.

Readers of the *Chronicle* will doubtless ask whether German Old Catholics are advancing, or whether they are merely content to meet and talk. We are fortunately able to give statistical proof of a small progress. At present they have a bishop and forty-seven priests engaged in active pastoral work (besides six others not so engaged). The returns for this year from Prussia, Hesse, and Baden give a larger number of adherents than last year; Bavaria makes no return. But the cause in Bavaria, though it has received many hard blows, is not an exhausted one; at such places as Munich, Kempten, Nuremberg, and Passau, there are still very respectable congregations, as also in the Pala-

tinate. At other places, such as Breslau, Mannheim, and Freiburg, the congregations are steadily, though slowly, increasing. Altogether, there are about 45,000 enrolled Old Catholics in Germany.

Within the Evangelical Churches of Germany there is no important movement to record. The Christian-Socialist excrescence is almost invisible, and the attempted Rationalist schism of Dr. Kalthoff failed. The disputes between the Supreme Council and the Berlin congregations are compromised, and the city synods are seriously considering the spiritual destitution of the metropolis.

With regard to Switzerland, the letters of the Bishop of Meath and of Mr. Bayly, in the last issue of the *Chronicle*, have given ample information respecting the Geneva Synod.

Bishop Herzog's visit to America, to see several of the bishops, study the condition of the Church, and take part in the General Convention, is a very important event, and it cannot but draw more closely the bonds of union between the two ecclesiastical bodies. Lest the object of the Bishop's visit should be misunderstood—for example, from the *Times'* announcement, that it to bring about a federation of all anti-Roman Churches—we append the announcement in the *New York Churchman* of September 4:

"The Right Rev. Edward Herzog, Christian-Catholic Bishop for Switzerland, has accepted an invitation from the presiding bishop to visit this country, and be present at the approaching session of the General Convention. This visit is made for the purpose of studying the workings of the Church in this country, and with the purpose of manifesting openly his full belief in the catholicity of the Church in America, and his earnest desire for a fully recognized intercommunion between it and the branch of the Church entrusted to his care. Bishop Herzog has, from the beginning of the Swiss movement toward reform, guided it consistently in this direction, and is disposed to draw largely from our Book of Common Prayer in revising the liturgy of the Swiss Church. He has for some time past commended his people visiting Rome to the care of the American Church in that city, and invited the rector of the same to preach in his own church in Berne. During his stay in this country he will be happy to render any assistance in his power to our bishops or clergy, by preaching or confirming in the German or French languages in any churches where his services may be desired."

G. E. B.

[From the New York Observer.]

The Bible in Europe.

A notable meeting was held on Dec. 7th. at the building of the British and Foreign Bible Society, Queen-Victoria street, London. The special object was to hear reports from the Society's general agents on the Continent of Europe, in regard to the fruits and prospects of the work of Bible distribution in different countries.

IN FRANCE.

M. Gustave Monod, of Paris, stated that during the

last 70 years 7,000,000 copies of the Scriptures have been circulated in France, and spoke as follows in regard to the fruits: "When you travel through France, if you hear of a small Protestant church where you least expect to find one, far as it is from all Protestant action, nine times out of ten you will find, on inquiry, that several years back some Roman Catholics of that village assembled one day and determined that they would call a Protestant pastor to explain the Scriptures to them. But how came it that they had the Scriptures which the Roman Church keeps so carefully hidden from the people? A colporteur had been passing, it may be, many years before; a single Bible had he sold in the whole village, and away he went quite sad and distressed, thinking he had been wasting much time and strength for nothing. But the Lord was watching over the precious seed; His Word was read first by one, then by another, then by several together, until their eyes were opened; they perceived the difference between the Gospel and the teachings they were accustomed to receive in their churches, and they called a pastor. A small congregation was formed, and a prospering Evangelical church, which owes its very existence, under God's blessing, to the Bible alone circulated by the colporteur of this society. This has not happened once, but numberless times, and when we now hear of the great facility experienced in France by pastors and by evangelists to gather large congregations, wherever they make known their intentions of preaching the Gospel, is this happy state of things not due, if not exclusively, at least for the greater part, to the persevering efforts of this Society, which has been sowing the good seed in all parts of France? And who shall tell the thousands of thousands whom we do not know, and who never will bear the name of Protestants, but who, by the reading of the Bible, which they would never have known but for our colporteurs, have found the Saviour?"

IN BELGIUM.

Rev. Mr. Kirkpatrick, of Brussels, said: "In 1830, when Belgium received a constitution guaranteeing liberty of the Press, of association, of teaching, and of worship, there was scarcely a native Protestant in the country to benefit by the freedom allowed them to profess their religion, without fear of interruption or interference on the part of the civil power. It was in 1835 that the work of the Bible Society was commenced in Belgium. Since then 600,000 copies of the Scriptures have been circulated, and thirty or forty pastors and evangelists have been placed over young churches, which have increased in number, and now count their hundreds of Protestants where formerly there was not one. Thus in the Charleroy district there is one church that numbers 1,200 members, another nearly as many. Around Liege, Mons, and elsewhere, Protestantism has been steadily increasing, and the converts have gained the respect and esteem of their Roman Catholic neighbors. The clergy have done all in their power to prevent the circulation of the

Scriptures, which they denounce as a bad book from the pulpit and in the confessional. But the people as they become better educated have begun to think for themselves."

IN GERMANY.

Rev. Mr. Davies said that 11,000,000 copies of the Holy Scriptures have been circulated in Germany and Switzerland, and spoke as follows of the spiritual change that has taken place: "Twenty-five years ago, when I was a student at the University of Berlin, one of its most distinguished and aged pastors told me that when he came to the city there were not more than three ministers who believed in the Divinity of Christ or preached Paul's doctrine of justification by faith; and now he said the difficulty would be to find three who did not at least profess to. Another clergyman who has also gone to his final home told me that when he first wished to establish a missionary prayer-meeting in the city, there was not a church or school-house in the whole city, which would be placed at his disposal. The only place they could meet in was a carpenter's shop, which was once a month cleared out for the occasion. Now, I do not believe there is single church in all Berlin which would be refused for the preaching of a missionary sermon. Twenty-five years ago, when I was there, a student fresh from my English ideas, I could not dissociate the idea of a vital Church from a flourishing Sunday school, but when I talked to my friends in the orthodox Lutheran circles about the Sunday-schools, the very idea was to them a horror, because they had an aversion to anything like lay interference in clerical teaching. When I talked to Rationalistic ministers their objections were equally strong, but of a perfectly different kind. And now in the city of Berlin itself there are nearly fifty schools, with 700 teachers and 12,000 Sunday scholars. Six years ago there was nothing in Berlin like a city missionary, in the sense in which we use the term here. There were three persons called city missionaries, but they were simply almoners of the bounty of the rich. There is now a flourishing city institution with twenty-five city missionaries and three ordained superintendents. By your activity you have compelled the Pope to give the Bible to the people. It has become impossible to keep the Bible out of the Catholic homes, and the Pope himself has sanctioned a translation of the Scriptures—the whole Bible. He sanctioned a translation with notes, but the Diocesan Bishops have sanctioned the Bible without notes, so that in addition to what we are doing now this Bible is being circulated, and I venture to say that more than a million copies of the Holy Scriptures have been circulated among the Roman Catholics of Germany."

IN AUSTRIA.

Rev. E. Millard, of Vienna, gave a discouraging account of the difficulties encountered just now under Austrian control. When Bosnia was under Mohammedan rule, the Scriptures were sold freely, but since Austria has come in, it is forbidden. In Bohemia, Mo-

ravia, and the Tyrol, where colporteurs were formerly allowed to sell the Bible, the laws against it are now enforced, and the pressure of the Government is used to suppress Protestant efforts.

This is an exception to nearly all of Europe, and the friends of the Bible may rejoice that at length it has such free course and is so joyfully welcomed by the people.

The Jesuits.

The New York *Christian Advocate* says that the Spanish Government is playing a sort of double game in the matter of the French Jesuits now coming to their country. After having promulgated in June last a circular to all local authorities, calling on them to prevent the settlement of the Jesuits among them, they have now closed their eyes to the matter, and have turned deaf ears to the voice of the Liberal press sounding the alarm at their presence. This has now become so notorious that the people are taking the matter up, and greeting, in no friendly terms, the members of the orders that appear among them. Ten Capuchins have been stoned in the streets of Barcelona, while others have been hooted in Valencia. These and other disorders have forced the authorities of Madrid to forbid them to appear in the streets of the capital in the habiliments of their order, and this is but the beginning of their troubles. Public opinion is decidedly against them. In the first place, they are strangers; and, secondly, they are monks; neither of which qualities is just now very popular in Madrid. It is quite unfortunate for these fugitives that they did not consent to submit to the laws of France, and remain in their home, where many of the orders are engaged in good and benevolent works. They will soon learn that they are not any more welcome in other Catholic countries than their own.

We also find the following account of the trouble in Montenegro and Albania respecting the Jesuits. It seems that they have a convent at Scutari, one of the ports which there is some complication, whence they were expelled in 1868 because they strangely desired to have their own way. But they returned a little wiser, and concluded to comply with local customs, with a view of gaining a foothold. They have consented to wear the moustache, because, for some reason, the Albanians cannot tolerate a priest who either shaves entirely, or wears the entire beard. These moustached Jesuits look like dragoons disguised with the intent to carry off nuns. They have about thirty pupils in their establishment, who take their airing every evening in the main avenue of Scutari. These pupils, who are mostly orphans, and are destined for the order, wear the red Turkish fez, black gowns, and red belts. The fathers tried, a few years ago to establish a convent for females, but the Albanians replied that they could protect the virtue of their women by their swords, and had no need of convent walls. The religion of the Albanians is of a very doubtful character, neither Catholic nor Moslem—on their banners the cross is combined with the crescent—

and, therefore, the Jesuits hope to gain them over by establishing schools and convents among them, and they are just now stooping to conquer by adopting Albanian dress and prejudices, and meddling with the Albanian rebellion.

Why is Europe a Mission Field for Protestants.

The Evangelical Continental Society makes the following points in giving reasons why the Continent of Europe should be regarded as a mission field:—

1. Because Roman Catholicism dishonors the religion of Jesus Christ, and proves itself to be the foe of man.
2. Because the Greek Church fails to proclaim the Gospel.
3. Because the old Protestant churches have in many cases proved recreant to the doctrines on which they were founded, and which alone can constitute the basis of a true Church of the Saviour.
4. Because religious liberty largely prevails in Western and Southern Europe, and is beginning to be granted in Austria.
5. Because in some countries men of note are calling upon the people to forsake Rome and adopt a pure form of Christianity.
6. Because the evangelical churches which have been formed in Belgium, Spain, Italy, and elsewhere, during the last twenty years, consist almost exclusively of the poor and the lowly, as distinguished from the wise and the noble of the great Reformation period. They need, therefore, the pecuniary help of Christian people in England for the support of their pastors, and for the promotion of evangelistic operations.
7. Because, as regards France, the present conflict between the republic and Rome is leading multitudes all through the country to seek for information respecting Protestantism and the Gospel, and because French evangelical Christians are too few in number to meet all the demands arising from this general call for the preaching of the truth.

Reformed Church of France.

The condition of the evangelical portion of the Reformed Church of France which is under the tutelage of the government, is a very embarrassing one. The majority of its ministers are Rationalists, and it is impossible for the evangelical portion to withdraw and become independent without losing the support of the State. When organized, the Republic was in existence. The orthodox party, under the leadership of Guizot, secured the adoption of a brief evangelical creed, admitting the inspiration of the Holy Scriptures, the fall of man, justification by faith, and the future life. Even this brief statement was fought inch by inch by the Socinian and the Rationalistic party. The Synod also adopted a resolution that no one should be ordained and installed as a pastor who did not subscribe to these doctrines. It was hoped by this means, in time, to weed out of the ministry the heterodox class. But according to the terms of the State endowment, this rule could not be enforced without the sanction of the Ministry, and this has never been given. The present Minister of Public Worship is a Free-thinker, and insists that Protestantism shall be so managed that the church shall admit all varieties of opinion. There is but little probability that the evangelical portion of the church will be able to exercise a controlling influence for its purification, and the only feasible solution of the problem is in voluntary disestablishment. The Church of Christ is not of the world, and ought not to be under the control of corrupt and worldly-minded politicians.—*Methodist Recorder*.

General Articles.

The Weekly Offering Made Weakly.

By REV. C. H. HAYDEN, D.D., District Secretary of the A. B. C. F. M. Society.

THE weekly Offering sometimes becomes weakly. That it may easily become such, rather than vital and vigorous, only proves it kindred to all the virtues and graces, and antagonized by all the drag of selfishness and depravity. It is no argument against worship that it may become formal, nor against food that men may gormandise, nor against the weekly offering, as an act of worship—that is, coming up to the Lord's house with an offering, as they of old were exhorted to do, and did—that it may degenerate into a lame apology for a saintly response to Christ's call and the world's need. Not so. This natural drift may be resisted and overcome; it may be accelerated, and often is, by bad method, or half-heartedness, or positive resistance on the part of a few. For example: 1. One way to do it, is to put boxes in the pews or at the door, with the understanding that they are to do the collecting. The objection to them is that the appeal of these boxes is too impersonal; that often no moments of silence are accorded the offertory, preceded by prayer, or accompanied by Scripture reading or praise. They are easily ignored, far more easily than the personal presentation of the plate or basket. And when left to themselves, with no place made for them in the service, and possibly nothing said about them for weeks together, the impotence of the plan is almost the only thing to be chronicled.

2. Another way is to "take a collection," and simply pass the plates or baskets. At just such a time in the service, Sabbath after Sabbath, with or without a word said, the deacons make their weekly round in the aisles. Here again, nobody thinks of worship in this connection. It is anything but worshipful. The word used to designate it, "a collection," suggests nothing of the sort. Nothing is said or done to remind the congregation that it is to the Lord their gifts are brought; or to intimate that He who stood over against the treasury takes cognizance of them, not only to see *what* is brought, but *how* it is brought; or that giving may be as spiritual a matter as praying or singing, and as richly rewarding to him who gives in the Spirit, as prayer to him who prays in the Spirit.

3. It also helps it on to weakness and decay to have the best able to give, speak often of the "bother of the thing," and set their influence against it. They prefer to write their checks once for all. They forget that the majority of people never write checks at all; that to three-fifths of the world the sensation produced by writing checks is utterly strange; that, for at least three-fifths of the ordinary congregation, money comes in small sums, and can best be given in small sums; and that it is a good thing for them who can write checks to encourage any plan that will reach the greatest number

of givers in a systematic way. Men who owe much, if not everything, to system in business, ought not to object to system in the financial side of church enterprises. Even they might find, in due time, that the size of their checks is not the only thing to be considered by them, but how far what they give is being sanctified to them. How much of a Christ-honoring spirit goes into their giving? How far it is like Christ's offering of himself for us, in his self-sacrificing life. They, as well as all others, might find that associating their gifts with their best hours and their holy places, is to put a new face on the whole transaction, and lift it immeasurably above the mere giving of so much money to this or that cause,—because approached so-and-so, by this or that one,—into kinship with that sublime act of Mary's, when she broke the alabaster box upon the head of Christ. But if men of influence, because of wealth, only give the weekly offering the cold shoulder often enough and long enough, they can kill it.

4. Even if everybody concurs, it will work its own ruin if nothing is thought about it till the deacons are seen coming for it, then to give what we may happen to have at hand, a few pennies, a nickel or two, a stray dime, when in all decency and fairness, to say nothing of conscience and gratitude, dollars, it may be tens of dollars, can only fitly express one's ability to give.

Hap-hazard will bring it about that uncertainty as to the outcome of it, and certainty only of its uncertainty, will cause distrust of the weekly offering as a method of finance in church work, and a clamor to be rid of it, and to try something else; and it will go into history as a failure in this church and in that.

Any one of these methods will weaken the weekly offering plan, and tend to bring it into disrepute; but concentrate all these, and they will purge it of every element of vigor and winsomeness, and leave it past help from church committees or courts.

But let *every one* be instructed, exhorted, constrained to *lay by him in store as God has prospered him*, a definite per cent of income, for the Lord's work—at least ten cents when a dollar is earned, one bushel of wheat when ten are raised, and so of all the products of industry or income of investment—at least, so much—out of which to provide the offering of the sanctuary, there to be met by a minister who lifts this part of worship to the level of the rest, and the weekly offering will pour of its abundance into the channels of beneficence made ready for it, through them to gladden the world, and the reflux waves will gladden the heart of the giver, for God will take care of both.

[The Churchman.]

Women and our Mission Work.

By BISHOP C. C. PENICK, of Africa.

The exhibition of the Woman's Auxiliary to the Board of Missions before our last General Convention, was startling and deeply gratifying—startling to those who had not kept pace with their labors of love, gratifying to all, but especially to those whose hearts and souls

had moved with them in all their strugglings and ministerings to their Lord.

To the women largely must we look for a revival of missions, which is nothing more nor less than a revival of true religion. For missions spring from God's own nature. They were born in his heart, and leaped forth in the full power of his love when he heard the wail of his first child lost in Eden. Missions is the Father's Spirit seeking his lost child with a compassion, a tenderness, an intensity, a determination as boundless as his own omniscience, as mighty as his own omnipotence. God himself was the first Missionary.

I propose that every Christian women throughout the land shall begin and read her Bible through from a missionary standpoint; and that, when the various branches of the Woman's Auxiliary meet, they shall make the missionary character of the Bible their theme of conversation. So shall we root and ground ourselves into the very Word of God—yea, in the very principles of God himself. And thus the interest felt in missions will deepen into Christian life, and knit us into the purposes of our Lord and Saviour. So shall we "abide in him," and if we do we will bear much fruit.

Next, I would recommend the careful gathering of missionary information. Go into the study of a mission field just as you would into the study of the history of a country in Europe. Get its geography, climate, local peculiarities, nature of its inhabitants, their strata in the great process of civilization. Then read the lives and deeds of men and women who have toiled among this people as missionaries. Make the mission-land life as near to your own fireside as possible. For this purpose mission libraries should be formed in connection with every branch society. The heads of this movement should spare no time or pains to form a catalogue of books on each mission field in the world, comprising the necessary maps, histories, compendiums, encyclopædias, biographies, anecdotes, and whatever else may be needed or attainable. This would at once throw an amount of accurate and interesting information into the midst of the Church, which would be like bringing our missions from across the seas. This would not only help the mission cause of our Father to bring back his lost children, but it will create a demand for a healthier literature—one with reality as its foundation and duty as its end, instead of the mere sentimental poison that spreads its upas breath even now among those who gather around the communion rails of our churches.

Then, when you have read, talk of the things you have read about. Bring the great theme of saving a world into the conversation of your home and society circles.

Indian Missions of the Southern Presbyterian Church.

In our last number we did not give an account of the Indian Missions of the Southern Presbyterian Church, as we had no record of it. We have since received the Annual Report of the Executive Committee from which we make the following extract:

INDIAN MISSION.

Spencer Academy—Rev. J. J. Read and Mrs. Read, Messrs.

W. C. Heagan and Dabney Carr Harrison, teachers, and Miss E. J. Morrison, teacher.

Bennington.—Rev. W. J. B. Lloyd and Mrs. Lloyd.

Boggy Depot.—Rev. Allen Wright (native preacher) and Mrs. Wright.

Doakesville.—Rev. Elijah Brewer (native preacher), Mr. Charles W. Stewart (colored native licentiate).

Hackett City.—Rev. C. J. Kennedy (temporary preacher.)

Eagletown.—Rev. Charles J. Stewart (native preacher).

Good Land.—Rev. John P. Turnbull (native preacher).

Messrs. James Dyer and William Johnson (native preachers), and Mr. J. M. Cole (native licentiate).

Nothing of very marked character has attended the mission work among the Indians during the past year. It will be seen from the above tabular statement, that there are now connected with these Missions, three ordained ministers from the states, two lay teachers, four lady assistant laborers, six ordained native ministers, and two native licentiates—amounting to seventeen missionary laborers in all.

Mr. Read, besides having the supervision of Spencer Academy, has maintained preaching services once a month at four different points, viz: Doakesville, Wheelock, Lukfapa, and at Spencer Academy. Mr. Kennedy, without being in the regular missionary services, maintains stated preaching at two points in the northwestern portion of the Choctaw territory. Mr. Lloyd, whose residence is at Bennington, preaches at that place and has three other stations where he maintains stated worship. Rev. Allen Wright resides at Boggy Depot, which is very nearly on the line dividing the Choctaw and Chickasaw territories, where he preaches, and has besides three stations on the Choctaw side of the line. His report, published in the May number of the "Missionary," furnishes a full account of his various labors, and will be read with more than ordinary interest. Rev. John P. Turnbull has his principal station at Good Land, which is not more than twenty miles from Spencer. He labors much in connection with Mr. Read. The other native ministers and licentiates, are arranged by the Indian Presbytery so as to supply as far as possible the general wants of the nation. Mr. Read testifies to the fidelity of those he has had opportunity to become acquainted with, and he believes that they are all devoted to their work.

Spencer Academy has been carried on with more than usual satisfaction the past year, the teachers having been diligent in the discharge of their duties, and the pupils not less devoted to their studies. The number of pupils have varied from fifty to sixty. Several of them are regarded as pious, and several look forward to the work of the ministry, especially among those who left the institution a year or two ago. The Spencer family has enjoyed much better health the last year than they have done for a number of years past. In consequence of this there has been very little interruption to the general work.

The American Board of Commissioners for Foreign Missions.

Compiled by REV. H. C. HAYDN, D.D., District Secretary at New York.

The Board was organized June 29th, 1810, at Bradford, Mass. The first Annual Meeting was held at Farmington, Conn., on the 5th of September of the same year, five persons being present. A Prudential Committee was appointed, consisting of three members, of whom one, Rev. Samuel Worcester, D.D., was appointed Corresponding Secretary. The receipts for the first year were \$999.52. The first missionaries sailed February, 1812, for India—from Salem, Samuel Newell, Adoniram Judson, and their wives; Samuel Nott and wife, Gordon Hall, and Luther Rice, from Philadelphia. From these small beginnings the American Board has increased, till its annual receipts have risen in some years, though seldom, to \$500,000. Its honorary members, made such by the payment, ministers of \$50, laymen of \$100, number about 15,000, with corresponding members in foreign lands.

Its annual meetings, from being attended by seven members, as in 1811, and nine in 1812, in the parlors of private dwellings, are now attended as occasions of the greatest interest by thousands from all classes and from all parts of the country.

It has had under its care 48 different missions in various parts of the world, with which have been connected 1,787 missionaries, men and women, of whom 1,290 have gone to foreign lands. They have been distributed as follows:

Asia	20 Missions, ...	980 Missionaries.
Europe	6 "	44 "
Africa	8 "	98 "
No. American Indians, 15	"	528 "
Mexico	2 "	18 "
Hawaiian Islands	1 "	151 "
Micronesia	1 "	21 "

The number of ordained missionaries sent out is 557; of unmarried ladies, 276. Co-operating with the Board are the Woman's Board of Missions, organized in 1868, which has sent out 37 unmarried ladies; the Woman's Board of the Interior, organized in 1869, which has sent out 44; and the Woman's Board of the Pacific, organized in 1873, which has sent out 8.

The missionaries of the American Board have reduced to writing 26 different languages, and prepared grammars and dictionaries of great value, not only to missionaries in the prosecution of their labors, but to students of comparative philology. Their contributions to geography, archeology, and ethnology would fill many volumes. In nearly all the fields occupied, the missionaries have been obliged to prepare text-books for use in the schools, and in all have either originated or contributed largely to the production of a Christian literature. The translation of the Scriptures into the vernacular language of the people among whom he labors has ever been one of the first and most important duties of the missionary. Other Christian literature, translated or original, has soon been found a necessity to the best culture of the infant Christian communities.

The educational work of the Board has embraced the instruction of more than 400,000 pupils, beginning usually with the first rudiments, and ending with boarding-schools for both sexes, the normal school, the college, and the theological seminary. Robert College at Constantinople, the Syrian Protestant College at Beirut, Jaffna College in Ceylon, Central Turkey College at Aintab, Armenia College at Harpoot, are the legitimate outgrowths of the educational work begun by the American Board. It has organized 262 churches, into which have been received over 84,400 communicants, while it has scattered abroad, through upwards of more than 2,400 publications, in forty-six languages, more than 1,490,500,000 pages of educational and religious literature from its mission presses. Among them are 11 religious newspapers in 10 different languages, contributed to largely by natives. The Board was originated by Congregationalists, but soon became the organ of the Presbyterian and Reformed Dutch churches, who shared in its management. In 1837 the Old School branch of the Presbyterian Church withdrew, and formed a separate board; in 1857 the Reformed Dutch withdrew and did likewise; and in 1870—the Old and New School Presbyterian churches having re-united—the New School Presbyterian body withdrew to unite with the Old in missionary work, taking with them the Syrian, the Persian, the Gaboon missions, and those to the Ojibwas and the Dakotas.

Our present field, as reported in 1880, includes seventeen missions, the statistics of which for a single year are exceedingly instructive, illustrating both the breadth and variety of our work. This work includes direct evangelistic effort through missionaries and native helpers; an immense educational trust extending from the primary school to the college and theological seminary; Sunday-school instruction; the preparation, publication, and circulation in different languages of books, tracts, and newspapers; assistance in the erection of buildings for churches and schools; grants in aid to feeble churches and to native home missionary societies; the humane service of missionary physicians, sometimes in the care of large dispensaries and hospitals; also charitable ministry, continuous and varied, to the sick, the poor, and the oppressed. All these departments upon the foreign field are eco-

nomically managed under the one efficient and experienced administration of the American Board. The field now includes the following missions, arranged according to the order of time when the work in each commenced:

1. Western India, 1818. Missionaries and assistant missionaries, 28; native helpers, 147; churches, 24; church members, 1,202; pupils in schools, 1,884.
2. Ceylon, 1816. Missionaries and assistant missionaries, 16; native helpers, 174; churches, 18; church members, 992; pupils in schools, 8,574.
3. Western Turkey, 1822. Missionaries and assistant missionaries, 66; native helpers, 198; churches, 28; church members, 1,747; pupils in schools, 4,298.
4. Madura in Southern India, 1834. Missionaries and assistant missionaries, 27; native helpers, 817; churches, 38; church members, 2,426; pupils in schools, 3,610.
5. Eastern Turkey, 1835. Missionaries and assistant missionaries, 38; native helpers, 214; churches, 38; church members, 1,806; pupils in schools, 5,449.
6. Dakota Indians, 1835. Missionaries and assistant missionaries, 19; native helpers, 15; churches, 8; church members, 621; pupils in schools, 539.
7. Zulus in South Eastern Africa, 1835. Missionaries and assistant missionaries, 26; native helpers, 66; churches, 15; church members, 610; pupils in schools, 937.
8. Foochow in South China, 1847. Missionaries and assistant missionaries, 14; native helpers, 40; churches, 11; church members, 197; pupils in schools, 124.
9. Central Turkey, 1847. Missionaries and assistant missionaries, 26; native helpers, 97; churches, 30; church members, 2,830; pupils in schools, 2,765.
10. Micronesia, 1852. Missionaries and assistant missionaries, 18; native helpers, 35; churches, 40; church members, 2,904; pupils in schools, 1,950.
11. North China, 1854. Missionaries and assistant missionaries, 39; native helpers, 25; churches, 14; church members, 618; pupils in schools, 171.
12. Japan, 1869. Missionaries and assistant missionaries, 45; native helpers, 47; churches, 16; church members, 514; pupils in schools, 210.
13. European Turkey, 1871. Missionaries and assistant missionaries, 23; native helpers, 30; churches, 3; church members, 211; pupils in schools, 375.
14. Spain, 1872. Missionaries and assistant missionaries, 4; native helpers, 10; churches, 3; church members, 190; pupils in schools, 121.
15. Western Mexico, 1873. Missionaries and assistant missionaries, 2; native helpers, 5; churches, 1; church members, 178; pupils in schools, 76.
16. Austrian Empire, 1873. Missionaries and assistant missionaries, 6; native helpers, 7; churches, 1; church members, 26; pupils in schools, 83.
17. Central Africa, 1879. Missionaries and assistant missionaries, 8; on the Western coast for the region of Bihe and the Coanza River.

Our present force, now occupying 719 stations and outstations, numbers but 147 ordained missionaries, of whom 7 are physicians, and 236 assistant missionaries, making a total from this country of 397. Our native force is more than thrice this number, a total of 1,437, of whom 465 are native pastors, preachers, and catechists.

Our native churches, 273 in number, not including those of the Hawaiian Islands, enroll nearly 17,000 members, of which number over 1,900 were received last year, over 5,700 during the last three years, on confession of their faith in Christ.

Our training and theological schools, including station classes, 29 in number, are giving instruction to nearly 1,200 young men, many of them fitting for the Christian ministry.

Our girls' schools, of the higher order, 38 in number, enroll over 1,800 pupils, many of them fitting to be teachers, many of

them to be Christian wives and mothers, constituting the educational power of Christian homes for the next generation.

Our common schools, 737 in number, enroll over 27,000 pupils, making a total of over 30,000 under Christian instruction.

How is the money spent? Upon an average, ninety-four per cent. of all the contributions and legacies given to the treasury of the American Board is distributed among the several missions, according to the extent and necessity of the work most economically adjusted. Three per cent. is expended in the important department of communicating missionary intelligence to our constituency at home, through the distribution of the monthly *Herald* and other missionary documents, and through the work of our two faithful district secretaries, one stationed at New York and one at Chicago. All other expense, including the grave financial administration annually of over half a million of dollars, extending around the world, including, also, a very large correspondence with the missionaries abroad and the churches at home, is included in the remaining three per cent.

The headquarters of the Board is at 1 Somerset St., Boston, Mass. It is officially represented by the President, Mark Hopkins, D.D., LL.D.; Vice President, Hon. Wm. E. Dodge; a Prudential Committee of 10 members; and 3 Corresponding Secretaries, Rev. N. G. Clark, D.D., Rev. E. K. Alden, D.D., Rev. J. O. Means, D.D. The Treasurer is Langdon S. Ward. Editor of *Missionary Herald*, Rev. E. E. Strong. Publishing and Purchasing Agent, Charles Hutchins.

There are also two District Secretaries, one at Chicago, Rev. S. J. Humphrey, D.D., 112 W. Washington St.; one at New York, Rev. H. C. Hayden, D.D., 39 Bible House, Astor Place. The Publications of the Board are the *Missionary Herald*, now in its 77th Vol., \$1.10; *The Youths Quarterly*, \$3.00 per hundred, 25 cents singly; a series of Wall Maps of its Missions for Chapel and Sunday-school use, \$1.25; 70 cents each; Pamphlet Histories of the several missions at 5 cents each, or 30 cents the set; and many leaflets, pamphlets; etc. The Woman's Boards also publish *Life and Light*, 60 cents; and are represented in *The Well Spring*, a paper for children.

Such is the skeleton outline of an eventful history of seventy years, and the present status of the work of the American Board. It is little more than a skeleton. To realize what it means we need to bring before us this little but grand army of men and women, who, by their heroic faith and consecrated lives, have, with God's blessing, made these years memorable; many, the peers of any, living or dead, in scholarship, ability, and piety. We need to take into account what it means that the Bible has been put within the reach of the Arabic, Chinese, Japanese, Turkish, Tamil speaking millions, and into many other tongues, in whole or in part. Let there rise before the imagination the schools, colleges, seminaries, and churches, planted, taught, administered by this great and honored missionary band, more than three-fourths of whom have passed on to their reward. Even so, at the best, we stop far short of the fulness of this history, written and unwritten, which yet, in its completeness, is recorded in heaven and is precious to Christ. May the living gather fresh inspiration, and all workers in time to come see to it that they build worthily on these foundations, and help to make a future no less acceptable to the Lord our Righteousness, and far more fruitful.

Foreign Missions of the Protestant Episcopal Church.

The Committee on Foreign Missions of the Protestant Episcopal Church in the United States make the following statement of the present condition of the Missions in Foreign fields. It is revised up to November 1, 1880.

I. STATIONS.—The number of stations is 141, (principal and subordinate); 16 of which are in Western Africa, 24 in China, 4 in Japan, 12 in Haiti, 1 in Greece, and 84 in Mexico.

II. LABORERS.—The whole number of laborers is 240; of whom are Missionary Bishops, 1 the Bishop of the Haitien Church, and

1 a Bishop of the Mexican Church; 43 are Presbyters* and Deacons, (foreign and native), 4 are Physicians, 24 are foreign Lay Workers, and 164 are native Catechists, Lay Readers, and Teachers, viz.:

(a) In Africa, under the Rt. Rev. C. Clifton Penick, D.D., are 11 Clergymen, 1 Missionary Physician, 3 foreign ladies, and 11 Catechists and Teachers.

(b) In China, under the Rt. Rev. Samuel I. J. Schereschewsky, D.D., there are 11 Clergymen, 2 Missionary Physicians, 8 foreign ladies, and 45 Catechists and Teachers.

(c) In Japan, under the Rt. Rev. Channing Moore Williams, D.D., there are 7 Clergymen, 1 Missionary Physician, 9 foreign Lay Workers, and 17 Catechists and Teachers.

(d) In the Haitien Church, under the Rt. Rev. James Theodore Holly, D.D., there are 10 Clergymen, and 19 Catechists and Teachers. The Lay assistants are not paid by the Board.

(e) In Athens there is 1 foreign lady assisted by 8 native Teachers.

(f) In the Mexican Church, besides the Bishop, the Rt. Rev. Henry Chauncey Riley, D.D., there are the Bishops-elect, the Rev. Prudencio G. Hernandez and the Rev. Tomas Valdespino, 2 other Presbyters, 3 foreign Lay Workers, and 64 native workers.

III. SCHOOLS.—There are 17 Boarding Schools, 9 for boys and 8 for girls; 3 for boys and 2 for girls being in Africa, 2 for boys and 3 for girls in China, 1 for each in Tokio, and 1 for each in Osaka, Japan. Also an Orphan Asylum and two Divinity Schools in Mexico. The number of pupils in these Boarding Schools aggregate 508. There are 59 Day Schools, containing 2,000 pupils, say in all, 2,500 scholars; besides 47 Sunday Schools, with an attendance of 1,350 (exclusive of boarding scholars, it is supposed.)

IV. MEDICAL MISSIONS.—The attendance upon Chinese patients at dispensary, hospital, and at their homes, by the native Medical Missionary at Wuchang, aggregated some 25,000 for the year ending June 30, 1880, and during the same period the Missionary Physician at Osaka, Japan, treated 2,435. In Shanghai there is a Hospital (with Dispensary) served by the Board's Medical Missionary, and voluntarily by Physicians of foreign birth, assisted by native medical students, which work is supported by the offerings of foreign and native residents. Several young men are studying medicine at Shanghai, and several at Osaka.

V. COMMUNICANTS.—The number of communicants is 4,549; of whom there are in Africa, 361; in China, 321; (300 natives and 21 foreigners); in Japan, 77, (63 native and 14 foreigners); in Haiti, 290; and in Mexico about 3,500.

VI. CANDIDATES FOR HOLY ORDERS.—There are 2 Candidates for Holy Orders in Africa, and 3 Postulants; 14 in China, and 3 Postulants; 3 in Japan; 2 in Haiti; 20 in Mexico, and 6 Postulants. These are under training in Hoffman Institute, Cavalla; Divinity School of St. John's College, Shanghai; and at Wuchang; and in the Theological Schools in Mexico. In all, 53 young men are preparing for the Holy Ministry.

Missionary Concerts.

The monthly missionary concerts in the Union Park Church, Chicago, last year, were of special instructiveness and sweep of interest. The series of topics for the year was carefully planned, and on the part of those appointed to read papers, most faithfully performed. The following is the list of topics for the several months of the coming year, each subject being given to some individual to open the discussion in a brief written statement: January, "Moravian Missions;" February, "Francis Xavier, his Life and the Lessons of it;" March, "The New Testament Grounds of and Motives to Missions;" April, "Missionary Heroes in Africa;" May, "John Eliot, the Apostle to the Indians;" June, "How to Treat Drunkards;" July, "Ireland and the Protestant Missions;" August, "Importance of a Thoroughly Christianized America, to the Christianization of the World;" September, "The Missionary Problem in China;" October, "The Relation of Schools to Missions, as illustrated in the Work of Dr. Duff in India;" November, "Japan;" December, "The Present Condition and Outlook of Missions in Turkey." After the reading of the paper for the evening, there is opportunity for more general missionary news and discussion.

*Two of these are Presbyters and Bishops elect.

The Sunday School.

A Sunday School Mission Band.

The "Advance" reports that at the late annual meeting of the Union Park Church, Chicago, Mrs. C. H. Case read a report of the Mission Band under her care, from which we quote some extracts as likely to prove helpful to others engaged in the same work:

Three years ago last March an invitation was given for all girls from eight to fourteen to meet at a specified time for a purpose not given. At the time appointed twenty or thirty girls had assembled, eager to know for what they were wanted. After prayer for a blessing, the condition of heathen countries was set before them, and especially the condition of little girls in those countries, and the question was asked, "Would you like to do something to help them?" All replied eagerly in the affirmative, and then came the question, "How?"

They were told of circles of Busy Bees, Towel-hammers, etc., and how little people, putting little mites together, could help do great things. The girls were ready to pledge two cents a week, but reluctantly consented to make one cent the rule, giving more if they chose. So a little band, pledged to lay aside one penny a week from their own banks, and to do it Sunday morning as the Word directs, "wrapping it in a prayer," was the answer to the question, "How to do it?"

They were also told of the heathen children in Chicago, the homes where no Golden Rule is known to make them beautiful and happy, and that some people were trying to take the Bible to them, and money was needed. Would they like to help? "Yes," was the ready answer. And so it was decided that they should pay half a cent a week to the Bible work of the city, and half a cent to foreign missions through the Woman's Board. A meeting was appointed for the first Saturday in each month, especially to learn about foreign countries. It has been the aim to have every body take part in these meetings, each giving some item of interest on the geography or history of a country; something of the people and their religion; or else a text, or a story, or a poem bearing upon the subject. The second meeting of the month was especially devoted to needle work, whereby to add to the store of pennies.

The parts given to these dear girls have been so cheerfully taken and so faithfully fulfilled that the results have almost always exceeded expectation. In these three and a half years every field of the American Board has been studied a little. The Moravian Missions and the work of Mrs. Gould were specially interesting, the latter taking three meetings.

The first year their weekly offerings amounted to about \$30, and a sale of fancy articles to about \$20 more. The second year's receipts were about \$40; and the third year they counted \$50. Since their last annual meeting in April, their receipts from the weekly offerings and from a fair recently held, have amounted to \$108, more than realizing their hope and wish to support Miss Haven's Chinese teacher the first year.

Last spring, boys were invited to join, and ten or fifteen have become members, and show very commendable zeal. Young gentlemen are also invited to become honorary members, and several have made themselves such by the payment of ten cents a month, or \$1 at one time. They are also invited to take part in the meetings.

A New Sunday School in Japan.

CORRESPONDENCE ILLUST. CHRISTIAN WEEKLY.

The city of Okayama, Japan, is near the Inland Sea, about 80 miles west of Kobe. You will see the name on the map, though very likely it may be written Okajama. Those old Dutch map-makers with their Js for Ys, and Fs for Hs, make confusing work with the map of Japan.

You know that Japan is a land without a Sabbath. To be sure, Sunday is a holiday in the government offices and schools; but with these exceptions, and that of its observance by the few Christians, it is like any other day. You may judge then, how glad we were when the manager of a large pottery sent word to us that, as he wished to let his men rest on the Sabbath, he would be glad to have us hold meetings for them in a building which he would fit up for the purpose. We found that though not a Christian, he wished to do what he could for the mental and moral improvement of the men in his employ. He was especially anxious for several boys from twelve to eighteen years old, who had been apprenticed to him. Having heard that those who on the Sabbath rested from their ordinary business became better men and more efficient workers, he was ready to try the experiment.

We decided that the first meeting at the pottery should be a preaching service. Fortunately Mr. Joseph Neesima, who, in his youth, from a desire to learn about the Bible, ran away to America, was visiting us and consented to preach. The meeting was appointed for three o'clock, and promptly on time we were at the pottery. There is, however, a rule, "In Japan never be in a hurry." We were first taken to the exhibition-room of the factory, where were one or two persons connected with the pottery, and three government officials who had been invited to lend their presence to the occasion. There was no help for it, we had to sit down on a matted floor and sip tea from the tiny cups that were placed before us, and wait. A half hour passed and then fruit and cake were brought in. Another half-hour passed; our legs ached from their cramped position; broad hints to the manager were of no avail. A broader hint led him say that he would at once have the people admitted to the room where the meeting was to be held. He went away, and—another half-hour passed. At last, an hour and a half after the appointed time, we were permitted to commence.

After a short prayer, Neesima preached a sermon well calculated to show the value of the Sabbath and Sabbath-schools, and urged his hearers to do their part in the advancement of their country. For one thing, they should work with pure hearts. "When I was in America," he said, "a gentleman showed me a beautiful Japanese vase that he had bought. It was graceful in shape and richly ornamented, so that the gentleman said it spoke loudly in praise of a land where such a work of art could be produced. He then asked me to explain the designs upon it; but I hung my head in silence, unable to do so, for there was displayed the shame of my country. Yes, there, as on so much of the most beautiful work of Japan, were scenes and inscriptions breathing out impurity. Oh, my countrymen, would that with purified hearts you in your handiwork would increase the glory without adding to the disgrace of Japan. Save by the Gospel of Christ I see not how we are to be lifted up from the immorality that pervades the land and leaves its stain on all we touch."

One week later we organized the school. This time, being our own masters, we could commence more punctually. Forty-two Japanese, most of them young men and boys, were present. The manager of the works requires the attendance of those who are apprenticed to him. We have heard that the parents of one of these boys are fearful lest he may bring some evil upon the family because of his going to a Christian service; so, when he returns home, and before he is admitted to the house, he is thoroughly sprinkled with salt and water.

For half an hour we sang, "Hold the Fort," "Greenville," and other hymns which have become familiar in nearly all lands of the earth. It was a new thing to the scholars, who doubtless regard such music as very funny. If you had been there you might have had a similar opinion, for singing is not an art to be learned in a minute. Our ears being accustomed to such uncouth noises we can sit quietly through a performance that would grate harshly upon the ears of those who heard it for the first time.

Afterwards dividing into classes we commenced studying the story of Christ as recorded by Matthew. The story was written for the people of all lands; even for these bright-eyed boys who are in our new school; and any labor that we may expend here will be richly repaid if some (would that it might be all) shall be found among that great multitude gathered out from America, Europe, India, Japan; yes, from all nations, and kindreds, and people, and tongues, who stand before the throne singing praises to Him who hath redeemed them by His blood.

OKAYAMA, NOV. 20, 1880.

O. O.

Children's Department.

How the Mission-Box Grew.

NEVER walk again, *never walk again!*" Oh, the cruel words, how they echoed and re-echoed and saucily rattled through the elm-boughs around a roomy, bright New England home. Lydia Ferguson sat in the great cushioned chair with lowering brow; tear-drops chased each other down her pale cheeks, and her lips quivered with a great sorrow.

Oh! how dark the world looked, dark and dreary and lonely; and yet the velvety mosses and dainty lichens were still in sight, clinging to the great door-yard, bearing their delicate treasures of scarlet caps and waxy cups and hanging beauties; the ground pine still crept and vined and grew in winsome loveliness near by. As Lydia's breath grew short and her bosom heaved at the haunting words, the spruce and arborvitæ breathed their balsamic odors upon her, the cedar and juniper fanned her with their fragrance, but they failed to cheer her; they might smile and dance and send forth sweetest perfume, but they could not put her upon her strong, young feet again, her graceful, tipping, busy feet. Her nerves never tingled at the blue-bird's song—she *had* liked to hear him, but that time had passed; he sang a doleful song now, "*never walk again,*" even the tree-toads and the whippoorwills copied after him, chanting the refrain, "*never walk again!*"

Lydia Ferguson was only thirteen years old. She had lived entirely in the sunshine until that dreadful fall from the great elm tree had injured her beautiful form for life. She had been like a "pet lamb" frisking in a sunny meadow under a shepherd's tender care; but for several weeks, yes, months afterward, she had felt like a poor, forsaken sheep up in the cold, bleak mountains *alone*.

The Heavenly Shepherd was watching over her with tender, pitying eyes. His hand was outstretched, but Lydia was unconscious of it; she did not want to be led over such a rough road. The summer passed, the long, cold New England winter lagged by, and Lydia was still unreconciled. But the sweet spring was surely coming; the brook began gurgling, the sweet violets starred the meadows, the pretty hepaticas awakened, and the trailing arbutus put forth its fair pink buds. Surely nature was awakening after her long sleep, covered with white blankets. Would Lydia awaken too?

Lydia spent most of her time now in a softly cushioned rolling-chair; she could push herself over the pretty, even lawn in front of the house, but when she wanted to go further it was brother Tom's strong arms or Dora's firm, slender ones which pushed the easy-chair for Lydia. Through the broad, wooden paths they rolled her along so that she could catch the first sweet breath of early spring time. Great bunches of pretty flowers they gathered for her, and laid upon her lap or wreathed about her fair wavy hair. Starry anemones peeped forth from her head, while Tom gathered red

columbine bells from the rocks to mix with Dora's snowy trilliums—all to be given to "poor Lydia."

There was one place very near Lydia's home to which she had never been since her affliction, and that was the beautiful church where she had once loved to go. She had a certain pride which kept her from being wheeled to the church where she had formerly gone with quick and graceful steps; however, one Sunday, to the great astonishment and delight of the family, she announced her intention of attending service. They did not comment much upon her decision; her father merely bent his head and tenderly kissed the white forehead, gently stroking the golden hair. Her mother only smiled a sweet impressive smile as she tied the daisied leghorn under her darling's chin.

Their own minister did not preach that eventful Sunday, but a missionary occupied the pulpit; one who was thoroughly alive and perfectly conscious of the responsibility of his position.

His discourse was not lengthy, but he talked rapidly and to the point; he seemed to take in the full meaning of the words, "Go ye into all the world," etc., and he impressed his hearers powerfully. Many who had thought heathen lands inaccessible, far away like the planets, felt that many golden opportunities had slipped while dreaming, brothers and sisters had closed their eyes in that long dreamless sleep which knows no waking until all shall be called to stand together before the Great White Throne.

A lofty influence overshadowed Lydia as she listened, under whose mighty power her deformity dwindled into insignificance. The missionary's glowing words opened her heart as the warm summer shower opens leaf and bud and blossom.

"Never walk again" receded into the background of her brain. "Souls to save" came to the front.

"What is my lameness to compare with countless souls going down into eternal darkness?" she questioned herself.

"Mother," she asked, "Can I have all I can earn by my thin pale hands?" holding them before her mother as she spoke.

"Why, my dear, you do not need to *earn* money; if there is anything you desire, speak the word; father is able and willing to gratify you."

"But I want to *earn* the money, mother; I want it for missions."

"We contribute a certain sum yearly, my dear; a very generous amount."

"But I must do something. I would be happier, mother; I have been laggard long enough."

"But what could you do, dear; your eyes are not very strong?"

"Leave that to me, mother, please. I will promise not to tax my eyes."

So Lydia obtained permission, and when Tom and Dora were through with their day's work she had them wheel her down into the garden, and there she unfolded her plan.

Next morning, as she sat near the outer gate, Winnie Morris, a widow's only child, came and leaned over the fence. She was a lovely little one, with bright blue eyes, luxuriant hair, and dimpled cheeks; but, as her mother was very poor, her dress was faded and too short for her.

"Come in, dear," called Lydia, and as the child quickly obeyed the request, she asked her if she would bring wild flowers from the woods and brook near by. Winnie was delighted to gather the flowers, and afterward to watch the graceful fingers arrange them into lovely shaped bouquets.

"Winnie, would your mamma be willing you should carry these flowers up to the Mountain House?"

"I'll run and ask her."

Winnie came back with the desired permission, also with happy face, because she had on her very best dress—not a very intricate affair, being only a simple steel-colored print with rosebuds sprinkled all over it. The child looked very pretty, however, if her feet were bare and brown, for they were plump and clean and pretty. She carried the dozen nosegays up to the hotel, returning in half an hour with empty basket and eyes bright as stars.

"Here's the money, Lydia. I sold them for five cents apiece, as you said, but I didn't have enough, and I promised I would come again. May I, Lydia?"

"Yes, Winnie; you are a good little girl; here is ten cents for you; that will leave fifty cents for the mission-box."

This was the starting point. Every day Winnie's little feet tripped up to the Mountain House, the little hands carried dewy bouquets, returning with empty basket and pocket of money. Every day she carried some change given her by Lydia, home "to mamma," until the sweet spring flowers had all performed their pure mission and were gone. But summer also laid her perfumed beauties all about them, and little Winnie's feet tired not, neither did Lydia's fingers. "It is so sweet, mother, to work for Jesus; but I have not long, not very long." And Mrs. Ferguson's heart throbbed with agony at the thought, "not very long."

So the beautiful New England summer passed, and with it the brave young life which had taken up the burden so sweetly and patiently, and had done "what she could." The treasurer of the Board of Foreign Missions never knew why a certain church's contribution to the spread of "living bread" had so wonderfully increased; but the great Head of the Church knew, and could the sweet, pale lips have opened, they could have told you a sweet story of a noble soul which had thrust its own sorrow backward so that feeble hands could hold up the "light" in the foreground.—*Christian Intelligencer*.

A little boy sends \$5.00 to Rev. Dr. Wilson, of the Southern Presbyterian Church, and writes: "We have a little Missionary Society in our home. I am the president, brother Albert is secretary, sister Martha is treasurer, and little brother Rue is collector. We made this money ourselves."

Do All You Can.

A CHILD went merrily forth to play,
But a thought, like a silver thread,
Kept winding in and out all day
Through the happy golden head;
Mother said, "Darling, do all you can,
For you are a part of God's great plan."

She helped a younger child along.

When the road was rough to the feet:
And she sang from her heart a little song
That we all thought passing sweet:
And her father, a weary, toil-worn man,
Said, "I will do likewise the best I can."

Our best! Ah, children, the best of us
Must hide our faces away,
When the Lord of the vineyard comes to look
At our task at the close of day!
But for strength from above, 'tis the Master's plan,
We'll pray, and we'll do the best that we can.

The Way They do in China Land.

MOTHER! you better believe I am glad I am not a Chinese boy!" cried Charlie Davis, as he and Nellie ran in from Sabbath-school, and hugged their mother; while Nellie said at the same time, "And I am a great deal gladder I am not a Chinese girl."

It was quite a while before they were calm enough to talk one at a time, then Charlie explained:

"There was a missionary lady at Sabbath-school to-day, and she had lots of curiosities. She said the China boys had to get married when they were little fellows, not more than thirteen or fourteen sometimes, and they had to take their little girl-wives home to live with the boy's parents, and do just as they said."

"I should think that was the best place for them, if they married so young," said Mrs. Davis.

"Oh, yes! then, when they are so small. But they have to stay there and do always what the boy's father and mother say, and if they should get mad and abuse them, or even kill them, nothing would be done about it."

"It's my turn now," cried Nellie; "and I think it's a great deal worse for the girls, for, in the first place, they don't love little girl-babies at all, but save only one or two, or sometimes three, in a family, according to the fashion of that part of the country, and put the rest to death, some in one way, and some in another. O mother, think of that!" And Nellie gave her mother such a hug. "Then, when they are two or three years old, or sometimes they wait till five or six, they bend all the little toes under the big one, and bind the foot up tight, so their feet can't grow. The lady had some of their little shoes, four or five inches long, and about one inch wide. The blood doesn't run in their feet much, and they freeze easily. She told us of one woman whose feet froze off, and she took them in her hands and crawled on her knees to an English doctor, and asked him to put them on again. And she had seen women going round in the fields, picking rice on their knees, and doing other kinds of work in that way. Well, when this little girl gets six or eight years old, she has to get married; for it is a great disgrace not to, and she said girls teased their mothers to get them husbands as I tease you for candy. But I should not think they would, for they have to leave their own parents, and go to live with any boy they let her marry; and then, when she is married, they take all the hair on a big square place above their forehead, and twist some silk in the hair, and pull it out at one big twitch, and keep it pulled out all the time after as fast as it grows. They call it 'an open face,' and

that is why pictures of Chinese women look so odd. Then she just has to be a slave to her mother-in-law. Oh, I am so thankful to God that he didn't let you and me be born in China!" And with tearful eyes the mother and daughter embraced each other.

"I'd like to go and visit China all the same, mother," was Charlie's next remark; "they do such queer things. The woman had a picture of their kitchen-god. It looked like a comic valentine. Every New-Year's Day they put up a new one, and burn the old one. They think that the god takes care of every thing in the kitchen; and if the fire don't burn, or the bread is baking too fast, or there is any trouble, they scold and beat the god. When he is burned, they think he goes to heaven, and tells all that has happened in their kitchen for a year, so sometimes they daub molasses on his mouth before they burn him, and they think then he can't tell.

"Then they have a god-of-the-gate. It looks like the other god, and they paste it on the gates of their yards on New-Year's Day. They have high, tight fences, and this god is to keep the devils from going in, and they put the new one over the old ones, so you can tell how many years a house has been built. Sometimes, though, devils do get in, or spirits that haunt the house (or they think they do), and they won't stay. The schoolhouse the lady taught in was sold very cheap, because it was haunted, and the missionaries washed off twenty gods-of-the-gates, and put some Bible verses on their gates instead."

"And such ear-rings! Let me tell mother about them, Charlie. She had a wooden one that looked like a great cork, with a head like the end of a spoon on it. They first make a little hole in the ear, as we do, and then keep putting in things to stretch it, till sometimes there is only a little ring of flesh that reaches clear to their shoulders, and she said she had often seen Chinamen going along the street, and this fleshy ring would be in their way, and they would hang it up on top of their ear."

"Just as I used to tell Sam Jones to take his ears in out of the cold and hang them up."

"That was real mean, wasn't it, mother? Sam could not help his big ears, for he didn't make them so."

"Oh, dear! there comes black Rosa for her Bible-reading, and we can't tell you about the best of all, and that's their praying-machine."

"But I must not disappoint old Rosa, my son. You can tell me all the rest to-night."—*Missionary Echoes.*

Going as a Missionary.

(The members of the band are seated in groups, sewing, talking, etc., when two tardy ones, KATE and ANNIE, enter.)

KATE. O girls, we've some news for you! You remember Fanny Evart, who graduated at Vassar last year, and who has this winter been studying music and painting in New York?

ANNIE. (*Interrupting.*) We met her as we were coming, this afternoon, and she had just come home to get ready to go to Persia as a missionary. Isn't that the strangest news?

CARRIE. Nonsense, Annie; the idea of her giving up her beautiful home and leaving all her friends,—I can't believe it!

KATE. You will believe it when you see her; and when we told her our band met this afternoon, she said she would come over and tell us all about it. Ah! here she comes.



Image of Buddha.

FANNY. Has Annie told you that I am going to Persia? I think she has, for you all look astonished, I see. You never thought such a high-flier as I would ever do missionary work,—did you?

SARAH. Why, Fanny, I never supposed anything less than a life in Washington would satisfy your ambition!

BERTHA. O girls, just fancy Fanny Evart dressed in anything but the latest style! think of her, surrounded by thirty or forty uncouth lit-

tle Nestorian children! Shall you teach them painting, Fanny?

EMMA. I should think there were others that could go instead of you,—those that haven't any friends, nor so much to give up as you.

FANNY. Why, girls, how can you so! Does the Bible say "Go, ye who are friendless and poor, ye who thereby make no sacrifices?" How many think you, would go? I feel that it is a glorious work, and though one of sacrifices, one of great recompense. I may be poorly fitted for the work, but I can give myself to Jesus, and be glad to do, in a feeble way, what otherwise might not be done at all.

AGNES. I think Fanny is right; and, girls, this criticism of mission-power, that is often made in a depreciating tone, is cruelly unjust and untrue.

MINNIE. As a class, the missionaries are obliged to be, by the necessities of the case, men of training as well as heart. Let the doubtful attempt the attainment of sufficient Arabic or Indian learning to preach the gospel readily in the native dialects of Asia or Africa.

SARAH. (*Pointing out the route on a map.*) If I were going to be a missionary, I wouldn't go to Persia. Do you know how long and tedious the journey is? For weeks tossed on the ocean and sea, then a journey of four weeks from Trebizond to Oroomiah, upon a camel's back, over mountains, through deserts, and across bridgeless rivers.

BERTHA. Persia, consequently, is so shut in that our missionaries there scarcely ever see American travelers. Now, when trips across the continent and around the world are not uncommon, our missionaries in China and Japan may hope to have their hearts cheered occasionally by the sight of some friend.

EMMA. The people, too, are perfectly uncivilized. Why, they live in mud huts, without any windows; eat

with their fingers, sitting on the floor; and women are treated with no more kindness and consideration than cattle! Every form of iniquity prevails: lying is universal. The government of the country is despotic, a coarse, degraded Shah ruling the people, with no desire to lift them from their wretched condition.

FANNY. This is all true; but can nothing be done for these degraded ones? Much has already been accomplished, and a thousand-fold more may be. Do you know that it is only forty years since the American Board sent a missionary to the Nestorians? Through the efforts of missionaries, the Scriptures have been translated, schools established, churches organized, and a native ministry trained, by which the gospel is now preached to the people, and, as a result, thousands have been converted.

KATE. I never was so interested in missions as now, it seems as if there never was so much accomplished. Papa was reading, only last evening, what progress Japan is making. Our missionaries are not only amply protected by government, which has adopted the Christian Sabbath, but it is now considering the question of giving all religions full liberty of worship. She is ready to jump, at one bound, from the fourteenth to the nineteenth century.

ANNIE. No less than 40,000 children of the Fiji Islanders are now in Sunday-school, and thousands of the people are consistent Christians, yet it is but forty years since these people were cannibals.

JULIA. In Madagascar, the whole land is open to the missionaries, Idolatry is overthrown, and Christianity is proclaimed to be the religion of the people.

BERTHA. This missionary work always seemed to me incomprehensible; I never could get interested in the heathen,—never see how anything could be accomplished—the field is so large and laborers so few. Why, if all the Christians of America would start out, and try and Christianize the heathen, I should feel that something could be done; but now, only a few hundred missionaries to millions of people!

AGNES. You remind me of the man I read of, the other day, who had twelve children, and wouldn't let any of them go to school till all were old enough; for then, he said, he could see that a great and rapid work was being accomplished.

MINNIE. Suppose Columbus had waited till all his countrymen were fired with enthusiasm, and were ready to go with him,—when, think you, would our America have been discovered?

FANNY. You forget that it is not intended that this work shall be done wholly and directly by missionaries sent by us. The converts made, become preachers among their own people, and very faithful and efficient ones, too; and so we hope, at no distant day, the work may be left wholly to natives.

KATE. Nine-tenths of the work now being done in Burmah is in the hands of native preachers.

ANNIE. In a school of Massachusetts there are now numbers of young men being educated and fitted for missionaries at the expense of their own government: isn't it wonderful!

CARRIE. (*Lazily*.) Well, I don't know but I am persuaded there is work to do, and somebody ought to do it: but I don't think I am quite ready to start for Persia or any other heathen land: are you, Mary? There is enough to do right here at home, seems to me.

MARY. I think there is a great deal that we can do at home, but let us not be of the multitude who excuse themselves from helping on the work of foreign missions, because there is so much wickedness in our own

land. There will always be those who *might* hear the gospel, but *will not*.

MINNIE. That's right, Mary; if there are millions of people in heathen darkness, who have not the gospel and know nothing of Christ and his salvation, are we not responsible if we do not go, or help send substitutes, to carry the glad news?

AGNES. We must not diminish but increase our efforts, since new fields are being opened to us every year, and the cry, "Come over and help us," sounds louder and louder. Let us promise that we will, the coming year, do more than ever before.

ANSWER. (*From all*.) We will.—*Good Times*.

My First Penny.

Early one morning a little boy, about five years old, on awakening from sleep, looked up, and on seeing his father said: "Papa, I am going to put my penny in the missionary-box." Papa said to his little son: "Who told you to put your penny in the missionary-box?" "Nobody but myself," was the ready reply of the juvenile subscriber to the mission-fund. But what penny was this that he called his *own* penny? I will tell you. It was the *first penny* that this little boy ever gained by his industry. But you would like to know what he worked at to get a penny for his wages? Well, here is a copy of a bill given him by his teacher: "Master E. has *merited* the sum of one penny. Payment on demand." He had worked hard at his lessons, and so kept at the top of his class for a certain time, for which he obtained a penny; and this penny he gave to God, to help to make him known to the poor heathens, who know him not, and are dying in their sins. It was but a small sum; but, like the widow's two mites, it was *ALL* he had in the world that he could call his *own*, and he gave it of his own free will, and with evident pleasure, and you know "the Lord loveth a cheerful giver." You may be sure that his papa and mamma were delighted with what their little boy did. And so will every thoughtful little boy make his parents' hearts glad who is disposed to give his pence to the cause of Christ, instead of spending them in sin and folly.

Minds Like Sieves.

A simple Hindoo woman went to receive her weekly Bible lesson, when the lady missionary found that she had remembered but little of what she had taught her the week before. Being discouraged, she said, "It seems no use teaching you anything; you forget all I tell you; your mind is just like a sieve; as fast as I pour water in it runs out again."

The woman looked up at the lady missionary, and said: "Yes, it is very true what you tell me; my mind is just like a sieve; I am very sorry I forgot so much; but then you know when you pour clean water into a sieve, though it all runs out again, yet it makes the sieve clean. I am sorry I have forgotten so much of what you told me last week, but what you did tell me made my mind clear, and I have come again to-day."

The missionaries go on pouring water into these sieves, and, though it runs away, their lives are the cleaner for it.

At a village on the Taurus mountains, Miss West, the American lady missionary, had just mounted her horse to leave, when a number of poor souls followed her some distance. Her heart was melted at the cries of an aged woman who, with tears rolling down her wrinkled face, and hands out-stretched as if for help, continually exclaimed, "*What shall I do? oh, what shall I do to be saved?*" And in every village they entreated that she would soon come again to teach them.

The Gospel in all Lands,

AN EVANGELICAL MONTHLY MAGAZINE

Of Universal Missions.

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NEW YORK, FEBRUARY, 1881.

Papal Europe.

In the preceding pages our readers will find as full and comprehensive a picture as the material and space at our command will permit, of the present religious condition of the Roman Catholic countries of Europe.

FRANCE naturally occupies the foreground in such a picture. No other European country has been the theatre of more important events in the whole period of mediæval and modern history. France was the first of the modern kingdoms of Europe to crystallize from the ruins of the Roman Empire, under the Merovingian dynasty. France has been the leader of Europe at once in proud imperialism and wild democracy. France has been the strongest bulwark and also the boldest foe of Papal Rome. France has been the very battle field of Protestantism. France, not Germany, was the real birth-place of the reformation. France has given the church more Christian martyrs than all Europe together. From Irenæus to St. Bartholomew, a noble army of witnesses for Jesus, counted by millions, have passed in ceaseless procession to claim their crowns, and their country yet for God. For one life that England and Scotland have given to persecuting bigotry, France has given five hundred. And now, at length, after a hundred years of revolution, infidelity, superstition, and disaster,—a century in which all the floods of the bottomless pit seemed to be let loose on her soil,—France seems again to be about to take her place in the van of Christian liberty and testimony. Imperialism, Jesuitism, and Ultramontaniam, have wrought their own cure. A free government is developing the latent energies of a great and gifted people. Romanism is revealing, in the light of a new day, its imbecility and corruption. A great cry for truth and light is going up from the people. Several great Protestant movements are seeking to answer this cry. Nearest the borders of

Romanism, Pere Hyacinthe is the centre of a really powerful movement in the direction of reform, which while yet too timid, is really a great Protestant force, and influencing many thoughtful minds. The three national Evangelical churches, Catholic rather than denominational, and boldly evangelistic in their methods, are carrying the gospel into every open door their limited resources will enable them to enter. The remarkable work of Mr. McAll and his assistants has already transformed the communist district of Belleville into a peaceful Christian community, has extended its stations over Paris, Lyons, and Marseilles, and nearly a score of cities, and after eight short years of humble but heaven directed labor, has left a record of Pentecostal results. Besides these great movements, the Bible Society has already scattered seven million copies of the Scriptures over the land—a Bible for every family. The Tract Society circulates nearly a million tracts annually from the Depot in Paris; the Wesleyan Missionary Society of England has one hundred and fifty preaching places, and nearly as many laborers in France; the American Baptists have twelve stations; the Evangelical Society of Geneva employs over fifty laborers; the American Chapel and the American and Foreign Christian Union, are doing a useful work; the Scottish churches are interested in the work; and we are glad to learn that the Methodist Episcopal church of this country has determined to enter upon this most promising mission field of the world.

The visit of M. Revillaud and his fellow laborers to this country, has awakened a profound interest. The thoughts, the hopes, the prayers of the Christian world are turning anew to "the Churches of Galatia;" and surely Americans, above all others, may well remember with helpful sympathy the land that has ever been the friend of this nation in her great conflicts for liberty, and whose Huguenot sons and daughters have contributed so much to infuse what is good and great in our national character.

ITALY claims the next place in the attention of thoughtful observers. The two national churches, the Waldensian and the Free Church of Italy, are the channels through which foreign churches are chiefly operating. The denominational missions are chiefly, though not exclusively, chaplaincies for foreign residents. These national churches are poor and struggling and their greatest need is financial aid. The salaries of the Waldensian pastors do not amount to \$400 per annum, and the wealth and resources of their ancient antagonist on her own ground, place them still at a great disadvantage. But there is now an open door everywhere, a growing alienation of the popular mind from Romanism, and increasing confidence in the Protestant leaders. The religion long associated, through Romish missionaries, with atheism and revolution, has come to be known as the friend of liberty. The battle in Italy is now largely an educational one and Rome is putting forth tremendous efforts. But there is Protestant progress everywhere and a spirit of earnest enquiry in the

ular mind. Dr. Somerville of Scotland has recently reached for successive nights in the largest halls of Rome, and Florence, to crowds of earnest men, and the inspiring strains of our popular religious hymns are now familiar sounds under the shadow of the Vatican. In some cases we hear of spontaneous revolts by whole villages against Papal authority, their refusal to receive the priests of Rome's appointment. Some of the ablest members of the Italian Government are Protestants. But still Italy is not reformed nor Rome materially weakened. The colossal system which has survived the convulsions of "a thousand times, and the dividing of time" can still adapt itself to the changes of society, and find new resources to fight the battle of supremacy. The worst evil in France and Italy is not Romanism, but the vice of atheism which a thousand years of spiritual night have accumulated. With all the progress of the past fifty years, Italy is, as yet, only emerging from the shadow of death. Her one hundred and fifty Protestant ministers and perhaps seven thousand Protestant Christians, while giving a Protestant church to almost every town and city in the land, are, after all, but a single ray in the wilderness, a single ray in a midnight sky, but, indeed, to hopeful work, but not to complacency. GERMANY can now scarcely be called a Papal land, yet it has lately been the theatre of great issues in the Papal question. The educational war between Bismarck and the Vatican has, it is feared, been somewhat decided to the latter, by the adoption of a more conciliatory course. And we fear few are aware how little even Protestantism has to boast in the very metropolis of Germany. For a Protestant population of 1,000,000 in the city of Berlin, there are only 36 churches and 5 pastors, with church accommodations for only 10 persons, or 4 per cent. of the whole! One parish of 1,000 people has but one church and one chapel! On the other hand, there are many cheering indications.

Fifty Sabbath-schools, with 12,000 pupils, and twenty-five city missionaries in that city; a growing religious and missionary spirit in all the churches; a new translation of the whole Bible, authorized by the Pope, and circulated to the extent of a million copies; and the growth of the Old Catholic movement, which has already, in ten years, increased to a membership of forty thousand; these are landmarks of hope and promise for the land of Luther and the Reformation.

NETHERLANDS has triumphed in her bold stand for free religion; half a million copies of the Holy Scriptures have been distributed, and forty Protestant churches have already been counted as the result of forty years of Protestant effort.

AUSTRIA, SPAIN, and PORTUGAL still linger a thousand miles behind the progress of Europe. In Spain a Protestant minister has just been imprisoned for holding an illegal religious service with a score of persons, and a blind man condemned for not taking off his hat to the royal funeral procession; while, during the same time, the royal Infanta has been christened at Madrid

with an extravagance of religious and idolatrous pomp recalling the barbaric glories of the Middle Ages. While the Evangelical Alliance have just succeeded in obtaining religious toleration for the persecuted Protestants in Bohemia, to the extent of permission for adults to hold religious services, children from 7 to 14 to be excluded, yet we find that in the new provinces of Bosnia the privileges colporteurs enjoyed under Turkish rule have been rescinded, and even in Moravia and the Tyrol the severest restrictions are being practiced by the agents of the Government.

It is only necessary to add the name of IRELAND to complete the picture of Papal Europe. It is a fitting finishing touch—poor Ireland, priest-ridden, famine-stricken, convulsed with revolution, a perpetual Vesuvius of internal commotion, through the pernicious influence of a false and fatal religious system. It is a worthy quadrilateral—Spain, Portugal, Austria, Ireland. What better evidences need we seek of the blighting upas shade of Romanism? The four decaying nations of Europe are the four that still cling, with spasmodic and dying frenzy, to the monster that enfolds them in his serpent coils in the last throes of destruction. France, Italy, and Belgium are issuing from the struggle to life and freedom. And Protestant Germany, Protestant England, and Protestant America are leading the progress of the age. Surely these Christian people should reach out a quick, strong, and generous hand to their struggling brethren. And surely America, linked with all these races in the ever strengthening bond of a new fellow-citizenship, should be the foremost in spreading this Evangel of liberty for the nations.

Papacy and Prophecy.

The latest and most remarkable contribution to prophetic study, has recently appeared from the pen of the Rev. H. Grattan Guinness of London, the President of the Livingstone Inland Mission, and of two important training schools for missionaries in England. Mr. Guinness is also well known as an evangelist. His work is entitled "The Approaching End of the Age." His work is the result of many years of careful study, in the light of all the voluminous literature of the subject, and the remarkable events of the past quarter of a century. The central idea and great design of this volume, is to prove that the prophecies of Daniel, St. Paul, and the apocalypse respecting the little horn; the great apostacy; the Beast whose deadly wound was healed; the Beast that came up out of the earth with two horns like a lamb, and voice like a dragon, with the mystical number 666; the harlot clothed in purple and scarlet, and decked with precious stones; mystical Babylon who reigns over the kings of the earth; the False Prophet destroyed at the Coming of the Lord; the Man of Sin and great apostacy of St. Paul; and the Anti-Christ of all the prophecies find their entire fulfillment in the Papacy, regarded in its two forms, as a temporal dynasty, and as an ecclesiastical system. Certainly it is difficult to rise from the careful study of these scholarly and candid

pages without the conviction that, whatever the future may have in store, the past has left nothing unfulfilled of all that Revelation has foretold of this two-fold system of Pontifical Imperialism and spiritual domination, in their adulterous union. If this indeed be all; if, as Mr. Guinness endeavors to prove by an elaborate system of scientific calculations as well as Scriptural announcements of times and seasons, this and no other is the little horn whose dominations is limited to 1260 years (Dan. 7); the Beast whose existence lasts 1260 years (Rev. 13.); and the persecutor of the Church which is in the wilderness 1260 years (Rev. 12.); and if, as Daniel, and John, and St. Paul, all declare, the horn is to be destroyed and his body given to the burning flame by the coming of the Son of Man, the Beast to be taken by the Lamb and cast alive into the Lake of Fire, and the Man of Sin to be consumed by the breath of His mouth and destroyed by the brightness of his coming, (2 Thess. 2); then, indeed, even if we measure these dates from the latest possible period assigned for the origin of the Papacy, we must be living very near the world's great crisis. Already that system of error has begun to be consumed by the word of "Christ's mouth," the Bible it so instinctively dreads. It only waits to be "destroyed by the brightness of His coming." What solemn interest these thoughts attach to the missionary work of our age. What urgency they should give to the warning cry which the true Church of Christ should ring in the ears of the doomed Babylon for such of God's children as have not yet escaped her sins and plagues:—

"Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues."

And what solicitous concern it should give to every true church and child of God, to watch and keep their garments, to avoid that partnership with the world which transformed Rome, once a pure church, into adulterous Babylon; that when the Lamb shall come to claim His true and faithful Bride, we may "follow Him clothed in fine linen clean and white," and receive the transporting welcome "Blessed are they that are called to the marriage supper of the Lamb."

Present State of Romanism in Europe.

There can be no doubt that at this time the ascendancy in the Romish Church is held, not by the liberal and progressive men, who would seek to adapt it to the genius of the age, but by the conservative and ultramontane element, who still cling to the wreck of the temporal power, and seek to recall the supremacy and intolerance of a departed age. The new Pope has not accepted the situation politically, and still repeats his futile protest against the spoliation of the Church. The progress of popular education and secular schools in Germany and Belgium is resisted with desperate pertinacity. Immense sums are being expended on Church schools in Italy. A large fund of several millions for the propagation of the faith and the work of proselytizing has been called for, and, it is said, is to be mainly expended in America. The mouth of the little horn

grows bolder and more imperious as it hastens to its destiny. The reformation of the Church within itself grows more hopeless, all efforts in this direction being speedily closed by excommunication and separation.

There are, undoubtedly, some remarkable defections to the Church of Rome among the higher classes in England. And it is not unlikely that as monarchical governments are exchanged for democracies—the present tendency in all the European nations—this subtle system of political expediency will be found shaping its course to control these republican governments, in the same way as it has so long maintained the alliance with the kings of the earth. Already in America its hand has been seen in influencing popular elections, and even controlling municipal governments. Its spirit is still the same,—absolute unity of purpose and concentration of power, uncompromising supremacy over the liberties and consciences of men, and the unscrupulous use of whatever means and agencies, secular or sacred, will accomplish the end, the Church's supremacy.

The recent speech of Archbishop Corrigan, at his public reception in this city, in which he claimed substantially that "the position of the Most Holy Catholic Church had always been one of charity and toleration, and that her history had been conspicuous in this regard through all the past," must have provoked a smile even in his credulous audience, and, a shudder among the buried bones of the fifty million Protestant martyrs who have fallen before the "charity and tolerance" of Papal Rome.

The present statistics of the Roman Catholic Church of Europe are given by a comparatively recent authority about as follows:

France.....	33,000,000
Austria.....	25,000,000
Italy.....	24,000,000
Spain.....	16,000,000
Germany.....	15,000,000
Russia, Poland, and France.....	7,000,000
Great Britain and Ireland.....	6,000,000
Belgium.....	4,500,000
Portugal.....	3,500,000
Holland.....	1,000,000
Switzerland.....	1,000,000
Turkey, Denmark, Greece, Sweden and Norway.....	1,000,000

Total about.....137,000,000

Interesting letters have been received from Rev. Dr. Geo. W. Wood, of Constantinople; Rev. John S. Chandler, of South India; and Rev. Henry D. Porter, of China, too late for this issue. They will appear in the next number. Dr. Wood says, "Your December number has just come to excite my admiration, and instruct me by its information. I wish you great success in your enterprise."

We would call the special attention of our readers to the announcements on the second page of the cover.

Jerusalem.

[The Churchman.]

A New Church for the Waldenses.

The Waldenses have a new church nearly ready for occupation at Milan. The edifice is, externally, 60x90 feet, with an extension on the front at the left. One of the side chapels of the old church with part of the porch was saved intact. In the porch at the right end there remains an ancient winding stone stairway, which leads to the choir and organ loft above. There is a large arched doorway of sculptured stone, flanked on either side by an ancient pillar and a circular window, with its frame and casings of ornamental stone-work. Above the door there is a much grander circular window, with small, arched windows on each side. Above all, in the penniment, is the ancient statue of "San Giovanni in Conca!" In the interior of the church there is, above, a dome, fifty or sixty feet high, supported by four large cluster pillars, which also form a broad central and two side aisles. Below the floor is a crypt, with the tombs and bones of the ancient and pious dead still therein. These Waldenses, who, in the persons of their ancestors, stood firm in defence of their views and principles in the centuries before the Reformation, and suffered therefor at the hands of papal Rome persecutions and martyrdom, now at last have found a permanent home on this spot, consecrated a thousand years ago to the service of God.

(From "Mission Life" for January, 1881.)

East Indian Converts.

One of the subjects considered at the Poona Missionary Conference in June was the best way of finding employment for the poorer converts, whose way of living has been completely changed in consequence of their embracing Christianity. The Mahars in their heathen state have no regular employment. They live from hand to mouth, possessing a right to dead animals and other perquisites. After their conversion, our object is to raise them to the position of self-supporting laborers. When a Hindu is out of work he goes on his caste, which indirectly does the work of trades unions in England. This resource he loses on becoming a Christian. He comes to the Padre Sahib for relief; and the question is, whether we can put them in the way of earning an honest livelihood in any other way than by becoming teachers—a work for which they are often quite unfit, mentally and morally. Then the children we are educating must learn some industry whereby to support themselves. There will be a growing need for industrial schools. Carpentering might be a means of support for many families. A furniture manufactory ought to be a profitable concern. The government workshops at the Arsenal and the Engineering College, as well as the dockyards, are good schools of training for young workmen, as far as their technical education is concerned. It must, however, be many years before

any lad trained in this way would be competent to take charge of a mission workshop. The inventiveness of the European is wanting in the Hindu.

[From "The Churchman" of Nov. 20th.]

Roman Catholics in Jerusalem.

A correspondent of *The Record* (London), writing from Jerusalem under date of October 13th, says with respect to the new activities of the Roman Catholic Church in that city and vicinity: At Jaffa a splendid new hospital is in course of erection; at Ramleh a branch nunnery has been established; at Bethlehem a new nunnery and schools for boys and girls are in active operation. Even the Franciscans are extending the sphere of their labors and influence, as indicated by the new establishment at Emmaus (so called), and the immense Casa Nuova, or new hospice for travelers at Jerusalem, which forms a by no means unimportant medium of communication between the monks and European Protestants, many of whom are drawn by the gentle kindness and affability of the brethren into a certain sympathy with them and their system. On the Mount of Olives a grand "sanctuaire" and an extensive nunnery have been erected and endowed by the Princess de la Tour d'Auvergne, who, with great devotion, spent several years on the spot, in order personally to superintend the work. The thoughtful and devout Christian (the correspondent continues), to whatever section of the Church he may belong, will not feel disposed to make light of these labors. Only prejudice can be blind to their value in promoting the awakening and enlightenment of the people of this country. But no one sincerely attached to the principles of the Reformation can see without concern the tide of Christian civilization, which even now is beginning to flow toward Palestine, largely tainted with the teaching of an unsound and unscriptural faith.

[From the "National Baptist" of Nov. 25th.]

The Chinese in America.

As nearly all the Chinese are expecting to return after a few years to their native country, it should be our most earnest endeavor to bring them under the power of the Gospel while here. Of the 100,000 that are in this country, probably half will return to China in ten or fifteen years. Some 800 or 900 sailed only last week from San Francisco for their home in China. If we can send back only a small portion of them as earnest Christians, we will send back so many inexpensive missionaries. Dr. J. B. Simmons, of New York, has shown us what can be accomplished among this greatly wronged people, if there is a burning love to Christ in the soul. There are twenty-nine in his Sunday-school, some of whom have been converted. And the motive of sending them back to China as living illustrations of the power of the Gospel, and thus spreading the glory of the Redeemer among their kindred and friends in China, is a glorious one. Add to this that, as a slight compensation for the sorrowful wrongs to which they have been subjected while in this country, it is our privilege as Christians, by all means, to impress upon them the fact that it is not Christianity that has done it; but the brutal, barbarous, malignant spirit of caste, which Christianity abhors and condemns. In this city very little is being done for Christianizing them, and nothing among the Baptists to our knowledge. We are thankful that the Home Mission Society has two missionaries laboring for their salvation on the Pacific Coast. A Baptist church of ten converted Chinese has just been organized at San Francisco, under the care of Rev. Dr. Hartwell.

[From the "Christian Intelligencer."]

The Pope, Russia, and Belgium.

The long quarrel between the Pope and the Russians seems about to end with a compromise that is acceptable to both parties, because both suppose they have gained their points. The prominent features of the treaty are these: Both the Polish and the Russian languages may be used in giving religious instruction; civil punishment for Catholic converts is abolished; and Russian Catholics are allowed free intercourse with the Pontiff, while the Russians appoint an ambassador to the Vatican, and the latter sends a nuncio to St. Petersburg. These, at least, are the wishes of the Papal Curia, though it is very doubtful whether they are all as extensive as is claimed at Rome. The Russians say that all they yielded is a certain independence of the Bishops in the training of the clergy. This quarrel between Pope and Czar, is of long standing, as it had its origin under Pius IX., who in his traditional obstinacy would not yield an inch to the Russians, who, in their turn, were determined that if the Pope desired the Catholic Church in Russia, he must permit it to be under general Russian control. One of the first movements of the present incumbent of the Papal chair, was to try and settle this difficulty, which has been done in a way that leaves to each party the shell of the oyster, while neither gains the luscious meat.

The war between Brussels and the Vatican goes bravely on. The Conservatives cannot become reconciled to the fact that there is no Belgian ambassador at the Curia of the Pope, while the Liberals are striking right and left at the priests and bishops that are interfering with the schools and other civil matters. The national dignity of Belgium has greatly risen throughout Europe since its declaration of independence of Rome. The new Bishop of Tournai, in the place of Dumont, whom the Pope deposed, has been installed with quite an ecclesiastical display on the one hand, while on the other the ecclesiastical School Director Knops, of the College of St. Troud, has been condemned by a criminal court, to three years' imprisonment for violent conduct toward the children placed under his charge. The judicial inquiry revealed such a multitude of outrages, according to the testimonies of the children themselves, that the parents who were present were horrified at the astonishing revelations. And this very same contemptible hypocrite had recently sent a threatening letter to a member of his constituency, assuring him of condign punishment if he continued to send his children to the communal schools, which he declared to be a "miserable nest of irreligious immorality."

[From the "Examiner and Chronicle" of Dec. 16.]

A New Critic of Missions.

One of the daily papers of this city has said several times of late, with considerable insistence, that the Christian church is altogether wrong in its foreign missionary policy. The true field for Christian labor, is the home field, and the home field means especially New York. It is urged that the slums of this city offer a field for missionary labor as great as can be found in Rangoon or Ningpo or Tokio. This being so, it is a great waste of money to spend so much in winning a few heathen to Christianity, when so much needs to be done at our own door. Religious work should begin at home. When New York is Christianized the nation may be attacked, and when the nation is conquered by the gospel, it will be time to prepare for foreign conquests. Besides, the heathen are very well off as they are. They have religions better suited to their needs than Christianity. Before they can accept the latter there must be a certain progress of civilization and education among them.

These things are said by a journal that professes, while saying them, to be speaking for the best interests of the Christian church. We have no evidence that it is read much in Christian homes, but the articles have been pretty widely copied in other papers which do go into Christian homes, and they are well calculated to do harm. They are skillfully written, and contain just enough

of true statement and right thinking to sugar-coat their fallacies and make them acceptable to the uncritical reader. There is now and then a Christian man who is misled by such articles into hostility to the cause of foreign missions; and this being so, the other side of the case ought to be presented.

It is a sufficient answer to the whole argument summarized above to say that if this policy had been followed from the beginning, Christianity would never have been the religion of Europe and America. The Apostles were all Jews, and by the above reasoning they were bound first to convert their own nation, to expend all their energies on this work, and only when this had been accomplished ought they to have preached the gospel to other lands. But nothing can be more certain, humanly speaking, than that the conversion of the Jewish nation in the days of the Apostles was an impossibility. The disciples might have flung themselves upon Judaism with superhuman energy, but they would only have beaten out their own lives against its brazen wall of formalism and unbelief. Seeing this, they turned to the Gentiles—not abandoning their efforts among the Jews, but on the other hand not restricting their efforts to their own nation. The result is, that we are Christians, and not heathen—nominally Christians, at least, and some of us really such. But we would have been neither nominal nor real Christians, had the stay-at-home policy ruled the Apostles.

But this is not all. The policy recommended for the adoption of Christian people would be suicidal. To cut off all our foreign work, and concentrate our whole energies on home evangelization, would be to contract and chill our sympathies, and develop a selfishness that would prevent even the home work from being done. It is a well-known fact that anti-mission churches inevitably die in a few years. It is quite as well-known that the churches and men who give largely to foreign missions are also the large givers to all kinds of home work; and that the men who are anti-mission in sentiment are anti-everything else that appeals for money or Christian work.

The flimsiest of all arguments against the need of foreign missions is, that the heathen do not need the gospel, and are not ready to be profited by its reception. No one who has the remotest conception of what the gospel is, and why any man needs it, will be misled by it. It is simply not worth refutation.

[From "Woman's Work for Woman," for January, 1881.]

Creating a Missionary Spirit,

By MRS. GEORGE CLINTON SMITH.

The Prussians have a maxim, which will perhaps explain their victory over Austria and France, and their European supremacy: "Whatever you would have appear in the life of your nation, put into your public schools." So whatever spirit we would see in the church, implant first in the nursery of the church. Let us then, who have not already done so, use our influence to have our Sabbath-schools organized into missionary societies, according to the directions given in leaflet form by the Woman's Board of the Northwest. Although we ask for but one meeting every three months, it can be so fraught with interest that the children and young people will long for its recurrence. Let some classes be set apart to repeat passages of Scripture appropriate to the subject. Let others recite a poem. A teacher can point out on the map the stations where our missionaries are. Another may tell of the progress of the work, the difficulties with which the missionaries have to contend, how hard it must be to acquire the language of the natives, the sacrifices they make, etc.

When the society is once organized there will be no trouble in getting up an interesting and profitable programme, of which singing will form an important part. Societies not having the directory leaflets, can obtain them by simply applying to 48 McCormick Block, Chicago.

Let us all try this plan, and by the blessing of God such an interest may be aroused that future workers will not experience the sad hindrances of those in our day and generation.

[Foreign Missionary.]

Evangelization in Department de l'Ain, France.

Perhaps there is no more remarkable work of evangelization going on, under one man at least, in France at the present time, than that of the pasteur of Ferney (near Geneva), Mons. Pasquet. He has 9 stations (inclusive of Ferney); 47 places where "reunions" are, from time to time, held: 4 pastors, 5 evangelists; 11 primary schools, with a total attendance of 390 children, Protestant and Catholic born; and 240 scholars in attendance on Sabbath schools. The district is a very wide one, including many villages lining the base and lesser heights of the Jura, nearly as far south as Lyons. M. Pasquet, at the expense of great toil, is found everywhere, superintending, stimulating, cheering, and preaching the Word. The work involved an expense last year of £1140. It is worth adding, that M. Pasquet was the first to prevail upon Mons. Revellaud to speak in public as an evangelist. It was in the church of Ferney, in which village Voltaire once held rule, that this man began, and effectively began, his career as a lay preacher of the Word. The people were delighted with him, and followed him, when he left, with their prayers and sympathy.

From "The National Baptist."

Our New Year's Outlook.

By Rev. FRANK S. DOBBINS.

India (including Ceylon) has a population of 192 millions. Of these, nearly one million are nominal Christians; the rest are Hindus, Mohammedans, and Buddhists. The missionary Societies report over 160,000 church-members. Fuller reports would, probably, increase the last number. The most remarkable ingathering of converts in the history of modern missions, has taken place in the Telugu country and the region round about. The Gospel axe is laid at the root of the tree of Hinduism. The rising generation, the youth of India, are receiving a Western education. Over six thousand young men were admitted in one year to the government Universities at Calcutta, Madras, and Bombay. A national system of education has been commenced, and has, already, made great progress. In the Mission Schools, where a positive Christian education is given, there are 201,000 scholars. In Hindu homes a great change has been wrought by civilization and Christianity.

But little change has taken place in Africa during the last year. The promising mission to Mtesa's kingdom has been kept in constant fear of revolution, as that fickle king has been skipping about from Moslem to Roman Catholic, or to Protestant fold. Whoever offers him the best guns, seems to him to have the best religion. The desolating wars in South Africa have destroyed many mission stations, and set back the hand upon the dial of mission work in that part of the land.

Of the 200 millions of Africans, there are 500,000 nominal Christians, and 196,241 church-members. In Africa, 685 missionaries are laboring. The people of the region stretching across Northern Africa, above the sixth degree of north latitude, are mainly Mohammedan; south of that line they are degraded Fetichists, worshipers of stocks and stones, believing in witches, rain-makers, the protective value of charms, amulets, and the like.

China's 400 millions are to be classed as Confucianists, Buddhists, and Taoists. Confucius was a statesman reformer, and his particular teachings were with respect to governmental and family relations. The Taoists are materialistic magicians. The Buddhists worship the Indian Gautama Buddha and a host of gods and goddesses of occupations, of the household, workshop, and store. The Confucianists worship mainly the tablets of the dead ancestors and images of Confucius. The Chinese generally worship at the temples of all three of the religions. Among the Chinese, 527 missionaries have gathered 820 churches, having 16,908 members. There are about 6,059 pupils in 818 mission schools. All China is now accessible to the gospel. The missionaries re-

side in some 35 different cities, and belong to 30 societies. There are 500 out-posts of the various missions.

In Burmah, there are 105 missionaries, 21,736 church-members, and 6,128 scholars in the mission schools. In Siam, 24 missionaries, and 1,600 converts, with 340 mission scholars, represent the Christian forces.

Some of the South Pacific Islands have ceased to be regarded as mission lands, and no reports are longer made of their condition. In those that are yet missions fields there are 550 missionaries, 87,764 communicants, and 70,690 pupils in the Christian schools.

In the American Continent and adjacent islands, among the Non-Christian peoples, there are 242 missionaries, 155,581 converts, and 88,637 scholars in mission schools.

Turkey has been greatly disturbed by wars, of late years, but astonishingly rapid progress has been made, notwithstanding. The converts, however, are made from the Armenians, a sort of first cousins to the Greek Church of Russia. But few Mohammedans have become Christians. 154 missionaries, with 6,204 converts, and 12,884 scholars are connected with the American mission.

Persia, the land of the ancient Assyrians and Babylonians, and of the Fire-worshippers, has 32 missionaries, 1,371 converts to Christianity, and 2,090 children in mission schools.

The Evangelical Alliance of Japan reports for the year 1880, 16 societies, 117 missionaries, 2,701 converts, and 2,511 scholars. Max Muller estimates that of the 34,338,504 people of Japan, about 200,000 are Shintoists and the rest Buddhists "or nothing." Treaty Revision is the subject uppermost in the news from Japan; this, probably, will secure the opening of the country and the distribution of the missionaries, now huddled together in some fourteen cities, all over the land.

Besides the missions mentioned in detail above, there are a few of which we have not been able to find the statistics as yet. We can give only approximate figures of the whole missionary world; but as we give only those of which we have reports, we certainly *under rate, and not over estimate*, these figures. There are now 3,593 missionaries connected with 85 societies, at least 2,000 ordained native preachers, and 80,000 unordained native helpers. We can count up 625,046 church members, with probably five times as many nominal Christians, and 412,300 pupils in mission schools.

From the "Missionary Herald" for January, 1881.

Calls for Missionaries.

The young men assembled at the Inter-Seminary Missionary Convention, acting on the suggestion made by Professor Hartnft at the Annual Meeting of the Board, passed a resolution requesting the various Mission Boards to take into earnest consideration, with a view to immediate adoption, the plan of issuing personal and formal "calls" to such individuals as they desire to enter upon missionary service. It is not perhaps known that not only has the plan been considered, but that it has been actually tried. The Prudential Committee has at various times and by formal vote called more than a score of individuals to enter upon specific foreign missionary service. During a single year eleven students, then in theological seminaries, were, after careful inquiries, thus specifically called by action as formal as that which any church uses in inviting a person to its pastorate. The results of the effort were not such as to lead to a repetition of the experiment. Not one of the eleven accepted the call given him. It may be, however, that different results would follow were the experiment to be tried again. The Foreign Missionary service seems to require for its successful prosecution not merely a willingness to labor anywhere, but an inward impulse to labor where Christ has not been named. One of the first qualifications for a missionary, is a desire to be a missionary. If a young man of strength and ability offers himself for foreign work, this fact goes far to show his fitness for that work.

Watchman, What of the Night?

BY REV. L. H. WILSON, OF MORGAN, GA.

- ARK**, hark! what tidings thrilling
Now greet the gladdened ear,
What countless sons "made willing,"
In glorious garb appear:
What mighty millions clouding
The dark horizon o'er,
Like flocking doves are crowding
The church's open door!
2. Oh, Zion, does thy Glory
Now surely beam on thee,
As sweet redemption's story
Swells high o'er shore and sea?
Say, is the Morning Golden
Now dawning,—that blest hour
By Seers so long beholden,
God's mighty "Day of power?"
3. Hope's radiant bow unbroken
Spans many a kindling sky.
And many a cheering token
Now blazes bright on high;
And ancient Faiths are crumbling,
And sounds are heard from far:
Say, is it but the rumbling
Of His swift-nearing car?
4. In many an isle of ocean,
From many a silent sea,
Sweet anthems of devotion
Are rising full and free;
And tribes once wild and vagrant
Acknowledge now their King,
And incense fresh and fragrant
In willing gladness bring.
5. The Crescent slowly waning,
The Cross more brightly flames,
And mightier triumphs gaining,
The *near* result proclaims.
The "Man of sin" is dying,—
Naught now can do but gasp;
While souls released, are flying
Freed from his fettering grasp.
6. The Hindoo, gladly breaking
His shackles, hails the light:
And Sinim's sons are waking
From out their long, long night.
E'en Afric's mighty masses,
Who in dense darkness lie,
Share in the gleam that passes,
And glory gilds *their* sky.
7. Oh, watchman, surely brightens
The long-looked Day of Hope,
When Truth thus earth enlightens,
And men no longer grope.
Aye, surely 'tis the Morning
Which Seers have seen from far,
When thus, the skies adorning,
Burns Bethlehem's beaming Star.
8. Then wake, awake, Oh, Zion!
Wake from thy sluggish sleep!
Thy signals plain, desecrating,
Now stricter vigils keep.
No halting nor delaying,
Nor heart nor voice be dumb,
But all that prayer be praying,
"Thy kingdom, Jesus, come."

The Revised New Testament.

Within a month or six weeks it is probable that the Revised New Testament will be published and for sale. All our readers will be interested in seeing it and noting the changes made. From the advance sheets we give some samples of changes that are made in it:

Matthew 3: 1.—The past "came" is changed into the present "cometh."

Matthew 3: 15.—"Suffered" changed into "suffereth."

Matthew 4: 5.—"A" pinnacle, changed into "the" pinnacle.

Matthew 4: 6.—"In" changed into "on."

Matthew 4: 8.—"Into" changed into "unto."

Matthew 4: 9.—Present into past.

Matthew 5: 10.—Present into past.

Matthew 6: 1.—Take heed that ye do not your righteousness before men.

Matthew 6: 9-13.—Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one.

(The Doxology is omitted.)

Matthew 11: 6.—"Offended"—"occasion of stumbling."

Matthew 11: 59.—And wisdom is justified by her works.

Matthew 19: 17.—Why askest thou me concerning that which is good? One there is who is good; but if thou wouldst enter into life, keep the commandments.

Matthew 23: 14.—(This verse altogether omitted.)

Mark 8: 36-37.—For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?

Mark 9: 44, 46.—(These verses altogether omitted.)

Luke 11: 2, 3, 4.—Father, Hallowed be thy name, Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And lead us not into temptation.

Luke 16: 8, 9.—For the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.

John 5: 3, 4.—"Waiting for the moving of the water" omitted. And verse 4 omitted entirely.

Acts 2: 47.—And the Lord added to them day by day those that were being saved.

Acts 8.—Verse 37 entirely omitted. (The Eunuch's profession of faith in Christ.)

Acts 17: 23.—To an Unknown God. What, therefore, ye worship in ignorance, this declare I unto you.

Acts 28: 9.—"Let us not fight against God" omitted.

Acts 26: 24-29.—"And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely; for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.

And Agrippa said unto Paul, With but little persuasion thou wouldst fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds."

Rom. 5: 4.—And patience, probation; and probation, hope.

Rom. 8: 29, 30.—"Foreordained" substituted for "predestinated. Also in Eph. 1: 5, 11.

1 Cor. 4: 4.—"By myself"—against myself.

2 Cor. 1: 18, 19, 20.—But as God is faithful, our word toward you is not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, *was* by me and Silvanus and Timothy, *was* not yea and nay, but in him is yea. For how many soever be the promises of God, in him is the yea; wherefore also through him is the Amen, unto the glory of God through us.

2 Cor. 2: 15.—In them that are being saved, and in them that are perishing.

2 Cor. 4: 6.—Seeing it is God that said: Light shall shine out of darkness, *who* shined in our hearts.

2 Cor. 11: 19.—"Suffer"—"bear with."

Eph. 6: 24.—Grace be with all them that love our Lord Jesus Christ in uncorruptness.

Philip. 3: 20, 21.—We wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, *that it may be conformed to the body of his glory.*

Mrs. Wall's Work in Rome.

A letter from a German lady, who describes herself as "non-Baptist," gives a very glowing and sympathetic account of the work which is being done by Mrs. Wall among the beggars of Rome. The writer attended "A Beggars' Meeting" in one of the poorest parts of the Eternal City, and there she found upwards of a hundred persons—the poor, the blind, the lame, and the miserable—assembled in a clean, whitewashed room, and listening attentively to Mrs. Wall, as she spoke to them words of love and comfort, delivered to them the message of the Gospel, and assisted them to commit to memory passages of Scripture. Another day in the week, Mrs. Wall gathers around her a hundred beggar-women, and on yet another day a similar company of poor mothers, whom she teaches needlework, besides imparting to them Biblical instruction. This devoted lady also manages the sale of work of these poor women, visits extensively among the sick, and plays the harmonium in Mr. Wall's chapel, besides presiding over her own household as a Christian woman ought.

The Rev. Jacob Freshman, the son of a converted Jewish Rabbi, and a member of the Canadian Methodist Conference, has been lecturing in this city and in Brooklyn on the Manners, Customs, Religious Ceremonies, Literature, etc., of the Jews, interesting and instructing the people. He comes highly commended.

Societies and Churches.

Methodist Woman's Home Missionary Society.

The Woman's Home Missionary Society of the Methodist Episcopal Church was organized in July, 1890, and is establishing its work in the destitute parts of our land as rapidly as possible.

In the fall the Society sent an experienced and devoted Christian lady to New Orleans, another to Atlanta, and a third to Nashville. It now has a missionary teacher in Ogden, Utah, and has just sent a second missionary to New Orleans, and another to Atlanta. The Society hopes to establish its work at an early date in Salt Lake City, among the Indians, and among the Chinese on the Pacific Coast. While appeals have been received for similar help from more than a score of destitute places, the Society hesitates to incur responsibility and indebtedness beyond a reasonable expectation of its income. It aims to inaugurate the work in localities where the other benevolent societies are established, and by cultivating better conditions in the homes, to strengthen and sustain the impulses for good awakened by other agencies of the Church.

The Society has no paid agents or officers to organize the work, and, consequently, the burden falls heavily upon a few women who are doing what they can in organizing societies and collecting funds in localities they can reach. Are there not ladies in different parts of the Church who feel sufficient interest in saving our own country to be willing to organize an auxiliary society and collect funds for this cause?

The plan of organization looks to the forming of conference societies at the earliest possible moment. In the meantime all auxiliaries, wherever formed, would establish relations at once with the general Executive Board in Cincinnati. Their work will be credited to the Conference within the bounds of which they are organized, so that, when the Conference society is formed, it may include in its records of credit all that has been accomplished within its bounds.

The terms of membership are two cents week, or \$1 a year. Are there not those who cannot give the time to organize societies or collect funds, who will aid by becoming life members, or honorary managers, or patrons, by the payment of \$20, 00, or \$300?

The work of the Society is inaugurated; missionaries are in the field; the need is at and imperative. For the means to sustain these missionaries and prosecute successfully this work, we appeal to the men of the Church. We urge you to organize in every charge in the land for the purpose of collecting funds, securing memberships, life memberships, honorary managers, and patrons. All moneys should

be sent to the Treasurer, Mrs. A. R. Clark, 168 York Street, Cincinnati. Circulars containing instructions for organization may be obtained from the Corresponding Secretary.

LUCY W. HAYES, President.

ELIZABETH L. RUST, Cor. Sec.

389 West Fourth St., Cincinnati, O.

Woman's Union Missionary Society.

This Society held its 20th Anniversary Wednesday, January 19th, in the chapel of Rev. Dr. Storrs's church, Brooklyn. A large attendance of ladies, many of whom were from adjacent cities, testified to the esteem in which this Society is held. The report showed great increase of interest in its foreign work in India, Japan, China, and Cyprus, and urged renewed earnestness and zeal in the workers at home.

Rev. W. W. Clark, of Staten Island, testified to the interest in his own church felt in this Union mission work. Mr. S. E. Warner, of Brooklyn, referred to the success of the new departure in mission work inaugurated by this Society, of sending out single women to work for women, and to the fact that Women's Boards are now, in nearly every denomination, most earnest and active auxiliaries of their missionary operations. Rev. Dr. Wilder, formerly of Kolapore, India, told his own experience in that land, and heartily endorsed woman's work as pre-eminently fitted to reach and save the women of India.

Rev. Dr. R. S. Storrs closed with eloquent remarks expressive of the sympathy and interest he had ever felt for this Society, though he could hardly realize that a score of years had passed since Mrs. Doremus first laid before him its plans and purpose. He characterized Mrs. Doremus as one who had both intensity and persistency, who labored with her whole strength, and kept on doing so year after year. He ascribed much of the success of the Society in foreign lands to its undenominational basis, which has on this account a strong claim on Christian women in this country for support and co-operation, as its work lies outside of denominational fields.

Woman's Foreign Missionary Society of the M. P. Church.

The Women's Foreign Missionary Society of the Methodist Protestant Church, was organized two years ago. Their first missionary was sent out in April, 1890, but died on the way. Miss Brittan, who had been a missionary to India, left this country for Japan last September as the missionary of the Society. She has arrived in Japan and actively engaged in her work. A school has been established which already needs larger quarters. The Society appeals for contributions for the purchase of a mission house. We know of none more deserving.

The meeting of the Executive Board of this Society will be held in Pittsburgh, on February 16th and 17th. Under the Constitution the President and Corresponding Secretary of each branch are entitled to membership in the Board. It is to be hoped that there will be a full representation from each branch, as business of great importance will be presented, and plans discussed for the work of the coming year. Will not our sisters hasten to organize auxiliaries in the respective churches to which they belong? This will materially aid the work. Constitution and by-laws can be obtained on application to the Corresponding Secretary, Mrs. N. B. O'Neil, Box 715, Pittsburgh, Pa. The address of the Treasurer is Mrs. J. D. Anderson, care Pittsburgh Steel Works, Pittsburgh, Pa., and any contributions sent to her will be duly acknowledged.

Methodist Episcopal Church, South.

The Board of Missions of this Church held a meeting at Nashville, Tenn., on Jan. 12, and 13. Rev. J. J. Ransom, missionary to Brazil, was present, and made a brief statement of the work he had done in presenting the claims of this mission at various Annual Conferences, and in some of the principal charges of the Church. His visit has undoubtedly been of service in giving a better view of the condition of that country, and of the prospects of that Mission. The project of building a church at Alracicaba, and supplying it with a preacher, was taken in hand by the Northwest Texas Conference, the preacher to be sustained by that Conference, and funds for the building to be furnished by others. The amount necessary has been subscribed, and most of it is in hand.

There were several candidates for foreign mission work, of whom the Board accepted Revs. J. W. Koger, of South Carolina Conference; James L. Kennedy, of Holston; H. C. Tucker, of Tennessee; and J. W. Grimes, of Memphis. These brethren will be assigned work, and sent to their posts as soon as possible. Rev. J. W. Grimes goes to the Mexican Central Mission, supported by the Memphis Conference.

The Treasurer reported receipts to the amount of about \$100,000. This will be enlarged before the financial year shall close, so that it may be reasonably expected that the whole amount appropriated will be provided for. The finances of the Board were never in better condition. It is a good indication of the increased interest of the Church.

An effort is being made to raise \$15,000 for a church in Rio de Janeiro, the capital of Brazil.

Reformed Church of the United States.

The Missionary Secretary at New York reports that the receipts of December for missions were \$14,212.42; of this about

\$9,000 were given to reduce the debt. On account of these special and extraordinary offerings, a contrast with the receipts of 1879 cannot be made with propriety. We mention, only as a matter of interest, that the income of December, 1879, was \$8,177.78.

Up to this day, (January 14), about \$3,000 more have been received toward removing the debt. The matter is receiving general attention, and the prospect of gifts equivalent to the whole amount of indebtedness is encouraging, if the present efforts are vigorously maintained until the hope now encouraged is realized. There is the serious sum of \$38,000 of indebtedness still to be provided for.

To remove the remainder of the debt, and to meet the drafts of the missions and all the expenses of the fiscal year, closing on April 30th, will call for \$50,000. The receipts last year from January 1st to April 30th were \$30,000.

The Treasurer, therefore, must receive \$20,000 more this year than last, to be able to discharge all the claims upon him. But of this amount \$3,000 are already promised, and the amount asked for from the Church at large is \$17,000 in addition to an amount equal to that given last year in January, February, March, and April. Is it not possible to collect this additional sum?

Missionary News.

America.

The number of Indian youth learning trades in work-shops under the care of the government has increased from 185 last autumn to 385 this year. Brick making has been begun. The Indians now nearly always build their own houses.

There are 97 full members of the Chinese Methodist mission Church in San Francisco, and 10 on probation, a result which the *Christian Advocate* of that city says "will bear favorable comparison with our white work here or anywhere else."

The first Chinaman taken into the Methodist Church in Montana, was received by Rev. Dr. Shannon, pastor of Grace Church, Virginia City, at the quarterly meeting, January 3d. This convert, we are informed, seems to be of excellent spirit, and is already zealously at work among his fellow-countrymen. The pastor's wife and another sister have a class of fifteen or twenty Chinese, and the prospect of Gospel work in this direction is very promising.

Rev. G. W. Chamberlain writes on Dec. 2d., from the Presbyterian Mission at Sao Paulo, Brazil, that in July last, he received the first fruits of labors in the village of Lencoes, at which time fifteen adults were baptized on profession of their faith, with a large number of their children. In November fourteen adults and eighteen children

were added to the church by baptism, and the Lord's Supper was celebrated for the first time in that village. On Nov. 15th, a church was organized by the election of three elders and three deacons.

The four theological seminaries, Presbyterian, Congregational, Methodist, and Baptist, in and about Chicago, have been anxious, as far as possible, to have the meeting held at New Brunswick, N. J., in the interests of missions, repeated in the West. Accordingly the meeting was held December 2d. at Dr. Goodwin's church. An audience of six hundred or eight hundred gathered. Four young men, one from each seminary, took part in the exercises; the young man from the Presbyterian seminary speaking upon The Church in its Relation to the Missionary Movement; the young man from the Methodist seminary tried to show How the Minister may Interest His People in Missions; the Congregationalist spoke upon the Right Attitude of Young Men toward Home Missions, and made a most excellent address; while the Baptist showed very convincingly and eloquently that selfishness is the chiefest hindrance that modern evangelization has to encounter. The four addresses, which occupied about three quarters of an hour, were followed by an address from Dr. Pierson, of Detroit, in which he pleaded most earnestly the cause of missions both in the home and the foreign field. His address was full of facts and figures and generalization, and made a deep impression upon those who were so fortunate as to hear it.

Japan.

A new church has been organized by Mr. Pettie of the American Board at Okayama, Japan. On October 13th., twenty-seven men and women were examined and the church was organized with the 27 on profession of faith and 5 who had letters from other churches. A new house has been rented in the center of the city, and arrangements are making to combine a bookstore and reading-room with the preaching place and Sabbath School-rooms.

Mr. Learned, writes from Kioto, Japan, on November 3d., that the Training school now numbers 96 scholars. A spirit of study and industry, seems to prevail in the school, and the religious condition of the school gives great reasons for encouragement. Nearly all the members of the two higher classes are Christians; in the three lower classes there are yet few church members, but nearly all seem ready to listen to the truth, and some are much interested in it.

A letter from Mr. DeForest to Secretary Clark of the American Board, gives an account of his visit, attended by a native helper, to Tottori, a town of 20,000 souls on the shores of the North Sea. Hiring a theater as the most available place, they advertised three days' preaching by an

American. The head school teacher of Tottori had been in the United States, and though not a Christian, consented to make the opening speech. The theater was packed, and the pressure of outsiders to hear was so great that the theater was broken through in two or three places. The second day the largest theater in town was engaged. A turbulent assembly of more than 1,200 within and hundreds without gathered, "the most uncontrollable crowd yet seen in Japan." A priest of the Greek Church had been induced to join the missionary and his helper, and the three made a brave stand for Gospel truth. The native and the Greek priest, one after the other, gave way, and Mr. De Forest took his turn. By very adroit management, "the boisterous audience became like a good old-fashioned church in America on Sunday." The next night was one of triumph for the native preacher as well. Outcome? Repeatedly was it said: "Well, the foreigner is right; no more idols for me." The Governor said: "While the Yezu religion is forbidden, yet there is no desire to prevent its spread; and even if there were, we couldn't help it." Others said: "We now know that there is nothing bad about Christianity;" and on the steamboat, passengers were overheard to say: "Christianity is not bad, you know; there is no use in anybody's contending any longer for the existence of more than one God." A company was organized to study the Bible every Sunday evening, the head teacher and his wife among them, and "family prayers were offered for the first time in this city, father, mother, and two sons uniting in the service."

Rev. Dr. Syle writes, on January 8th, to the *Southern Churchman* as follows: "In one of my papers just received from Yokohama (dated December 4th), I find the following: Two new journals have made their appearance—one in Tokio, called the *Rikugo Zasshi* (universal intelligence), and the other in Kioto, styled the *Bio-Kio Zasshi* (intelligence affecting our two religions). The Tokio paper regrets that there is not in this empire one settled form of religion in which all classes can join. It states that Christianity is a very good faith to believe, and will supply the want. Therefore the *Rikugo Zasshi* is started with the idea of assisting in the introduction of the Christian religion in Japan. The *Bio-Kio Zasshi*, on the other hand, is established for a diametrically opposite purpose. It is announced that the mission of the paper is to protect the Buddhist and Shinto religions from the alarming increase of Christianity in the empire. It may help your readers to a right and full understanding of what is implied in this significant paragraph if I explain that this Tokio (called Yedo, or Jeddo, on our old maps) is the present seat of Government, as well as the center of all progressive influences in Japan; Kioto (for

merly Miako), on the other hand, is a stronghold of the Shinto and Buddhist cults. It was in this latter place that a reformed Buddhist abbot said to a Christian lady traveller not long ago: 'Madam, the spread of Christianity in this country will be impeded, not so much by Shintoism or Buddhism or Confucianism, as by the anti-Christian books and teachers which come here from Europe and America.' I am sorry to know how much truth there is in this remark."

Dr. Maclay has been compelled, under medical advice, to take temporary relief from his work in Japan, and has been visiting the scene of his former labors in China. We believe that his many friends and the Church will be interested in the following extract, of a personal character, which we make from a letter recently addressed by him from Shanghai to Dr. Reid: "I was not, indeed, fully conscious, until after I had started on the present trip, of the low condition to which I had been reduced. Seven consecutive years of uninterrupted, and perhaps the most exhausting labor of my life, across the latter portion of which had fallen shadows of bereavement and affliction heavier than any through which I had ever before passed, had gradually prostrated a constitution which, though not remarkably robust, had, with God's blessing, never previously succumbed to the toil and climatic influences incident to life in the foreign mission field. . . . With much reluctance, though thoroughly convinced of the propriety of the step, I dropped all work, and am now in China, mingling with persons and looking over scenes familiar to me in years gone by, and hoping in due time, with improved health, to resume my duties in Japan." It is now expected that Dr. Maclay will return to his mission field in February.

The missionaries must be making progress in Japan when the chief priest of the Chioin temple at Kioto is so distressed and alarmed at the spread of the doctrines of Christianity among his countrymen that he has drawn up a memorial containing his arguments against the Christian religion and transmitted it to the Department of Education.

China.

Mr. Gardner, British Consul at Chefoo, in his report to government, refers to the vast strides that Christianity is making in China, noting particularly the change of the educated and uneducated classes toward the doctrine of the New Testament. He attributes it to the generosity of Christians toward the starving victims of the late famine.

The Rev. J. Innocent, missionary at Tientsin, China, reports two noteworthy facts in connection with one branch of his mission operations, which, he says, attest the genuineness of the conversion of the people from heathenism. First, every

family in the village has given up idolatry, and attends Christian worship; secondly, the village temple has, by the free consent and action of the people themselves, been destroyed, the idols decently buried, and the material of the temple used in building a larger temple for the worship of the living and true God. These facts indicate solid success.

Rev. Hunter Corbett, writes from Cuing Chowfoo, China, that during the last week in September and the first week in October, he held meetings, and administered the Lord's Supper in eight centres in the district, and received nineteen persons into the church. One of the converts on being asked what evidence he had, that he had been taught of the Holy Spirit, replied: "Before I heard the Gospel I lived in such intense darkness that I was unable to distinguish the true God from the false gods. Now I know certainly that there is one living and true God, and I have chosen Him for my God. I was so ignorant that I did not even know what sin was. Now I know that I have been a great sinner all my life. I now love Jesus and trust Him as my Saviour. In future, I desire only to live for Jesus, and no longer for myself, as I have done all my life."

From *Wesleyan Christian Advocate*, Ga., January 15th: "We are in receipt of letters dated Yokohama, Japan, December 1st, from our young Georgia missionaries. They had a tedious voyage from San Francisco, head winds and strong currents beating them back. They did not reach Japan before November 29th. They were to have sailed for Shanghai December 1st. We suppose they did so. If so, and they were prospered, they have been in China at least a month. We hope to have Shanghai letters from them by next week. Our friends suffered from sea-sickness, but most of the party had rather slight attacks. Mrs. McLain happily escaped entirely, from San Francisco to Japan. We hope she was as fortunate on the voyage from Yokohama to China. The missionaries of the Methodist Episcopal Church showed our friends great kindness, among them Mrs. Draper, daughter of Bishop E. O. Haven."

India.

The *Calcutta Star of the East* says that there are one hundred and fifty students in the Baptist Theological Seminary at Ramapatam, who are in training for the Christian ministry. Some of the students are married, and their wives are obliged to spend a part of their time in study, and some of them keep up with their husbands in the full course.

The English Church Missionary Society has under its control, in India, twelve institutions for training pastors and teachers, seventy for higher general education, and about 1,000 primary schools for girls and boys. It costs not less than \$50,000 a year to support these schools, and India raises

as much more for this purpose. All this is exclusive of the salaries paid to European missionaries and lay agents.

At Ahmednuggur, India, eight pupils from the Girls' Boarding School were received into the church in February, and five more in October. The contributions of the girls towards the support of the pastor have been made up of handfuls of grain taken from their daily allowance. Two girls have constituted themselves as collectors of these voluntary gifts, and every Saturday go among the school-girls to gather the grain, or to receive the money which some who are living at home, find it more convenient to give.

The centenary of the introduction of Christianity into Tinnevely, India, was celebrated recently. The founder of the mission was Swartz, the most memorable name in the history of South Indian missions. The first church erected in Tinnevely was by a Brahman widow called Clorinda. Now there are in this portion of India, 13,265 communicants, and 59,203 baptized persons. If, says the *Madras Times*, in the first hundred years of missions this has grown from forty souls to 59,203, at the end of the second hundred years nearly the whole of Tinnevely should be converted to Christ.

The annual report of the Madura Mission of the American Board in India, is full of interest. There have been employed during the year six Bible women. The number of women under instruction is 209. Of these, eighty-seven are reading the Bible intelligently. It is estimated that the number of listeners to Bible readings during the year has been 14,116. There are four Hindu girls' schools with 176 pupils. One of the masters one day entering the school room, found eight or ten girls kneeling, and one was praying. One of the pupils has thirteen women come to her to be taught. Cases of persecution for conscience sake are only occasional. A man who keeps a bazar, ordered his brother to work on Sunday or go without food, and has done so on the Sabbath for the past six months. Mrs. Capron reports in her work in the Madura Dispensary the number of prescriptions for the year as 6,126. The good resulting from the acquaintance so made with the people, and the kind interest thus created, cannot be estimated.

The Report from the Methodist Episcopal Mission Rooms says: We have quoted from Rev. E. W. Parker's account of the camp-meeting at Shahjehanpore. He follows this account with a report of the District Conference held in the same grove immediately after the camp-meeting, which is a matter of no less interest and importance: "Ninety-one members," he writes, "answered to their names. Six of these were missionaries; seven were native members of Conference; three were ordained local preachers, two of whom are in the

regular work—men whose only business is preaching the Gospel, yet who are technically local preachers; three were local preachers not in the regular work; fifteen were exhorters employed in the regular work of preaching, and the remainder were exhorters, Sunday-school superintendents, stewards and leaders. There were, therefore, six missionaries and sixty-three natives, who devote their entire time to the preaching of the Gospel. As our converts, and hence our native preachers, are called from all classes and grades of society, some being well educated, some partially, and some not at all, it has been found best to employ in our work exhorters, giving them a course of study to pass; also local preachers with their course of study, and from these, men are received into the annual conference. . . . We are thus training up a very large band of efficient men throughout our work, and a conference will soon be well filled with men of the best training and experience. At our District Conference the entire work of the district was thoroughly canvassed, each man giving a report of his work. Our growth is very encouraging. The assistant missionaries also held a district meeting with all their Bible women and teachers in the same grove. The laborers in this woman's department number more than in the men's department, and the native women are earnest, intelligent and faithful in their work. Bishop Bowman was utterly astonished when he beheld such a company of educated Hindoo women together."

At the Native Christian Baptist Conference, held at Ashkor, Backergunge District, India, the testimony given, was that the prosperity of the churches would go hand-in-hand with independence. It was suggested and agreed to, that each church-member be requested to contribute at least a pice (a little less than our cent) every Sunday. The plan of laying aside each day a handful of rice, and bringing it once a month to the chapel was advocated.

The Welsh Methodists have a very successful mission in India, there being nearly 3,000 Khasia Christians connected with it. They have 40 places of worship and numerous schools for boys and girls. Six ministers are at work, one being a medical missionary. The Khasias do not recognize any beneficent deities, but their efforts seem to be to discover the particular demon who has brought sickness or misfortune on a family and to ascertain how best to propitiate him. The bodies of the dead are burnt, and the ashes placed under a huge stone raised on four pillars. A Khasia, whether married or single, earns money not for himself, but for his mother and his mother's relatives. On his death his property goes not to his wife and children, but to his mother, if living, and if not, to his grandmother; if neither of these relatives are alive, to his sister or his

sister's children. The dress of the Khasias consists of a series of chuddahs, white and colored, fastened over each shoulder alternately, and worn day and night till they drop off the wearer from age and dirt.

And people shall flow unto it. (Micah 4:1.) One of the missionaries in North India of the Methodist Episcopal Church, recently writes: "We have a regular attendance of over one hundred and fifty Christians, while the number of Hindoos and Mohammedans varies from fifty to two hundred or over. It is cheering and inspiring to have so many non-Christians sit quietly and listen, as they do, with deep attention to the Gospel of Christ. Years ago, as I used to stand upon a well by the wayside in the crowded bazaars to 'sing up a crowd,' if only a few boys came at first and the crowd was slow to gather, the thought would come: What will you do when the novelty wears away, and none come to hear you? I then resolved to follow them to their work, in the shop or the field. But, thank God, the novelty has not worn off, and instead of having to follow them, they follow us into the Christian temple which many of them helped to build. What proof this is of the power of the Gospel, and what assurance of ultimate and complete success in the near future."

Africa.

The Nyanzi mission of the Church Missionary Society in Central Africa is not suspended, as has been stated. Mr. Litchfield, in his journey from Kagei to Uyni, found that the Romish priests buy little boys and girls, and place them in seminaries teaching the faith of that church and such trades as the children seem best fitted for. In Uganda they paid for these little slaves, bullets, cloths, cows, etc. Out of a Romish party of sixteen who were under orders to settle with the chief of Buzongora, only four survive. The Society of African missions, one of the Romish societies placed under the ban in France, has seven missions in Africa, the center of its work being in Dahomey.

The Rev. W. H. Penney, organizing secretary of the Universities' Mission to Central Africa, writes to the London Times of January 5th, stating that within the past year eight new missionaries have joined Bishop Steere (of Central Africa), including a senior student of Christ Church and six other graduates of Oxford or Cambridge. The experiment has been made of founding a Christian village in the heart of the slave district, near Lake Nyassa, within fifty miles of the highest point on the Rovuma river, reached by Dr. Livingstone and Bishop Mackenzie when sailing together. This settlement at Massasi has been in operation for several years, and is eminently successful. The mission is not only prosperous, but promises to become a center of Christianity and civilization for all the surrounding districts.

Burma.

Rev. J. E. Clough of Ongole, Burmah, writes a letter dated Oct. 16, 1880, which says: The whole number baptized since the organization of the church, January 1, 1867, is 15,796. The number baptized this year is 1,875. "To God be all the honour and praise and glory." The American Baptist Union reported a membership in Ongole of 4,517 in the year 1877. That year will be memorable as a time of deep distress in consequence of famine, during which nearly 400 Telooogo Christians died. The door of the church was kept closed until the famine was over, lest the natives should press in "because they ate of the loaves," and not from a desire to receive "the bread from heaven." On June 16, 1878, the doors of the church were once again opened. As the present number of members is 14,872, it is obvious that the number of baptisms from June 16, 1878, to October 13, 1880—two years and four months—could not have been less than some 11,000. The clear increase in the membership was 10,457! These facts are encouraging, and constrain us to exclaim, "What hath God wrought!" and to hope, "for still larger results from the labors of missionaries."

Syria.

Christian work in Syria is thus summed up: There are in all eighteen different evangelical societies at work, which have together 1,000 communicants, 4,500 average total of Sunday congregations, 80 foreign preachers and teachers, and 300 native helpers. This in a total population of 200,000 is a good degree of Gospel leaven.

Europe.

The church at Hampstead, England, as a memorial to its late pastor, Rev. Mr. Wright, has given \$3,000 to the Church missionary society to send out a missionary. This is indeed raising a noble monument to the teaching of a good man.

Unexpectedly, the parish of Starrkirch, in the Canton of Salothurn, Switzerland, has fallen to the Old Catholics by election. The Old Catholic candidate received 109 votes, and the Roman Catholic only 11, the bulk of the Roman Catholic voters holding an election of their own, and casting 104 votes for the candidate who received 11 votes in the public election. When the parish was given to the Old Catholics, the Roman Catholics appealed; but the appeal has been decided against them. The state declares that it knows no parties in these elections.

Rev. V. Lepoids, of the American Baptist Mission in France, reports that at Charenton five Catholics have lately been converted, and also five in Paris. He had received sixteen members into the church up to Nov. 19, 1880, and there was a deepening interest in Protestant services in every portion of the work under his charge.

The Gospel in All Lands.

Rev. Albert B. Simpson, { Editors.
Rev. Eugene R. Smith, }

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THE AFRICANS, AND MISSIONS AMONG THEM; GENERAL ARTICLES, MISSIONARY NEWS, ETC.



A GROUP OF AFRICAN CHIEFS

Africa.

The Country and People of Africa.

Africa has been estimated to have 13,450,000 square miles, and a population of 200,000,000. It was formerly supposed to consist chiefly of great deserts and a barren country, but it is now known that the most of it is very rich and fertile, with inland lakes and large navigable rivers.

largely in the superstitions of the Roman Catholic Church, and worship the Virgin Mary.

The Barbary States, extending from Egypt to the Atlantic, comprises the states of Barca, Tripoli, Fezzan, Tunis, Algiers, and Morocco. These are peopled chiefly by Mohammedans, and in Tunis no toleration is accorded to persons professing any other creed. Algiers is under the control of the French.

WESTERN AFRICA.

Western Africa comprises the countries bordering on the Atlantic Ocean south of the Great Desert, and ex-



West African Habitations.

NORTHERN AFRICA.

Northern Africa comprises Egypt, Nubia, Abyssinia, and the Barbary States. The Nile is the principal river.

Egypt contains Copts, Arabs, Greeks, Jews, Syrians, Armenians, Albanians, Ethiopians, and Europeans, numbering about 4,900,000. The most prevalent religion is the Mohammedan, and the people generally are ignorant, superstitious, and depraved.

Nubia depends as much as Egypt for its harvests upon irrigation from the Nile. The inhabitants are partly Berbers and partly Negroes, with a mixed community of Nubians and Arabs. The whole region is divided into small independent states. The Mohammedan is the religion of the large majority of the people.

The Abyssinians profess a Christianity which they claim to have received from the Ethiopian eunuch after his conversion to Christ, but with their profession they combine many Judaical observances—such as circumcision, abstinence from meats, and the observance of Saturday as well as Sunday as a Sabbath. They also share

tending to the tenth degree of south latitude. This includes Senegambia, Liberia, Upper Guinea, and a part of Lower Guinea. In Lower Guinea are found the provinces of Congo, Angola, and Benguela, while in Upper Guinea are Ashanti, Dahomey, Yoruba, Gando, Sokoto, and other kingdoms. The principal rivers are the Niger, Congo, Senegal, Gambia, Sierra Leone, and Calabar.

The country is inhabited by many different tribes of the negro race, resembling each other in many respects, and to a great extent independent of each other. A portion of the people are Mohammedans and the rest are pagans, while all are very superstitious. Many pay homage to certain lakes, rivers, and mountains, which they regard as sacred, believing them to be the special dwelling places of their gods. They also adore various animals and reptiles, which they believe to be animated by the spirits of their departed ancestors. In the kingdom of Ashanti and Dahomey the offering of human sacrifices prevails, and in Ashanti the people are cannibals, often eating their vanquished enemies.

Liberia is a republic, extending along the coast for 600 miles. It received its name from the fact of its being colonized by liberated slaves from America. The first party of settlers arrived there in 1822, and, with a population of over 200,000, is prospering.

The "Gold Coast" extends for 220 miles, and contains several small kingdoms. It received its name in consequence of the quantity of gold-dust brought down from the interior by the natives for barter with the European merchants.

The engraving on the opposite page is intended to convey a general idea of the dwellings of the natives on the West Coast of Africa, all of whose habitations are similarly constructed.

The materials are chiefly palm leaves plaited together, long grass, or reeds; but the dwellings of some of the tribes are spoken of as "mud huts." Many of the habitations on the immediate coast, especially in the vicinity of mission stations, show some marks of civilization. The houses are not crowded so close to each other, and often there is space for a little garden patch, and vines, banana and other fruit trees. As the people become Christianized, the native huts give place to dwellings that more resemble our own.

SOUTHERN AFRICA.

Southern Africa comprises all of Africa south of the tenth degree of south latitude on the west, and south of the Zambesi River on the east, an area of about two thousand miles in length, and the same in breadth. The principal river is the Orange.

It is inhabited by various nations and tribes, of different shades of complexion, and speaking different languages. The real aborigines were probably the Hottentots, but of these only a few are left. They have, to a considerable extent, become amalgamated with other tribes, or with the descendants of the Dutch settlers. The Bushmen in South Africa belong to the small races, the men averaging some 4 1-2 feet and the women 4 feet. They cultivate no fields, but subsist on roots dug

out of the ground and on wild game. They have no homes but clefts in the rocks or holes burrowed in the ground.

The most numerous and powerful race of natives in Southern Africa are the Kaffirs. The traveller, Barrow, describes them as being tall, stout, muscular, with well-made and elegant figures. Their countenance indicates cheerfulness and contentment. Their skin verges toward black, and they have short curly hair. While similar in color to the negro, they have neither thick lips nor flat noses. They live in huts formed of sticks bent into

a spherical shape and covered with a rush matting, and resemble huge beehives. They have a vague notion of a Supreme Being and of a future state of existence, but have no idea of rewards and punishments. They believe in witchcraft, and rain-makers and witch-doctors are in demand. They worship the crocodile and the spirits of their dead chiefs.

The Basutos are an intelligent and powerful people in the vicinity of Cape Colony, who not long since were taken under the protection of the British Government, and are now rebelling against it. An order was given by Mr. Sprigg, the governor of Cape Colony, to disarm them, and the Basutos believed that if they were disarmed the Europeans would take their land. The fact of



Natives of Abeokuta, West Africa.

the war being made upon them by a professedly Christian government must seriously affect the progress of missionary work among them.

The Dutch, about the middle of the sixteenth century, settled in Southern Africa, and can now be found in large numbers in the Transvaal, the Orange Free State, and in the Western Province of Cape Colony, where their language prevails to a great extent. They are farmers, hence the name of "Boers," the word meaning farmers.

Cape Colony has been under British rule since 1806, and has greatly prospered. There are many settlers from England, and a large number of Dutch farmers. They are governed by a Legislative Council and House

of Assembly elected by the people, while the governor is appointed by the government in England.

Natal became a British colony in 1843, and now contains a population of 30,000 Europeans, 200,000 Zulus and other Kaffirs, and 20,000 Indian coolies.

The Orange Free State is settled chiefly by the Dutch Boers from Cape Colony and Natal, and contains a population of 14,000 whites, Dutch, English, and other Europeans, and 7,000 colored persons of different tribes.

The Transvaal is the country across the Vaal river, inhabited chiefly by the Boers. The English government took possession of it in 1878. It has a population of 300,000. The Boers are now fighting the British government for their independence. The last week of January of this year the subject of this war was brought forward in the British Parliament. The *Christian World* of London gives the following account of the proceedings: "Mr. Rylands moved that the House was of opinion that the annexation of the Transvaal was impolitic and unjustifiable, and would view with regret any measure for enforcing British supremacy. After referring to the treaty of 1852, by which the independence of the Boers of the Transvaal was recognized, Mr. Rylands remarked that the late government, under cover of 'British interests,' justified an immoral policy which disregarded the rights of other nations. The motion was seconded by Mr. Cartwright, who maintained that the Colonial tendencies that had carried us to the Transvaal were of the most dangerous kind, tending in the direction of an African Empire, which this country would have to support. Sir John Lubbock followed, and showed that at the time of the annexation the government of the Transvaal had completely broken down, the treasury was empty, the officials were unpaid, the Boers declaring that it was only by the interposition of Providence the country had been saved from devastation by the natives. The Boers claimed not only to govern themselves, but to govern 800,000 natives. At present, things looked gloomy, but he trusted that ere long they would see the Transvaal prosperous and contented and self-supporting, and not less a great community because it formed part of this powerful empire. Later on, Mr. Gladstone took part in the debate, stating that both he and the then leader of the Opposition strongly and decidedly disapproved of the annexation at the time when it was effected; but, having regard to the public interest, he remained silent. Obligations, however, had been entailed by that annexation, and they could not be repudiated. Alluding to the friendly attitude of the President of the Orange Free State, the Premier informed the House, amidst cheers, that the government had made Mr. Brand acquainted with the hope which they entertained, of being able to make satisfactory arrangements, provided only the Boers desisted from armed opposition. Although Mr. Rylands wished, after this statement, to withdraw his motion, a division was called for. Neither the mover nor seconder, however, took part in it, and the motion was rejected by 129 to 33. The news, we may add, which has reached

this country from the Transvaal during the week is mainly limited to that of the surrender of the garrison of Lydenburg, which was defended, it is believed, by one company of the 94th Regiment. The latest telegrams report that Sir George Colley is advancing from Newcastle against the Boers, with a force of about 1,300 men, without waiting for the arrival of reinforcements."

Zululand is an immense country north of Natal, inhabited by a very savage and warlike people. War between Cetewayo, the chief of the Zulus, and the British government commenced in January 1879, and continued until the 28th of August, when Cetewayo was captured. During this war the Prince Imperial of France was killed. The country is now divided into thirteen districts, each presided over by a chief and with a British Resident stationed in each to see that the government is properly administered.

EASTERN AND CENTRAL AFRICA.

Eastern Africa embraces the coast countries from Southern Africa to Abyssinia, especially the large kingdoms of Mozambique and Zanguebar, while Central Africa comprises the country immediately west. As these are intimately connected with each other, and have many things in common, they are treated of under one head. In this section are the great lakes—Lake N'yassa, first visited by Dr. Livingstone in 1861; Lakes N'yanza and Tanganyika, more recently explored and described by Livingstone, Stanley, Cameron, and others.

The native tribes in the lowlands resemble the Kaffirs, while those on the highlands are of the negro type. There are also a large number of wandering Arabs and half-castes of Arab descent, universally known as Moors, and who are the principal traveling merchants and slave dealers of this part of Africa. The Moors are rigid Mohammedans. There are also a number of Portuguese settlements on the coasts, the people being Roman Catholics.

EXPLORING EXPEDITIONS.

The German Parliament has appropriated \$25,000 for African research, and with this aid and private gifts the German Geographical Society has six different expeditions in Africa.

France, last year, appropriated \$300,000 to be expended in erecting fortifications in Medina, in surveying for a railroad from the Senegal to the Niger, and for a telegraphic cable from Isle de Saint to Cape Verde.

The *Baltimore Sun* presents the following summary of Geographical Expeditions in Africa:

"The Geographical Society of Spain has sent Commander Sostén on a mission of discovery in Eastern Africa. Two Portuguese expeditions are to start simultaneously from the Portuguese territories on the east and west coasts, which are intended, after founding a series of commercial stations, to meet in the interior. They will probably follow nearly the line of the Zambesi—the Mississippi of Africa. An Austrian party is to examine Kalakka, and another, led by Holub, is preparing to start from Cape Colony to penetrate to Zambesi and through Darfur. An Italian expedition is

A MARRIAGE CEREMONY IN CENTRAL AFRICA.



penetrating Abyssinia and thence to Soudan. A Russian party is journeying up the Nile. The British expedition, commanded by Mr. J. Thomson, successor of the lamented Mr. Keith Johnston, has thoroughly examined the region north of Lake Nyassa and south of Lake Tanganyika. Count Brazza is engaged in a second attempt to discover the sources of the Ogove. Capt. Philipson Wybrants is leading an English expedition for the exploration of Umzila's kingdom.

"Ardent expectations center on the Congo country. Here Mr. H. M. Stanley, under the patronage of the International African Association, is leading a generously equipped party of some twenty Europeans and one hundred Africans. Part of his grand mission is the opening of a road ten feet wide on the north side of the Congo or Livingstone river, and the establishment of 'rest-houses,' supplied with goods, provisions, and medical stores for trade, travelers, and missionaries. This indefatigable explorer has founded the first civilizing station at Vivi. The next is to be at Stanley Pool, and two others are to be far inland. He is surmounting the gigantic difficulties in his way, and continues sanguine of his ability to ascend this mighty river—some 4,000 miles—to its source, Lake Tanganyika.

"Four other expeditions of the same Association, of which the enlightened King of Belgium is president, are exploring Africa. One of these is proceeding from Zanzibar, forming stations and intending to join Mr. Stanley on the upper waters of the Congo, the whole to constitute a chain of commercial centers across the continent."

COMMERCIAL OUTLOOK.

Trading stations have been opened at many different points, both on the coast and in the interior of Africa. A line of steamers is now running between Liverpool, Glasgow, and Hamburg, and the west of Africa, and steamers are running on the rivers Senegal, Gambia, St. Paul's, Niger, Gaboon, Ogove, Counza, Zambesi, and on the lakes Victoria Nyanza, Tanganyika, and Nyassa.

Six different railroads are partly completed, and four others are proposed. There is now telegraphic communication between London and the Cape of Good Hope, and it is proposed to construct a line from end to end of Africa.

Early Protestant Missions in Africa.

From "McClintock and Strong's Cyclopædia" we gather the following summary of the early Protestant Mission work in Africa:

Protestantism got a firm footing in Africa after the beginning of the seventeenth century, in the possessions of the Dutch, English, and Danes. The foundation of another Protestant state was laid in 1823 by the establishment of the negro republic Liberia, whose growth and prospective influence is entirely under the control of Protestant Christianity. Missionary operations among the natives were commenced in South Africa, in 1737, by the Moravians. Their early operations, however, were greatly embarrassed by the Dutch colonial government, and, for fifty years (1744 to 1792), entirely interrupted. During all this time nothing was done for the conversion of the pagans. The London Missionary Society established its first mission in 1795, the Wesleyan Missionary Society in 1814. In 1820 a mission was es-

tablished by the Glasgow Missionary Society, a union of members of the Established Church of Scotland and Dissenters. In 1838 this union was dissolved, the members of the Established Church retaining the old name, and the Dissenters taking the name of the Glasgow African Missionary Society. After the division in the Church of Scotland in 1843, the Glasgow Missionary Society became merged in the foreign mission scheme of the Free Church of Scotland. The Glasgow African Missionary Society transferred its operations, in 1847, to the care of the United Presbyterian Church. The first missionaries of the Paris Evangelical Missionary Society came to Africa in 1822, and commenced, in 1830, their present mission among the Bechuanas. The American Board resolved in 1834 on a mission among the Zulus, which was commenced in 1835. The Rhenish Missionary Society sent to Africa, in 1829, four graduates of their Mission Seminary at Barmen. Most of the flourishing stations founded by it are within the limits of the territory of the Dutch Boers. The operations of the Berlin Society commenced in 1833; those of the Norwegian Missionary Society, near Port Natal, in 1853. In West Africa, the first efforts to introduce the Gospel were singularly disastrous. Attempts made by the Moravians in 1736, and by several English societies since 1795, had soon to be relinquished as hopeless. A permanent settlement was effected by the Church Missionary Society in 1804, which has been very successful, and is still extending its operations on every side. A bishop for Sierra Leone was consecrated in 1852. The English Baptist Missionary Society established in 1841 a flourishing mission at the island of Fernando Po, but it was almost entirely suppressed in 1858 by a new Spanish governor. The missions of the Wesleyan Missionary Society of England commenced as early as 1796, but until 1811 there was only one missionary. They have since become the most flourishing among all the Protestant Missions in West Africa. The missions of the American Baptist Missionary Union, in Liberia and among the Bassas, commenced in 1821; those of the (American) Presbyterian Board, in Liberia, in 1832; of the American Board, at Cape Palmas, in 1834; of the Methodist Episcopal Church, in Liberia, in 1833; of the Southern Baptist Convention of America, in Liberia and Yoruba, in 1853; of the American Missionary Association, in the Sherbro country, in 1842; of the Basle Missionary Society, at the Gold Coast, in 1828; of the Protestant Episcopal Church of America, at Cape Palmas, in 1836. A new interest in the missions of Western Africa was awakened in England by the return of Dr. Livingstone, and an enlargement of the missionary operations resolved upon. In Eastern Africa, the island of Madagascar was visited in 1818 by missionaries of the London Missionary Society, and a large number of the natives were converted to Christianity. But the premature death of King Radama in 1828 put a stop to the progress of Christianity, and, in 1836, the mission schools were closed and the missionaries driven from the island. The persecution lasted until the death of Rada-

ma's widow, Ranavalona, and the accession to the throne of Radama II in 1861, under whom Christianity was again tolerated, and began to make new progress. The assassination of Radama in 1863 had no influence on the legal condition of the Christians, who, in 1864, were supposed to number about 7,000. In Abyssinia, German missionaries of the Basle society have labored in behalf of Protestantism since 1830, without, however, achieving any permanent result.

15,500 converts. Of these, the majority are in Cape Colony. An interesting fact connected with the Cape Colony missions is, that there are ten large and several small stations, and they are nearly self-supporting; the stronger helping the weaker. In Namaqualand the society has 11 flourishing stations, one of them having 900 members, and the 11 claiming about 5,000 members. Among the Hereros there are flourishing stations with a total membership of over 1,200. Among the Or-



The Victoria Falls: Zambesi River.

Southern Africa.

Christian Work in Southern Africa.

The Christian work in Southern Africa is carried on by German, French, Norwegian, English, Scottish, and American Societies. Here, as elsewhere in the missionary work, each Denomination or Society occupies a particular field, the rule being that none of the others shall engage in the work in the same place, unless invited to do so by those who are in occupancy of the station. The field is so large, that there is room for all; far more room than is occupied. Complaints have reached us from South Africa that the missionaries of the S. P. G. are not in all cases observing the usual courtesy in this respect. We cannot believe that this great and noble society that has done so much good will sanction this.

THE RHENISH MISSION.

The Rhenish Mission, under the direction of the Rhenish Missionary Society of Germany, sent its first laborers to Africa nearly fifty years ago, and has there about

lams and Bastards there are 5 stations and 1,200 members. Through the influence of Rev. Mr. Hahn of the Rhenish Mission, the Evangelical Missionary Society at Helsingfors, in Finland, has sent seven missionaries to Ovampoland, a country west of Namaqualand, in which there had been hitherto no missionary work, and they now have 4 stations.

UNITED BRETHREN.

The United or Moravian Brethren were the first to send missionaries to South Africa; their first missionary being George Schmidt, who went to Cape Colony in 1737, to preach to the Hottentots. In West South Africa, there are now 7 principal stations, with 4 out-stations. One of these, Mamre, has 1,300 native Christians. In these stations there were two years ago 39 European missionary laborers, male and female, 4 native missionaries and assistants, 200 native helpers, 1,869 communicants, 1,203 adult non-communicants, 3,271 baptized children, 2,047 enquirers and candidates for baptism, 15 schools, 1,974 scholars, and 28 teachers.

The latest statistics of the Brethren's eastern stations are: 8 stations and 2 out-stations, 20 European and 2 native missionaries, 53 native helpers, 481 communicants, 149 non-communicants, 9 schools, 512 scholars, and 12 teachers.

LONDON MISSIONARY SOCIETY.

This society formerly had missionaries in Cape Colony, but its chief work now lies in Bechuanaland. Kuruman, the chief scene of Dr. Moffat's labors, with its 11 out-stations, has become an important centre of work, and its Moffat Mission College is well established. The society reports that it has 5 principal stations in the old Cape Colony, with 8 out-stations, 3 principal stations in British Kaffraria, with 14 out-stations; 7 principal stations in Bechuanaland, with 30 out-stations; and 1 station in Matabeleland. There are 22 English missionaries, and 113 native preachers, with 4,615 members of the church, and 24,022 native adherents. The schools number 42, with 2,052 scholars.

WESLEYAN MISSION.

The Wesleyan body commenced mission work in Africa early in this century, and now have an unbroken chain of stations, stretching along the coasts, beginning in Lesser Namaqualand in the west, extending over the South, and only terminating on the East at the boundaries of Zululand. The statistics report 240 Wesleyan chapels, 102 missionaries and assistants, 17,233 members, 83,602 church attendants, 198 day schools, and 11,552 day scholars. The members are in part composed of the emigrant population, so that it is probable the native membership is not over 6,000. In Natal, embraced in the above statistics, the Wesleyans have 20 missionaries, with 63 preaching places, and a membership of 2,496.

S. P. G.

The English Society for the Propagation of the Gospel has in South Africa over 100 stations, and the Colonial and missionary adherents number probably 35,000. Of these, the native adherents number about 20,000, and the native communicants about 4,000. This society is composed of members of the English Episcopal Church, and there are several Bishops in charge of its South African work. The trouble arising from the heretical opinions of Bishop Colenso, respecting the Holy Scriptures, has caused divisions in the Church, and interfered to some degree with its success.

There are 7 dioceses. The last annual report of the society gives only partial statistics. The stations that are reported aggregate as follows: Capetown, 32 stations, 14,240 members; Grahamstown, 21 stations, 3,022 members; St. Johns, 11 stations, 5,366 members; Zululand, 3 stations; Maritzburg, 17 stations, 1,943 members; Bloemfontein, 6 stations, 312 members; Pretoria, 6 stations, 266 members. The church members probably number one-third more than these figures would indicate.

SCOTTISH PRESBYTERIAN MISSIONS.

In Kaffraria are the principal seats of the Scottish Presbyterian missions, connected both with the Free and the United Presbyterian Churches in Scotland. They were first established in 1821.

The Free Church stations in Kaffraria number 7, with 35 branch stations; the largest congregation being at Lovedale, where there are 560 communicants. The Lovedale Institution was developed into its present form by Rev. Dr. Duff, and has 430 European and native students, and is a great power for good.

The Free Church has also 3 mission stations at Natal, the largest being at Maritzburg, the capitol of Natal.

The late Kaffir war seriously crippled the work of the United Presbyterian missions, three of the nine principal stations being destroyed, and the work in the others crippled. They have nine European missionaries, 24 native evangelists, 18 native teachers, 1,038 members.

FRENCH EVANGELICAL MISSIONS.

The Paris Evangelical Society commenced work in South Africa in 1828. It labored for five years among the Basutos before a single convert was gained. We have no statistics later than 1878. The adults baptized during the year were 348; children, 536. Adults on probation and in preparation for baptism, 1,772; day school pupils, 3,120. The principal stations are 14, with 66 out-stations. The native assistants number 115. The membership numbers 3,449. The educational work promises much, there being 121 scholars in the normal schools.

AMERICAN BOARD.

The American Board sent out to South Africa, in 1835, 6 American missionaries, with their wives. Their work at present is confined to the Province of Natal, and is known under the name of the "Zulu Mission," while they are about opening up a work in South Western Africa, at Bihi. A very full and comprehensive account of the mission will be found in another place in this magazine. Bihi is a great caravan center, situated on an elevated plateau, about 250 miles inland from the Atlantic Ocean, and from Benguela, a town on the coast. A royal mail steamer sails from Lisbon the 5th of every month, and reaches St. Philip de Benguela in about thirty-five days, and English and German steamers also run to the same point. Here is a large field which has not been occupied hitherto. The American Board sent out last fall to Bihi the Rev. W. W. Bagster, Rev. W. H. Sanders, and Mr S. T. Miller, the latter a freedman, from Virginia. The reports have been received from these missionaries that they have arrived at Benguela, and were making arrangements to proceed inland to Bihi.

THE HERMANNSBURG MISSION.

Harms, the founder of the society, and who is still living, was pastor of a church in Hermannsburg, Germany, when he became much interested in missions, and many of his converts felt the same interest. He established a Mission Training Institute, and in 1854 the first missionaries went to Africa. The principal upon which the missionary work was carried on united industrial work with preaching, so as to make the missions self-sustaining. The latest statistics we have of the mission show that there are in South Africa 47 stations, with upward of 4,000 converts.

THE NORWEGIAN MISSION.

The Norwegian Missionary Society was founded in 1842. The seat of its Home Committee is at Stavanger, where is also its college for the training of missionaries. The most successful work of the society has been in Madagascar. It has 7 stations in Zululand, and 1 in Natal, with a membership of 270, and 9 pastors.

THE BERLIN MISSION.

The Berlin Missionary Society was founded in 1824, and commenced operations in South Africa in 1834. The most flourishing and growing mission stations of the society are in the Transvaal, among the Bapedi and other Basuto tribes. It has 5 chief stations in Cape Colony, with 1,451 communicants, and all possess good schools. In British Kaffraria there are 5 chief stations. In the Orange State there are 6 stations, with 1,133 members. In the Transvaal there are 22 stations, with 2,478 members. In Natal, 6 stations, with 302 communicants. There are also mission stations at other points, and the entire number in South Africa is 42, with 7,224 members.

THE SWISS MISSION.

The Mission of the Free Church of the Canton de Vaud in South Africa was only commenced in 1875. Its growth has been rapid. It devotes itself to the Magwamba, and has an important mission at Valdezia, with 3 out-stations. These are in the Transvaal, but they do not interfere with the Berlin Mission which labors among the Basuto tribes.

THE DUTCH CHURCH OF SOUTH AFRICA.

The Dutch Church of South Africa is divided into three distinct parts; the Dutch Reformed Church of the Cape, which is the most numerous and influential; the Reformed Free Church, sometimes called the Church of the Doppers; the Dutch Reformed Church of South Africa in the Transvaal. These churches organized the South African Missionary Society, which has eleven mission stations, and as many ordained missionaries.

Mission Work in the Zulu-Kraals.

EV. John Allsopp, gives in the "Illustrated Missionary News," the following illustrations of his labors among the heathen Zulus:

While we spend a certain portion of our time upon our Mission stations, we do not forget the vast numbers of the heathen who live around them. Hence upon certain days, I make it a rule to leave my home, in company with my housekeeper and one of our native evangelists, to visit, day after day, amongst the kraals.

We started towards sundown, and took with us a little coffee and tea, a kettle and pannikin, and anything we thought we might want. These were tied to our saddles and horses. We did not forget our blanket. Reaching a kraal, we at once let our horses go, and announced to the headman that we had come to spend the night and preach the Gospel to him; and during the nineteen years I have been laboring there, I have never met but once with the slightest opposition to my preaching the Gospel. When we had partaken of a little food,

the people began to assemble in the hut that had been set apart for the use of the missionary. Generally he commences the service by singing a few verses. He then prays, and afterwards expounds some truth, giving the members of the congregation an opportunity to ask just as many questions as they like. These services sometimes continue as long as three or four hours; and so wearied have I often been that I have turned over upon my side on a mat, and begun to sleep while my evangelist has concluded the meeting with prayer.

As showing the difficulties we have to contend with, I may state that I preached in all sorts of positions. The hut, by reason of the fire, which is in the middle of it, gets full of smoke, and you know that smoke is not very pleasant to the eyes; consequently, after a little time, I have gone down on my knees and taken my seat upon the floor. By-and-bye the smoke has become so dreadfully uncomfortable that I could not see. I then, binding my handkerchief across my eyes, have turned over on my side and preached lying in that position.

After sleeping for two or three hours, I am disturbed by some one, between four and five o'clock in the morning, taking away the wicker-work door from the hut, and then a voice calls out, "We are ready; are you?" That was a signal for us at once to get up. Immediately the hut is filled again, and we hold an early morning service. This work we continue day after day, living with the people, teaching them concerning the Lord Jesus Christ, trying to undermine their superstitions, and to give them a sure foundation upon which they can rest. We have, after these visits, returned home, because we were obliged to do so—our supply of coffee and tea had been finished.

Where you now hear of one man being barbarously murdered, just to satisfy the blood-thirstiness of the chief, you heard, when I first went there, of one hundred. May I tell you of what took place at the death of the chief with whom I resided? You may be aware that when the great chief of any tribe dies, a certain number of men and women are murdered in order to accompany him into the other world. I have seen the grave of a certain chief, with whom a number of individuals were buried, after they had been brutally murdered. The great chief with whom I resided died. I knew what was the custom of the people; and when at early morning a messenger from the king's place came to my door to announce the death, I immediately said to myself: "What shall I do? The lives of many seem at this moment to be put in my hands." I at once ordered my horse, and away I, with the evangelist and my housekeeper, rode to the great place. On our way I saw men grouped upon several hills in crouching positions and in perfect silence, fearing that they might be doomed to die.

On our arrival I walked into the centre of the great kraal, and sat upon a log of wood. A man came to me. I said, "Call the young chief." He went, and announced my arrival. The young chief came forward, and as he approached me I rose. We grasped each

other's hands. He shed tears, and so did I. He said: "My father is dead; who will guide, and tell me what I shall do?" We stood in silence for a little, when, in grief he asked, "Will you go and see my father?" I said: "Yes." I was taken to the hut, in which the chief was sitting, not lying, dead, with his blanket thrown over him. I removed the covering, looked upon his face, and left the hut. I went back, and found the young chief still standing. He put out his hand again, and I took it as before. Then I said: "Now is the day of your power; what will you do? Shall the news go from this place to-day to all throughout South Africa and across the sea, to those Christians who send you your missionaries, and to the Queen of England, that you have used your power to-day in taking life and shedding blood? Shall it be said



Zulu Village.

that you have stained your hands, and that they are red with the blood of your subjects? Or shall the word go forth that you are a man of mercy, that you have heard the Gospel, that you know something of what you ought to do? Give me your word."

He looked me steadily in the face and said: "*Umfundisi*, Missionary, not a man shall die." I took him again by the hand, and said, "Farewell, I believe you; the chief has spoken—not a man shall die." "Doubt me not," he said; "not a man shall die."

I returned home, I learned only a few hours afterwards that, in the assembly of two or three hundred who were already grouped behind the cattle kraal, some nine or ten were pointed out to be slain in a few minutes; but they were not slain. The chief sent for the father, and he said, "You know that the old councillors and the witch-doctors would have you die, but I say, 'Go, and live upon such a hill; there you will be safe, and nobody shall harm you.'" And so it was. The Gospel has its effects; and when it teaches men to value life as they never valued it before, and when it teaches the heathen to value their wives and children as they never valued them before, it is doing something. These are some of the effects which are manifest to our eyes who are laboring amongst the heathen. Who will not rejoice in such saving power?

The Zulu Mission of the American Board.

The Zulu Mission of the American Board, in Africa, is one that contains many points of interest and we are able to give the following very complete and reliable account of it from the organ of the Board, the *Missionary Herald* for February.

The Zulu Mission is confined at present to the Province of Natal, Southeastern Africa. Area, 18,750 square miles. Coast line, 150 miles. Natal is separated from Basutoland and the Orange River Free State, on the west, by

the Drackenburg Mountains, 9,000 to 10,000 feet high, and from Zululand (wild tribes), on the north, by the Tugela River. Durban, the only port, is 1,000 miles from Cape Town. Pietermaritzburg is the capital. The country is undulating; well-watered by streams from Drackenburg Moun-

tains. It is a country of varied resources.

The climate is delightful and invigorating. Monthly mean temperature varies from 56° to 82°. The coast region is semi-tropical, producing the sugar-cane, pine-apples, banana, and coffee. Even toward the interior the orange, apple, and peach flourish. Cotton and indigo grow wild. Wool, corn, sugar are the staple products. The elephant, lion, tiger, and rhinoceros have only recently been driven from Natal, but hippopotami, monkeys, baboons, and crocodiles are to be seen, while antelopes of various kinds abound, with many poisonous serpents. In 1878 the revenue of Natal amounted to \$1,846,915; its imports to \$5,837,010; its exports to \$3,449,085.

The population is about 320,000 (English, Dutch, and Germans 20,000; Zulus, 293,000; Asiatic Coolies, 7,000). The Zulus are a branch of the Bantu or Kafir race, distinct from the Hottentot, but of kin to all the other tribes south of the Congo. They differ from the negroes proper, though in color and hair like them. They are usually tall and well formed, many of them showing fine muscular development.

Natal was discovered in 1497 by Vasco da Gama, on Christmas (Natal) Day; hence its name. In 1823 an English lieutenant landed where Durban now is, and found a few people, the region having been desolated

haka, the great Zulu warrior, who had turned all subjects into soldiers, and conquered the country

Cape Town to the Limpopo. Some of Chaka's sons carried his method of warfare to the Zambesi northward. In 1828 Chaka was assassinated, and succeeded by his brother Dingaan, also a fierce war-

Dutch Boers, who had begun to come across the mountains from Cape Colony in 1834, settled in large numbers in 1838, and after long conflicts, defeated and deposed Dingaan, in 1840, making Panda, a son of Chaka and Dingaan, king of the Zulus. After three years of struggle between the Boers and the Zulus, Natal was proclaimed a British colony in 1843. It has since been under the charge of an English Lieutenant-governor. The Zulus who would not submit to his rule retreated to Zululand, north of Tugela River, where Cetywayo reigned until his defeat and capture by the British in 1879.

A *kraal*, or village of the Zulus is made up of a circle of huts like huge bee-hives, placed in circles, the open being in the centre. The huts are about ten feet in diameter and five feet high. The single hole through which entrance must be made, serves for door, window, and chimney. Neither tables nor chairs nor furniture are to be seen, only a few mats and pots and kettles. The men and women sit and sleep on the ground. The usual clothing of the wild natives consists of a slight covering made of skins worn about the waist.

They sometimes ornament themselves with beads and skins and necklaces of lion's teeth or claws. Women wear an apron or a skin tied about the waist.

Menial work, such as digging, carrying burdens, cutting wood, is done by women. The men hunt and fight and take care of their cattle. The wealth of a Zulu consists of his cattle and his wives. He exchanges from ten to twenty cows for a wife, and sells his own daughters for cattle. His wives, of whom he has as many as he can afford, are simply slaves.

The superstitions of the Zulus hardly deserve the name of a religion. Their ideas are extremely low and superstitious. Their chief faith is in witchcraft, in goblins and evil spirits, feared and appeased, and in ancestral spirits to be propitiated. They use charms and exorcisms; the witch-doctor, who is supposed to discern evil spirits, has terrible power. The rain-doctor, who claims to bring rain, is also a noted character among Zulus.

The mission of the American Board, the first among Zulus, was begun in 1835. The people were savages without sign of civilization; their language unlearned and unknown. Two expeditions were organized, each consisting of three missionaries and their wives. Messrs. Lindley, Venable, and Dr. Wilson went inland to Moselekatsi's people in the interior, 1,000 miles from Cape Town, and some 400 miles westward of Port Natal.

Messrs. Grout, Champion, and Dr. Adams, followed what was then called the *maritime mission* at Port Natal. The wars of Moselekatsi were so fierce, and disturbances so many, that the first-named party

broke up their stations at Mosika, and after a journey of 1,300 miles in ox-wagons, going around the Dracken-berg Mountains, joined their brethren at Natal in 1837. Dingaan, the chief of the Zulus, welcomed the missionaries, and schools were opened and a printing-press was set up. The conflict between Dingaan and the Dutch Boers interfered so seriously with Christian efforts that several missionaries withdrew from the country. After Dingaan's overthrow, Panda, his successor, for a time favored missionary efforts, but subsequently becoming suspicious he slew many who seemed inclined to lead a Christian life. This was in 1842, and up to this time two congregations had been gathered, one of 250, the other of 500, with two schools, each having 50 pupils. The disasters had been so many, and the unsettled state of the country offered apparently so little encouragement, that instructions were forwarded to close up the mission. But before the letters reached Natal brighter prospects were witnessed. Natal had become a British colony. The missionaries wished to remain, and the plan was changed. Instead of discontinuing the mission it was re-enforced. By 1849 nine new missionaries, with their wives, had sailed for Natal. A year later six churches had been formed, with 78 members, and eight schools had 185 pupils. The missionaries at that date dwelt much upon the moral degradation of the people. In 1859 there were 7 churches, with a membership of 186. In 1869, 11 churches, with 448 members, the Sabbath congregations amounting to 1,456. At the close of the last decade (1879-80) there were 15 churches with 610 members; 64 native teachers and helpers, besides 2 native pastors. The present missionary force from America consists of 9 ordained missionaries and 16 females. Nine hundred and thirty-seven pupils are under instruction. The 6 stations now occupied, with most of the 12 out-stations, are within 25 miles of the coast. In 1879 a plan was formed for the enlargement of the mission in the direction of Umzila's country, about 500 miles north of Natal, where the Zulu language is spoken. Mr. Pinkerton had started for that region, but detained by unpropitious circumstances, fell a victim to fever in November last.

Natal may be properly called civilized, though there are sections where the old heathenism, with its accompanying degradation, may still be seen. But wherever the gospel has been preached the manner of life among the people has greatly changed. Houses have taken the place of kraals. Polygamy is frowned upon. The people wear decent clothing. The Zulus have found a Yankee plow to be "worth more than six wives." Many of the converts are models of Christian character.

There are other missions in Natal. The English Wesleyan Mission, begun in 1841, reports 20 missionaries with assistants, with 63 preaching-places, and a church membership of 2,496. Before the late Zulu war the Norwegian Mission had 7 stations in Zululand, with one in Natal. The Berlin Mission, at latest reports, had 6 stations in this province, connected with its flourishing mission in the Transvaal. At these stations they

number 826 adherents, with 302 communicants. The Hermannsburg Society has had a mission among the Zulus which has been largely industrial in its character. The missions of the church of England in Natal are conducted by the Society for the Propagation of the Gospel, with a bishop resident at Pietermaritzburg. Bishop Colenso, whose connection with the Zulus is well known, resides at Durban.

Central Africa.

Mungo Park.

Mungo Park may be considered the first of the famous European explorers of Africa in modern times, and none of them have exceeded him in courage and endurance. He went through regions which travellers even now shrink from entering, and he it was who discovered the upper portion of the Niger, the great object of his search. Having spent six months at the mouth of the Gambia in learning the Mandingo language, and making other preparations for his travels, he, on the 2d of December, 1795, started into the interior of Africa, but when he was not far from the Niger, he fell into the hands of a Moorish king, who imprisoned him, and treated him so roughly, that he made every effort to escape, which he succeeded in doing on the 1st of July, 1796. In the third week of his flight, he reached the Niger, at Sarago, in the kingdom of Bambarra, and followed its course downward as far as Silla; but here he was prevented from going further, and was compelled to cross a mountainous country to Kamalia in the kingdom of Mandingo, where he was taken ill and lay for seven months. After an absence of nineteen months, he again reached the English factory on the Gambia. On his return to England, he published an account of his journey and adventures under the title of, "Travels in the Interior of Africa," a work which at once became very popular.

Notwithstanding the trials and sufferings he had undergone, he, in 1805, undertook another journey to Africa, at the expense of the government. When he started from the West Coast, he had forty-five attendants, of whom thirty-six were Europeans; but when he reached

the Niger, only seven companions were left, so fatal was the climate, and so many the discomforts of the journey. He built a boat at Sansanding, and embarked with four European companions, hoping to be able to follow the whole course of the river from that place until it empties into the Atlantic Ocean. But when the kingdom of Houssa was reached, it is believed that Park and his companions were either murdered by the natives, or drowned as they attempted to sail through a narrow channel of the river.

Religious Ideas of the People of Central Africa.

The *Missionary News* gives us an account of the religious ideas of the people in Central Africa and of work being done. It says that some of the Missionaries of the London Missionary Society are now occupying stations on the east of Lake Tanganika, as Ujiji and Urambo, while others have crossed to the west of the lake, and are now laboring among the Waguha. They tell us that there is a marked difference between the religious ideas of the tribes on the eastern and those on the western shore of the lake. While those on the eastern shore have neither images nor idols, those on the western have idols in abundance.

The first thing which strikes the traveler in crossing the lake is the number of images—an image at the entrance of every village, and again at almost every hut, especially that of the chief. These idols are carved in the shape of human beings, and are evidently intended to represent the spirits of their ancestors. They are called "Mkissi," which means "Spirit"—as "Mkissi ya tata," the spirit of my father, "Mkissi ya maju," the spirit of my mother, etc. The people pray to these images in difficulty or trouble, or when on a journey, or in war. The Mkissi in turn are supposed to intercede for them to some *Higher Being*, who does not appear to be represented by an image.

As a special reward for service in the way of intercession, the Mkissi have very small huts built for them in the villages and abundant offerings made to them of food and "pombe." Sometimes, however, these huts are larger and more imposing, and there the people beat drums, dance, and sing in honor of the Mkissi. The



Mungo Park.

Waguha hold these images in awe, and by no means encourage curiosity in respect to them. One of the missionaries tells us he had considerable difficulty in gaining access to the island of Karindi, opposite the mission station, owing to this superstition.

The nearest approach to the idea of a Divine Being is in their belief in the great spirit "Calumba." To him they assign a certain unknown locality, and there they believe departed spirits go after death. They are welcomed on arrival by hosts of "wamangulwa" (angels?) and brought by them before the great spirit "Calumba," *who judges of their previous life, rewarding the good and punishing the evil.* They think the deceased, if he is in happiness, is allowed to revisit his native soil after

Christian Missions in Central Africa.

By REV. H. GRATTAN GUINNESS, of London.

Leaving aside all consideration of North and South Africa, and of the East and West coasts, which *are* more or less evangelized, let us look at what is being done in *Central Africa*, by which we mean especially the high level plateau, extending from the Sahara to the Zambesi. This region has been well compared in shape to an inverted saucer. It is bordered on the sea coast by a narrow strip of low lying land; a short distance inland the country rounds up to a rocky ridge; a little farther in, it rises still higher, step after step, till it spreads into a *broad undulating table land*, with a general average elevation of about 3,000 feet. This high



M'Pongives. Natives of the Gaboon.

a short time. During these visits the departed are said to give counsel regarding the future in dreams and visions, and they require a hut to be prepared for their habitation during their visits to this world.

When asked where God and heaven are, the Waguha point, not upward to the sky, but, strange to say, *inward*, as if to some dimly conceived *spiritual* world!

The Livingstonia Mission of the Free Church of Scotland have decided to make Bandawi, on the west side of Lake Nyassa, their principal port and headquarters, instead of Livingstonia. When the east side of the lake has been more thoroughly explored, they hope to find a sanatorium on the Livingstone mountain or plateau. Dr. Laws has already trained one native of the country to be a teacher among the Angoni, and has two others in preparation.

Money has been introduced into the country, and the Christian rights of marriage—an important stage in the work of civilization.

Dr. Laws has translated the Gospel of Mark and revised it, with the help of a morning class of senior boys; he has also translated John as far as the 19th chapter, and begun Matthew, in the Chinyanja language.

level plateau is traversed by chains of mountains, some of whose peaks are almost the loftiest in the world; it has deep hollows filled with great lakes and swamps, which give rise to the Nile flowing northward 4,200 miles, the Congo running northward and westward 4,000 miles, and the Zambesi flowing into the Indian Ocean on the east.

The area of this central portion of Africa is equal to that of the United States east of the Rocky Mountains, and *its population is equal to that of the entire United States.* It is one of the most luxuriant and productive regions of the earth; but slavery, polygamy, and the grossest superstition and ignorance prevail throughout its *entire extent.* From half a million to a million of lives are annually sacrificed in the slave trade, and as many more, in all probability, in inter-tribal wars and contests. Physically a land of sunshine and beauty and redundant life, it is spiritually a land of darkness, deformity, and death; a land that appeals powerfully in its helpless moral misery to the compassion of Christians; a land on which the Lord assuredly looks down with pity, and whose lost sheep he would have his people seek and save.

Only within the last few years have any Protestant missionary efforts whatever been made in these regions. Now, thank God, several different societies are seeking at different points to let the light from heaven into the gloom of heathenism. For one of these we plead, but before telling *its* story, we must briefly name the others, for each of which we feel the liveliest sympathy.

1. The Church Missionary Society, as is well known, have established themselves in Uganda and Karagwe, on the northern and western shores of the Victoria Nyanza, under the auspices of King Mtesa.

2. The London Missionary Society have a station at Ujiji, on Tanganika, and hope to evangelize the countries round that lake.

3. The Presbyterian societies have planted several stations on Lake Nyassa, farther to the south-east, and have already made no small degree of progress in several important directions. They have a steamer on the lake.

4. The Universities Mission have a station between Nyassa and the coast, and hope to occupy that region.

5. The Baptist Missionary Society have commenced operations at San Salvador, and desire to evangelize the district *south* of the Congo, including the countries watered by the Nkutu and Ikelemba rivers.

6. The American Board have the past summer started an expedition to Bihe, which lies behind Benguela, some 250 miles from the Atlantic Ocean, a beautiful and healthy region, inhabited by large and compact tribes. From Bihe they hope ultimately to penetrate into Muato Yanvo's kingdom, reported to be as powerful as that of King Mtesa in Uganda.

7. The French Protestant Church, in conjunction with the native Christians of Basuto land, are hoping to evangelize the Barotse Valley and the Upper Zambesi district of South Central Africa. They have already made an exploratory journey under the guidance of M. Coillard, and been well received, and pressed to return. But the country is fever stricken and dangerous to life. Three Basuto evangelists have already perished in the attempt, and till a healthier site than this valley can be found for the mission, nothing permanent can be attempted.

8. And, lastly, our own "Livingstone Inland Mission" is attempting to penetrate from its mouth the great Congo valley, and hoping ultimately to evangelize the tribes inhabiting its northern shores and those of its northern tributaries. We have seven missionaries (three of whom have their wives with them) on the Congo—Mr. and Mrs. Craven, Mr. and Mrs. Johnson, Mr. and Mrs. Richards, and Messrs. McCall, Harvey, McKergow, Clarke, and Lanceley. We want, God helping us, to enlist for this mission *the warm sympathy, earnest prayer, and liberal aid* of every reader of these lines. It is attempting to do His will, by carrying the Gospel to an immense unevangelized country, and it deserves and must seek the co-operation of many.

(Mr. Guinness, so well and favorably known in this country, will not appeal in vain for sympathy, prayer, and substantial aid.—EDS. GOSPEL IN ALL LANDS.)

The Livingstone Inland Mission.

By REV. H. GRATTAN GUINNESS.

The Livingstone Inland Mission is not yet three years old, its first missionaries having sailed in January, 1878. A few months previously, half a dozen Christian friends, residing in different parts of the country and belonging to different sections of the church, on whose hearts the evangelization of Central Africa lay as a heavy burden, united in council and in effort to inaugurate it. Its aim is to introduce into the vast Congo valley *as many Christian evangelists as possible*, and, with a view to this, as land and native labor can be secured at small cost, to send out only men willing to avail themselves of these advantages, and resolved to be as little burdensome as possible to the funds. *No salaries are guaranteed*, but, as far as the means of doing so are placed in our hands, we supply the missionaries with such needful things as cannot be produced in the country.

Central Africa presents a mission field differing in some important respects from those with which we are familiar in China, Japan, India, and elsewhere. In those old, densely populated, and more or less civilized countries, European missionaries *cannot* sustain themselves, without defeating their main object and devoting the bulk of their time to secular labor; hence, they *must* draw their support from home. But in Central Africa it is otherwise. With a luxuriant soil, and a comparatively sparse population, with undeveloped resources, immense natural wealth, and with peoples who have strong trading proclivities, self-support will, we hope, after a time, prove to be to some extent possible. Certain supplies, such as clothing, books, medicines, etc., may always be required from home; but all the *necessaries of life* may be produced by native labor under European superintendence. A double good will thus be accomplished; the missionary will be in measure self supporting, and the natives will be brought more closely under his influence, and instructed not only in the truth, and in reading, writing, etc., but also in many of the arts of civilized life.

It must be many a year before the Gospel can be propagated by native agency in Central Africa. The languages have first to be learned; converts from the different tribes have next to be *made*, and then to be *trained*; and all these operations demand time. If in the meantime the work is to be carried on by *salaries* missionaries only, very limited must be the number employed, and very slow the progress made.

The Congo valley alone contains 900,000 square miles. To give only *one single missionary* to all the villages and hamlets scattered over *each hundred square miles*, nine thousand missionaries would be needed. Where is the Society that could hope to sustain one tithe of this number? But if earnest Christian men, of tried zeal and proved ability as missionaries, are *willing* to go forth in the name of the Lord, and without salary, of their own free will, to make their *homes* among the heathen for his sake, to live on such food as they can raise by their own efforts, and dwell in such houses as

they can build with their own hands, or get the natives to build under their direction, then we may reasonably hope that before very long a comparatively adequate staff of evangelists may be planted out in this great and populous region.

And if such men are willing to go and endure hardness as good soldiers of Jesus Christ, *surely* the churches at home will manage to send them out, and sustain them till they get a footing in the new country!

It is not expected that anything in the way of self support will be attained *until the mission is planted in the interior*; that is to say, until a station is formed at Stanley Pool, above the cataracts, where the Congo begins to be navigable. The low lying coastlands are unhealthy and unproductive; the rocky ridges which lead up like steps to the central plateau already described (the level of the Upper Congo) are barren and comparatively desert; the coast tribes are moreover corrupted by rum and guns obtained from the traders on the coast, and are difficult to deal with or employ. But, once the table lands of the interior are reached, the climate is healthy, the soil luxuriant, the products valuable, and the natives much simpler and less vicious, easier to influence and to deal with. Hence the first object of the mission is *to get into the interior*. The hundred and eighty miles of cataracts and rapids shut out all possibility of doing this by water. It has, consequently, to be attempted by land, through a very rugged mountainous country, where no roads exist, and where serious impediments are interposed every few miles by the petty native kings. The main difficulty, however, arises from the fact that there is *no money currency* in interior Africa. Everything has to be paid for in calico, or hardware, or beads, or other *bulky barter goods*. Hence, even a short journey necessitates the carriage by men (for there are no beasts of burden) of a certain number of heavy packages, and an explorer or traveler *cannot move without a party of followers*. He must carry with him also his tent and his provisions, and food for his people, if he is to get on. For, if he starts depending on the native chiefs, through whose domains he passes, to supply either food or carriers, he is continually foiled and stopped, and obliged to turn back. Men from the Kroo country in the Gulf of Guinea are the best carriers to employ. They are extensively engaged as sailors also, and can be hired in gangs under a head man for a year at a time; but they demand a shilling a day or more as wages, which makes a long journey into the interior an expensive undertaking.

Our missionaries had not at first these invaluable aids to locomotion, and found themselves, consequently, unable to get far up the country. They have formed their first station at Mataddi, just below the falls of Yellala, opposite Stanley's station of Vivi, at the point beyond which it is impossible to take a canoe. Here Messrs. Harvey and McKergow are at present stationed, and this is the point of departure for the interior. Their second station is at Paraballa, fifteen miles inland, on a

hill 1,600 feet high, and in the midst of a large population. Here Mr. and Mrs. Craven have been for some time settled, and are beginning to make a little progress in the language and in winning the confidence and respect of the natives.

Their third station has been formed at Banza Montiko, about sixty miles farther up the country, in a pleasant spot, with a large number of villages round it, near a friendly "king," named Makorkita. Here Mr. and Mrs. Richards and Mr. and Mrs. Johnson were residing at the date of the last intelligence, the latter, however, only waiting to move on till the exploring party had opened a road and selected a site for a fourth station nearer to Manyanga and Stanley Pool.

These stations on the maritime belt of low lying land and the rocky ridges of the ascent to the interior, are, however, regarded only as preliminary, our real base being Stanley Pool, at which point only is Central Africa fairly entered. This spot is naturally, geographically, and inevitably the future center of, and depot for, all the traffic of the vast and populous valley or basin of the great Livingstone (or Congo) river, a river whose importance as a highway into Central Africa *it is impossible to overrate*.

Had this mighty water way only been navigable from its mouth, Central Africa would long since have been as well known as the United States. The thirty-two cataracts and rapids at its entrance have hitherto barred all ingress. Age after age its swift, navigable current, traversing hundreds and thousands of miles of a hidden world, has borne on its bosom no craft nobler than a native canoe! But the day for its opening up to the world has come at last, and the point where it first becomes navigable for steamers is Stanley Pool. *Here, therefore, the trade from the interior will naturally gravitate, here a town will in due course spring up, and here it is most important that Christian missions should as quickly as possible be planted.*

At Stanley Pool, therefore, we hope to establish a permanent and well equipped Industrial Mission Station, which shall in due time become not only self supporting, but capable of establishing other centers similar to itself in surrounding countries.

To plant *self sustaining* and *self extending* missions in Central Africa is the great object contemplated, and any and every legitimate means will be used to this end. It has been a principle with some missionary societies to forbid their agents to trade, on the supposition that to do so would tend to distract their attention and occupy time which would be better devoted to the direct work of teaching and preaching the Lord Jesus. Much may be said in support of such a view; and, *if the church at home were prepared to sustain, independent of any efforts of their own, missionaries enough to evangelize Central Africa*, we should be inclined to fall in with it. But this, alas! is not the case. The number of missionaries sustained from England will always be very limited, and immensely below the number needed.

Hence, it becomes a necessity to supplement the small

staff of paid agents, if possible, by a far larger force of Self-supporting Missionaries, men who are not only willing to go and labor for Christ in Central Africa, but to labor for their own living as well, and to labor far harder than they need do in England, in order that they may have the privilege of preaching Christ in these "regions beyond."

Our earnest expectation and our hope is that God will incline numbers of earnest young Christian men and women to devote themselves to this great work, and multitudes of his people to help it forward, for Christ's sake, and that he will lead some of his wealthy stewards to give even large sums towards this important and promising effort, for the land is large, the task of giving it the Gospel is gigantic, and the time in which to accomplish the task is short!

The Missions on the Congo.

The recent tidings from the Livingstone Inland Mission and the Baptist Mission at San Salvador show that it is impossible that missionary work can be prosecuted in that country without danger to life from various causes. Mr. McCall, the leader of the Livingstone Inland Mission, and Mr. Richards, had both had serious attacks of illness, but had rallied, as had also several other members of the Mission. All were, however, fairly well at the date of the last letters, and Mr. McCall and the pioneering party had proceeded from Banza Montiko on their way to Stanley Pool.

Mr. Comber and Mr. Hartland, of the Baptist Mission had made another attempt to reach Kintamo, but unsuccessfully. Their people refused to accompany them, and were exceedingly reluctant to show them any new roads. They passed through a hilly country, well watered and very populous, each hill crowned by a town, villages and peoples swarming everywhere. They met with traces of elephants, and in one of the valleys observed the huge prints of their feet by a small stream, where, as the people assured them, elephants had passed the previous night. In many of the towns the people had never seen a white man before, and yet they treated their strange visitors very kindly. At Kinsuka, they

were made a gazing-stock by some 300 people, with whom they got into conversation and friendly intercourse. The chief sent them a message to the effect that he did not want them or their preaching, and would not allow them to sleep in his town.

At Congo di Lombo, the chief, a very handsome man, presented them with a fine sheep, and gave them porters to carry their things. On this journey they discovered a magnificent waterfall. It occurs in the course of the Breeze River, which flows down from the inland plateau

450 feet almost perpendicularly into the plain below, where it continues its course toward Ambrizette, and enters the Atlantic Ocean.

On a subsequent journey, however, Messrs. Comber and Hartland unhappily did not fare so well. They were attacked by the people of Makuta without any apparent cause, though it must be remembered they had previously expressed a strong objection to the presence of white men—an objection founded, no doubt, on unpleasant memories and traditions of the past, when the Portuguese almost destroyed Makuta and committed great excesses. The people naturally associated



Mousgou Chief of Central Africa.

the coming of white men with annexation of territory and slaughter.

Mr. Hartland, in his account of this journey, says that having been prevented passing by one road and having heard that the king of Makuta had altered his mind since their previous visit, and was willing to let them pass through his town, they believed the report, and started. Their feet were already in a terrible condition from "jiggers" and blisters. They carried but little luggage, and reached Tungwa without any trouble. He confirms Mr. Comber's description of this place as the prettiest town in this part of Africa, surrounded by broad farms and a flourishing looking country.

They journeyed on to Makuta, receiving, however, hints here and there which caused them to have some slight misgiving about the reception they would meet with. They no sooner entered the town than the cry was raised: "Fetch the guns! Kill the white men!" And the people instantly rushed away, returning imme-

med with sticks, huge pieces of stone, knives, and guns, and without any word of palaver, leaping and leaping round them and brandishing pons.

ust continue the narrative in Mr. Hartland's is:

omber sat down by a house, and I was about same, but our assailants yelled out, 'Get up, and rushed upon us. Such fiendish, blood-rue countenances I never saw. We got up

hopeless. As we left this town I heard Mr. Comber shouting behind me, and saw him running toward us.

"We waited an instant until he came up, and then went full speed down the next hill and up into another town, followed by the furious Banza Makuta people. Mr. Comber kept up well. He had been shot in the middle of the back, but the ball had not entered the lungs, for he experienced no difficulty in breathing, and his wound did not bleed very much.

"After we left the last town and got on the road, we



Hunting Elephants in Africa.

d to them to stop, that we would go back, but good, and stones came flying towards us, and knives were bandished around us.

ould see the people were determined, not only us from the town, but to have our lives, so there hing left for us to do but to attempt flight, it seemed hopeless. Away we started, amid d blows. We all got hit and bruised, but man-reach the top of the steep hill, when a sudden ng out behind us above the uproar, and Mr. who was in front of me, fell. I dashed up to tried to assist him to rise, but he said: 'It's no ; I'm hit, you go on.'

I got down that terrible hill, through the water, he next hill, I don't know; but I overtook Cam ide the next town, and made him stop and walk it, for fear its inhabitants should attack us if us running. They had heard the shots, and with their guns, but seemed undecided what ht to do, and their indecision saved us. Had n prepared for us, our case would have been

thought the people had given up pursuit, so left off running, and walked on sharply along the road to Tungwa; but, on looking round, soon we saw three men following swiftly after us, armed with knives, sticks, and a gun.

"They gained on us rapidly, and we, though beaten and wounded, took to running again. When we started, our pursuers set up a most horrible, demoniacal yell, redoubled their efforts, and threw stones after us, many of which whizzed past us, but none hit us. It was now a race for life along that weary road; we had to exert ourselves to our utmost, and throw away everything we were carrying. On we dashed, and on came the blood-thirsty savages behind us; once they came within shot and fired at us, but without harming us. So we continued running and being run after for five miles, until we drew near to Tungwa, by which time our pursuers had grown tired and given up the chase. We walked hurriedly through Tungwa, without allowing the people to know what had happened, crossed the river, and were out on the road again. The shades of

night were now falling, and we pressed on at our utmost speed, fearing still that the people were not far behind. By dark we reached the town where we had left our Moila man. With his aid we continued our journey in the darkness, often tripping and stumbling, but still continuing our course, for life depended on our putting a long distance between ourselves and Banza Makuta, and outrunning the news in this still unfriendly country. At nine o'clock we reached Kola, the town where we had slept the previous night. Here we rested until past twelve, and then, fearing pursuit, and, perhaps, too, treachery from the people, we started again. The night was pitchy black—no moon or stars. We could only feel our road, and often had to keep hold of each other's walking-poles to keep together. So we walked on until three o'clock, passing through several towns on tiptoe, for fear of waking the people; but at last we came to a large town, where our guide lost the way. There was a river before us which could only be crossed by a bridge, and that bridge we could not find in the darkness, so, after an hour's fruitless search, we

lay ourselves down in the road to wait for the day—two weary hours, during which the others slept, and I, after in vain trying to find another way over the river, sat and watched. When the long-wished-for dawn broke, we went back into the town and found the road. We were all desperately tired, and Mr. Comber was getting faint with his wound; but we pressed on until we had crossed the Quiloa, passed Banza Mputa, and reached a friendly town two hours beyond. Here Mr. Comber was quite 'done up,' and the small flask of brandy—the only thing we managed to save—failed. We sat in this town about an hour, and ate a little rice. Mr. Comber revived a little, and we started again. Fortunately, we were able to get a few men, and I made up a hammock of a blanket, so that we got on as far as Sanda by the middle of the afternoon, Mr. Comber in the hammock, Cam and I walking. At Sanda we were among friends—warm friends, too—and their expressions of indignation and kindly sympathy almost brought tears into our eyes. Everything we wanted they got for us, and we lay down to sleep with a feeling of comparative

safety, knowing that if we were followed, our friends would have protected us at the risk of their own lives.

For the narrow escape of these dear brethren we cannot be too thankful. The danger which so suddenly confronted them is, alas! one to which all the missionaries advancing into this new country are exposed. Let us, who dwell safely among our own people, never get to commend such continually to the protection of God.—*Missionary News*.



David Livingstone.

David Livingstone.

The February number of last year contains a picture of Dr. Livingstone, and a full account of his life and many who are to be found in the magazine will have seen that number. We here insert another picture, as no account of Central Africa is complete which does not mention this noble explorer and missionary who gave the way for which he has been since acknowledged. Born at Blarney, near Glasgow, Scotland, in 1817, he went out to Africa in 1840 as a medical missionary of the London Missionary Society, and died at Illovo, Africa, in May, 1873. His body was carried

to England, and interred in Westminster Abbey. For an account of his life, see "Livingstone in Africa," published by the Methodist Book Concern, or any encyclopædias.

Heathenism in Congo-Land.

Mr. Peterson, in a letter recently received from Paraballa Station, describes a rescue he had effected the day before he wrote. A miserable man and woman were accused of being possessed with an evil spirit because some chief man's wife had died. The man told the missionary he was going to kill them, and the "capito" seemed possessed with a thirst for blood. Both were in a fearful temper, and would listen to no pleading. Mr. Peterson resolved to go and see what could be done. He says:—

"I found him surrounded by ten or twelve murderous-looking fellows with guns and matchets. He wept when he saw me, and said, 'I have done wrong, and yet I must die!' Pray to God to save me," I said; and seeing no time was to be lost, I went

the king's house. He sent me away, would not speak to me, but thundered at the people to take the man out of the town, and burn him alive. I insisted on going in, and told him I had a message from God to him; God says 'blood for blood,' but this man had done nothing. I bade him fear God, who could kill and cast into hell. This moved him. I seized the chance, and said, 'Sell the man to me! I will take him away and keep him.' After long arguing and bargaining, he consented, on condition I should take him away at once. I could not do this as Craven is away; so I had to chain him up under our dining-room table, or there would be a disturbance in the town; they are afraid of him. Poor fellow! How he weeps!"

This man was saved, but the woman, who tried to escape, was caught and thrown into the M'poso river with a stone tied round her neck. As if death did not bring sorrow and misery enough, it is almost always followed by murder, and sometimes by murder on a gigantic scale, in these dark and cruel lands; the notion being that every death is the fault of some one or other, who deserves to suffer for the crime of killing the deceased. The horrid cruelties to which men are driven by degrading superstitions are one of the most striking illustrations of the fact that Satan is a hard task-master, a murderer from the beginning. How awful for instance the scene described by Cameron as taking place at the funeral of a chief in Urua.

"The first proceeding is to divert the course of the stream, and in its bed to dig an enormous pit, the bottom of which is then *covered with living women!* At one end a woman is placed on her hands and knees, and upon her back the dead chief, covered with his beads and other treasures, is seated, being supported on either side by one of his wives, while his second wife sits at his feet. The earth is then shovelled in on them, and all the women are buried alive with the exception of the second wife. To her custom is more merciful than to her companions, and grants the privilege of being killed before the huge grave is filled in. This being completed, a number of male slaves, sometimes forty or fifty, are slaughtered, and their blood poured over the the grave, after which the river is allowed to resume its course."

Christian Work in Central Africa.

Central Africa extends from the Atlantic to the Indian Ocean and from Soudan and Abyssenia on the north, to the Zambesi River on the south, and is said to contain a population of 80,000,000.

LONDON MISSIONARY SOCIETY.

The London Missionary Society in 1858 sent out two missionaries, Rev. Messrs. Helmore and Price, with their families for the purpose of establishing a mission on the banks of the Zambezi, among the Makololo. After enduring many hardships they reached their destination, but the sickness and death of all but Mr. Price, broke up the mission.

The Society in the early part of 1877, sent out six missionaries to establish a mission at Ujiji on Lake Tanganyika, a large native town and Arab settlement about 540 miles west of Zanzibar. They arrived at Ujiji on the 23d of August, 1878. Mr. Thompson, the leader of the mission, soon afterward died. In 1879, two others were sent out to re-enforce the mission, and three were sent in 1880. The mission has three stations, Ujiji, Uguha, and Uramba, the capital of Mirambo.

UNIVERSITIES' MISSION.

Dr. Livingstone appealed to the universities of Oxford and Cambridge to unite their contributions, talents, and energies in establishing a mission in Africa. They united with the Universities of Durham and Dublin, in doing so. They determined to establish a Christian settlement on the highland, 300 miles from the eastern coast of Africa. A staff of six clergymen, headed by a bishop, and accompanied by a doctor, carpenter, and mechanics, were selected. They reached the mouth of the Zambezi in 1861, and established themselves at Magomero, a village of the Manganji tribe. It was not successful. Bishop Mackenzie, who was in charge, died, and his successor, Bishop Tozer, removed to the coast, and established himself at Zanzibar.

SCOTCH PRESBYTERIAN MISSION.

A mission under the charge of the Free and the Reformed Presbyterian Church of Scotland, was established in 1875 on the shore of Lake N'yassa under the name of Livingstonia. Some of the missionaries sent out have since died and it has been found necessary to seek a more healthy location and Bandawi has been selected. The mission has hitherto worked among the Manganja, and are now to work also among the Angoni. The missionaries have been translating the New Testament into the languages of the people, and it will not be long before it will be given to them. The present staff of the mission are the Rev. Dr. Laws, Mr. James Stewart, Mr. G. Fairley, Mr. J. Paterson, Mr. W. Harkess, Mr. W. Reid, Mr. R. Reid, Mr. J. Sutherland. "The medical work of the mission has been growing in favour with the natives, and every year it proves more and more a blessing to their souls as well as their bodies."

ESTABLISHED CHURCH OF SCOTLAND.

The East African Mission of this church was established at Blantyre on the river Shire, a branch of the Zambesi. This station is still continued and one has since been made on mount Zomba, not far from Lake Nyassa, and good schools are in operation at both places, Blantyre, having 107 students, and Zomba 40 students. The Blantyre station has been protecting refugees who have fled from the raids of the Arabs after the natives to sell as slaves. The natives of Blantyre, apprehended two men who had murdered a woman in their midst. After a formal trial, a jury of the missionaries and head men brought in a verdict of guilty. One escaped and the other was shot. The missionaries have been greatly blamed for having acted in a judicial

capacity in the matter and the Church in Scotland sent out the Rev. Dr. Rankin to investigate, and report, concerning it. He has not yet returned.

ENGLISH CHURCH MISSIONARY SOCIETY.

The East Africa Mission is in Zanguebar, on the Indian Ocean coast, and comprises the stations of Kisuluteni, where work commenced in 1844, and Frere Town, where work commenced in 1875. Frere Town is a settlement of liberated slaves. At Kisuluteni, there are 294 Native Christian Adherents, and 21 Native Communicants. At Frere Town there are 448 Native Christian Adherents and 45 Native Communicants. At the Mission are 5 European Missionaries, 12 Native Christian Lay Teachers, 3 Schools and 137 scholars.

The N'yanza Mission is situated west and north-west of the East African Mission, the principal stations being in the vicinity of the large lakes, Victoria N'yanza, and Albert N'yanza. The mission stations are four, Mpwapwa organized 1876; Rubaga, organized 1877; Uyui, organized in 1879; Mamboia, organized in 1879.

Eleven missionaries are connected with the mission, but but we have no record of the number of communicants. Mtesa, king of Uganda, who at first was favorable to the mission and its warm supporter, has since shown an opposition to it. In another place we give an account of his past and present relation to it.

Western Africa.

Christian Work in Western Africa.

Western Africa has witnessed the death of many "for Christ's sake" during the present century; not the being put to death for faithfulness in attesting to faith in Christ, but the death of those who went to preach the Gospel and died as victims of the climate. From 1804 to 1824, the English Church Missionary Society sent out to Sierra Leone 85 missionaries, and during this period

54 died and 14 returned to England with shattered health. From 1824 to 1844, the Wesleyan Missionary Society sent out to West Africa 86 laborers, and during this period 42 died and several others returned home on account of the failure of their health. It is, however, found that lately the mortality is not so great.

AMERICAN PRESBYTERIAN CHURCH.

The report made to the "Presbyterian Alliance" in September, 1880 was as follows:

In 1832 the mission to Western Africa was begun by commissioning two ministers to Liberia. One of them was removed by death just before embarking for his field; the other arrived in Monrovia early in 1833; and others were sent out from time to time. More than the usual number of changes, by death and return to this country, tended to limit the efficiency of the mission.

It was begun with special reference to the extension of its work to the people of the interior, but thus far it has not been found practicable to fulfil this purpose. The statistics for the present year are as follows: Ministers, 3; teachers 6; communicants, 270;

scholars, 65.

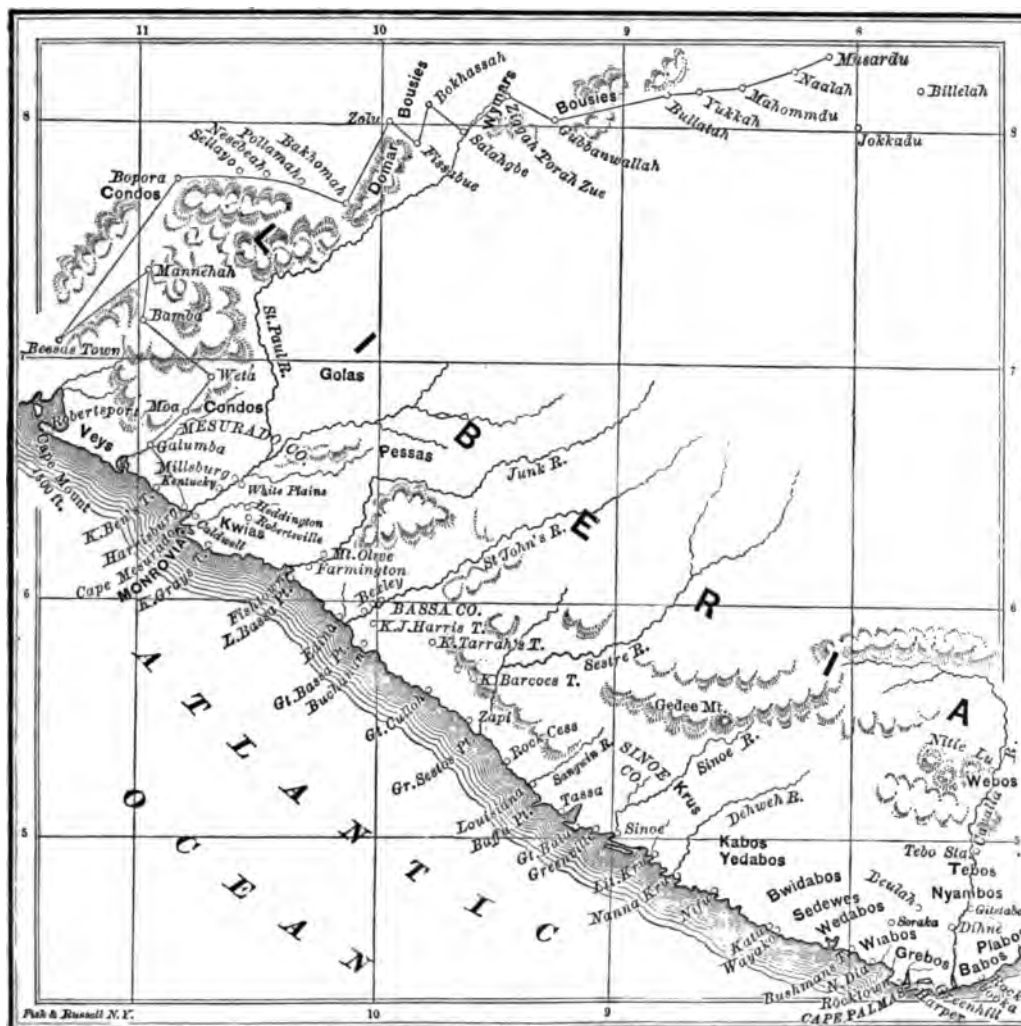
The mission of the American Board at Cape Palmas, Liberia, was removed to Gaboon, near the equator, in 1842, and the mission at Corisco, north of Gaboon, was begun by the Board of the Presbyterian Church in 1849. The former mission was transferred to the Board in 1870, and united with the Corisco Mission, now called the Gaboon and Corisco Mission. It has as its base of evangelistic work, the coast from Batanga, 150 miles north of Gaboon, to the south as far as the river Congo or Livingstone, and so it reaches a considerable population. The Mpongwe and the Benga languages have been reduced to writing, and are likely to become the permanent languages of most of the tribes on this part of the sea-coast. They now contain translations of parts of the Scriptures, readers, hymn-books, etc. These languages will eventually be of great service probably



distant regions; the Mpongwe has already been used among tribes living from 100 to 150 miles inland, and the Benga among tribes north of its former district. It has from the first been the great desire of all connected with this mission to gain access to the large inland population, and in 1875 a station was occupied on the

ter; 1 white, 3 Liberian, and 2 native deacons; 2 candidates for holy orders, 3 native postulants, 1 native missionary physician, 3 white female teachers, 3 Liberian and 8 native teachers.

There are 4 church buildings, 10 mission houses, 8 school houses, 692 native and 212 Liberian attendants



Congo river, 145 miles from the sea. But it now seems probable that the Congo river will become the main channel of access to the largest nations. In this case, trained converts from the sea-coast tribes may be valuable amongst their people of the interior. The returns of this mission in 1880 are as follows: ministers, of whom 2 are natives; medical missionary, 1; licentiate preachers, 3, all natives; teachers and other assistants, 38, of whom 10 are American women; communicants, 331; scholars, 179, of whom 134 are in boarding-schools.

AMERICAN PROTESTANT EPISCOPAL CHURCH.

The first missionary of this church went to Africa in 1866. The mission field is on the west coast, and comprises the Republic of Liberia, a coast line of 300 miles, extending 60 miles into the interior.

Bishop C. C. Penick, D.D., is in charge of the mission, and there are 2 white, 2 Liberian, and 1 native presby-

ter upon public worship; 216 native and 145 Liberian communicants, 204 native and 50 Liberian scholars in the day schools, 316 native and 281 Liberian scholars in the Sunday schools.

Bishop Penick, in his report, says: "Work was begun among the Veys and tribes at the northern end of Liberia in 1878. Many and flattering representations had been made by various parties from time to time, both as to the healthfulness of the locality and the intelligence of the people. Moved by these and other smaller considerations, we selected a position on Cape Mount, and established a mission there in 1878. Most of the year was spent in erecting buildings, and overcoming various obstacles always to be found in a new mission station, and more still in a new missionary. However, we have, by God's blessing, moved forward with a success which could not have been anticipated, and with a rapidity of increase, so far as I know, unprecedented in the history

of missions along that part of the west coast. By using goods, instead of paying money to the traders, we were enabled to support our scholars at the low rate of \$25 per year. We of course did not attempt to support them on this sum as people in this country are supported, but it took better care of them than they had had in their heathen homes.

"I do not find the widely circulated reports that the Veys are superior to other tribes, true. They are a more graceful, handsome people, both in form and feature, but also more fickle, weaker, and more corrupt in their social life. I am enabled, however, at Cape Mount to gather in scholars from the Kroo, Cossar, Golah, Bassa, Congo, and other tribes south, east, and north of us. Our aim is to make this a great central school where we may congre-

gate and teach children from as many tribes as we can reach, to read, write, and calculate, so that we may give them the Word of God, and by our lives show them what that Word means.

"In the early part of 1876, our Foreign Committee withdrew pecuniary support from the churches on the St. Paul's River. This caused some misunderstanding, and these churches formed themselves into an independent organization, asking, however, Episcopal supervision from the churches of the United States and England, until such time as they should be able to have a bishop of their own. In answer to this request, Bishop Crowther, of the Niger, visited them in 1878, and confirmed and organized for them, independently of any other Church authorities or Jurisdiction. On my part, I declined to officiate for them until instructed by my own church, through her General Convention. I, however, did all in my power to adjust matters, and the prospect now is hopeful that this body will come back under our ecclesiastical authority until such time as independent Church organization may be deemed advisable."

ENGLISH CHURCH MISSIONARY SOCIETY.

The English Protestant Episcopal Church sent missionaries to Africa in the year 1804. The West Africa Mission under the charge of Bishop Cheetham has about 5,000 communicants. It embraces Sierra Leone, on the coast, immediately north of Liberia. Fourah Bay College has 15 students. The Grammar School of Sierra Leone has 75 students, is under Native manage-

ment and is self-supporting. The Annie Walsh Memorial School has 68 students. A Native chief named Kondito has given one of his sons to be brought up in the Christian religion. The statistics of the mission show 2 stations, 10 European Mission Agents, 2 Native clergymen, 14 Native Christian Lay Teachers, 273 Native Christians, 66 Native communicants, 6 schools, and seminaries and 326 scholars.

The Yoruba mission is west of the Niger river, north of the Gulf of Guinea and east of Dahomey. The

mission was commenced in 1843. The Native Church at Lagos contributed last year for religious purposes, £3,000. The communicants at E-bute Meta, number 580.

At Ondo there are 13 communicants. At Badagry there are 51 communicants. At Ota there are 40 communicants.



Dance Among the Natives of West Africa.

At Ibadan, 198 communicants. The number at Abeokuta is not given. The statistics of the mission are, 11 stations, 7 European missionary agents, 12 Native clergymen, 81 Native Christian Lay Teachers, 2041 Native communicants, 6,109 Native Christians, 25 schools, 1,598 scholars.

The Niger Mission occupies the country on both sides of the Niger river, bordering on the coast. The Mission work commenced here in 1857. The principal stations of the Mission were organized as follows: Onitsha, 1857; Akasa, 1861; Lokoja, 1865; Bonny, 1866; Brass, 1868; Osamare, 1873; New Calabar, 1874; Asaba, 1875; Kipe Hill, 1876; Alenso, 1878; Gbebe, 1879. The mission is in charge of Bishop Crowther, a Native clergyman, who was ordained bishop in 1864. The "Henry Venn" steamer ascended the Binue branch of the river Niger for 500 miles, "revealing tribe after tribe waiting for the Gospel of salvation." Statistics of the mission: 11 stations, 1 Bishop and 10 native clergymen, 2 European lay missionaries, 21 Native Christian Lay teachers, 211 Native communicants, 1561 Native Christians, 11 schools, 287 scholars.

METHODIST EPISCOPAL CHURCH.

The Methodist Episcopal Church of the United States, commenced work in Africa in 1833, and has continued to the present, operating only in Liberia. There is a Liberia Conference under the direction of the church which reported at its last session 17 preachers, 1,962 members, and 306 probationers. The preachers

in part supported by funds from America. Four missionaries are appointed and supported by the American Church. Rev. Joel Osgood is in charge of a mission 75 miles back of Liberia. He has been much interested by the war raging between the tribes in that country. He has been able to keep about 20 children in school. Miss Mary A. Sharp is sustaining a school among the Kroos, a tribe in the suburbs of Monrovia, who are the seamen of the entire coast. Miss Anna Michener, sent out by the Philadelphia Branch

of the Woman's Foreign Missionary Society, has been chiefly employed in Massasa, where she has opened a school. Last year, the Board sent Mr. R. P. Hollett, principal of Monrovia Seminary and the Seminary is reported as daily advancing in the confidence of the people. The Liberia Conference at its session in January 1880, took prudent measures toward independent organization, being dissatisfied with the smallness of the appropriation made to them, which the previous year was \$4,500. The vote of the laity taken near the close of 1880 was almost

unanimously to remain connected with the church in America.

BASLE EVANGELICAL MISSIONARY SOCIETY.

The work of this society in West Africa commenced in 1828. It is chiefly on the Gold Coast, where it has 9 principal stations and 20 out-stations, and 30 European missionaries. At Akropony is a theological seminary with 25 students, and in all the stations there are 1,362 students attending the schools. 73 native labourers assist the missionaries. In 1876 two new stations were established, one at Begoro, on the Ashantee border, and the other at Abetifi, in Ashantee.

ENGLISH BAPTIST MISSIONARY SOCIETY.

The Mission of this church is reported as steadily progressing at the stations on the Cameroons River and at Victoria, and a new station was last year established at Kundu Nambilli. The Society commenced work here in 1843. Its stations at present are at Cameroons Bethel, Bonville, Bota, Bakundu, Jabari, Rotto, Bona, Imbe, Sorico, Victoria, and Benjongo. The statistics give 4 missionaries, 9 evangelists, 4 chapels, 10 school-houses, 166 members, 70 inquirers, 8 day-schools, and 5 Sabbath schools.

AMERICAN MISSIONARY ASSOCIATION.

This Association has the superintendency of the Mendi Mission on the west coast of Africa, about 150 miles from Sierra Leone. The present statistics of the mission are 8 missionaries and teachers, 5 native helpers, 3 schools, 179 pupils, 2 churches, 87 church members, 100 pupils in Sunday-schools. The missionaries are all colored men from America. The three stations of the mission are Good Hope, Avery, and Debia. It is proposed to occupy Mocasee, 25 miles north of Avery, and

also to re-occupy Kaw Mendi, where the first work of the mission was done. Rev. John Mc'K. Williams, a native of British Guiana, has been at the latter place for three years. He has fifteen church members, and a school with 23 boarding and 9 day pupils. He needs assistance, and desires the Association to take charge of the work.

The Association has sent to the Mendi Mission 17 colored missionaries. Only one has died, and three have failed in health. In these cases it is believed the germs of disease were in the system before they left America. It is believed



Women of West Africa.

that, "with careful previous medical examination, the colored people of America can furnish missionaries for tropical Africa, capable of enduring the climate, and of rendering active service as missionaries."

AMERICAN BAPTIST (SOUTHERN).

In 1821 Lott Carey and Colin Teage were sent to Liberia as missionaries of the Richmond Foreign Missionary Society. Other missionaries followed, and in 1846 the Southern Mission Board sent out two missionaries, and in 1854 the Board reported 14 stations, 11 churches, 153 communicants, 11 schools, 30 pupils. In 1875 the Liberian Mission was closed, and the mission moved into Yoruba, at Lagos.

The Yoruba country is 60 miles inward from the Bight of Benin, and is west and south of the river Niger. The Yoruban is spoken by some 4,000,000 of people. The first missionary of the Board, Mr. Bowen, was sent out in 1849 to this field. They have now stations at Lagos, Abeokuta, and Ogbomeshaw.

ENGLISH WESLEYAN.

This church has a very large and successful work in Western Africa as evidenced by the following statistics taken from the last Annual Report:

Sierra Leone and Gambia District has 35 chapels, 16 missionaries, 8 catechists 53 day-schools, 161 local preachers, 1,222 members, 587 probationers, 19,547 attendants on public worship.

Gold Coast District has 54 chapels, 15 missionaries, 2 catechists, 123 day-school teachers, 169 Sunday school teachers, 288 local preachers, 6,038 members, 308 probationers, 26,600 attendants on public worship.

Yoruba and Popo District has 14 chapels, 10 missionaries, 4 catechists, 31 day-school teachers, 123 Sunday-school teachers, 44 local preachers, 1,236 church members, 223 probationers, 5,407 attendants on public worship.

OTHER MISSIONS.

Beside those, we have already mentioned there are the Paris Missionary Society in Senegambia, and a mission on the Pongas, supported by Christian negroes of the West Indies. The Basil Missionary Society has been doing good work on the Gold Coast, and has extended its work to the lands of Accara, Adangme, Akua-pem, and Akem, and has founded

a station in Ashantee. It has 9 principal and 13 out-lying stations, 4,000 negroes forming the Christian communities, with 41 primary and secondary schools, and 1,130 scholars. The North German Missionary Society on the Slave Coast has four stations and several hundred converts.

Liberia.

In 1818 the American Colonization Society sent out a committee to select a suitable site for a colony. In 1820 the first colony went out, and settled at Sherbro; but this point was found to be unhealthy. In 1821 a reinforcement was sent out, and a purchase was made of 36 miles on the sea coast, with an average breadth of two miles, and then began the home of the freedmen on the African Coast.

The Republic of Liberia was organized in 1847, the

Americo-African population at that time being 5,000, and the number of aborigines occupying their territory 100,000. In 1873, the Americo-African population had increased to 20,000, and the aborigines to 700,000, including the two large, powerful, and semi-hostile tribes of Mandingoes and Greboes. At the meeting of the Second General Council of the Presbyterian Alliance in September, 1880, the Rev. Solomon P. Hood, of Liberia, said:

"The Republic of Liberia, small when compared with

other nations, is yet destined to do much good, though it shines with a feeble light in the midst of so great darkness. It is said to have a population of one million five hundred thousand souls, including the newly annexed kingdom of Medina. The territory of Liberia comprises the most beautiful, fertile, and salubrious of the West African country, and contains some important tribes, among which are the Veys, who have invented an alphabet and reduced their language to writing.

The Republic

has resisted the influence of heathenism. She has stood firm against the encroachments of superstition. She has completely annihilated the slave trade from seven hundred miles of her coast. She is known and respected far in the interior, and she is in pleasant relations with the leading powers of the world. Liberia is the door to the whole valley of the Niger, dense with a population everywhere friendly and hospitable. The coffee cultivation is extensively pursued. The college of Liberia, over which the Rev. Dr. E. W. Blyden is president, is in efficient operation, and the trustees have lately resolved to remove it into the interior, where many of the chiefs are seeking education for their sons. We know not yet what the destiny of Liberia will be, but she may be the wedge by which the power of God will force open the continent."

The Republic, at the present time, is professedly con-



Natives of Ashantee.

ted exclusively in the interests of the colored people, the law prohibits white persons from holding real estate. It seems strange that a country for which the whites have done so much should seek to ostracise their friends. For account of missions, see previous pages.

Africa in General.

What has Been Done in Africa.

BY REV. DR. MOFFAT.

From an Address at the Mildmay Conference.

have spent the greater part of my life in the interior of Africa.

In the year 1816, I dedicated myself to missionary work. When I first landed in the year 1816, there was not one mission beyond the boundaries of the colony. Joseph Williams had died in Kaland. He was followed by Wm. Lee.

Now what do we see? We see the Zulus from Natal to Agao Bay, beyond the range of the Kafirs and the Bechnas extend to twenty miles of south side, and all other tribes, whose names are

well known, but which are great tribes and important fields when viewed from the closer eye of missionary labor, we see them all open to the sound of the Gospel, and we see the messengers of the Church proclaiming that Gospel to thousands and tens of thousands of them who not long ago lived in gross darkness and ignorance. In Namaqualand I once labored for a short time under the noble Africaner; a land which has been occupied by our noble German brethren, who have departed and have won its people. They have gone beyond; they have reached the Damara country, and have met the Portuguese on the West Coast. Thus we have a bright prospect in reference to the whole interior of Southern Africa. I expect by-and-by to hear that the boundaries of the colony will be extended to Kuruman, and ere long the young people of to-day

will see those boundaries extending to the Zambezi. And so it will go on and on, until from South Africa we meet those missionaries who are now entering the East Coast, and are making their way to the shores of the great lakes.

We have good news to encourage us this day. Think only of the translations of the Scriptures. Think only of the press, by means of which they are now able to read the Word of God in their own country and in their own tongue. In the early years of my labor there was

not one person who could read; yet now, as I say, a multitude of them can read in their own language. For instance, there are the Bechnas, an extensive tribe. Thousands of men, women, and children among them are now reading the Scriptures and books in their own tongue.

I know that for years no one among them could be made to comprehend that a book or a paper could speak! The Gospel and Christian missions have done it all.

Look again at the advance that

has been made in their social position. I have seen men returned from the battle; men once glorying in the number they have slain. I have such men now in my mind's eye, standing up, taking the Word of God, giving out a text or reading a portion of Scripture, and proclaiming to their fellowmen "peace on earth and good-will to man." I have known the wonderful influence of the Gospel even upon heathen minds.

Bad as the African mind is represented to be, it is strong to see and apt to appreciate the principles of the Gospel, and to love those principles of peace which are commended in the Gospel. I remember an individual, the chief of a tribe, who was invited to come to us, but he declined to receive the Gospel. That man heard that others were concocting war, after years had rolled by, when the chiefs had agreed to bury their spears and that



Ashantee Musicians.

there should be no more fighting. Well, this chief heard that some of the other chiefs were concocting war in his neighborhood, and contemplating an attack upon another chief, who thought himself the greatest. Time rolled on. The reports of impending war increased. The prospect seemed to grow darker. He called them to a feast; and the Bechuanas are always ready for a feast, whatever else they dislike. He called them to a parliament, or pitsho, to which they attach great importance. They went to the assembly, which was bristling with spears: for every one at least had a spear or axe or shield. He stood in their midst; he stretched out his hand to them: "Hear! O ye nobles of the people, ye leaders of the nation; I address myself to you. Harken, for I have something to say, something that is good for you as it is good for me." They all listened. "I hear you are going to war." Now the speaker was an unconverted man, a pure heathen; but he had witnessed the influence of the Gospel among the people and admired what the Gospel had done. He admired the principles of love that existed there and that were promoted among his people. He said: "You are going to war; allow me to ask you what is war? I am a man of war. I have shaken my spear in the face of my enemies. I have driven them away with the sound of my shield. You have done it. But let me hear, what is war?" All were silent. "Allow me to tell you what war cannot do. In going to war we attempt to accomplish some end. Now I will tell you what war cannot do, and what war has done, and I will tell you what war will do. Harken unto me, O ye rulers of the people, ye wise ones that teach knowledge! War cultivates no fields, it plants no gardens. War raises no families, and builds no houses. What is war? Will you know what war has done? Go to the fields where the strife of battle has raged, where some of you have shed your blood, and caused the blood of others to be shed. Go, look at the people who have been enslaved, and ask them: 'What are you doing here?' They will reply: 'War sent me down here.' Go to the widows, ask the widow: 'Why do you yet mourn?' The widow will answer: 'War devoured my husband, and I am alone.' Go to the fatherless, and they will tell you: 'I had a father, but war ate him up.' And to go into war—is this the result of all the joy that we have felt during the peace that has been wrought among us by men from far countries? Has it come to this, that we have danced, and our wives and our daughters and our children have danced too; when we fear no evil, and raise our head in the morning without hearing the sound of war or the roar of battle on the plain, is this the result, that now we are going to resume it? Are we going to unearth the spear?" One rose in the middle of the company and said: "No, no, let spears be buried. Let there be no more war. Let us return to our own homes, and let us rejoice still in the peace that we had enjoyed before." Alas! my dear friends, at the present moment a dark cloud is passing over these very nations. The demon

of war has spread over Kafirland and into the Bechuana country; the tribes are arrayed in opposition, volunteers have gone out, and they are joined by others, and there is war. The tribes are being scattered, and I mourn. I would that I were there; for I know that there must be much affliction, much sorrow. I do not blame the government or the nation. Both are to blame in concocting, at least in increasing, the spirit of war. But still let God be praised; the work is going forward and increasing; this light affliction is for a short time. We shall see brightness in the days to come.

Africa Must be Redeemed.

By REV. R. W. ALLEN, of Malden, Mass.

What an interest at the present time centers in Africa? The eye of the world is intently fixed upon it. The "Dark Continent" is opening to the gaze of the civilized nations. Commerce and discoveries are alive, and are rapidly advancing into the very heart of the country. Its mysterious jungles cannot longer be unknown. Its extraordinary resources, but partially developed, astonish the nations.

But a few years since, and how little was known of this great continent? The maps of the geographies we studied, represented it as almost unknown. Commerce had found its way along some of its borders, but its interior was closed to the eye of civilization. What a change has taken place. Discoverers have opened to us a new world. What light has been shed upon it by the travels and researches of Barth, Burton, Baker, Speke, Grant, Schweinfurth, Anderson, Livingstone, and Stanley? These, and several other explorers, have brought before the world a continent of vast importance to commerce and Christianity.

Now, the great question before the Christian Church, is, Shall this dark continent be taken for Christ? Trade and commerce will enter into every part of its entire domain, will use its rivers, lakes, and soil, for accomplishing their purposes. Will the Gospel advance as rapidly to bring its vast populations to the Son of God? It is remarkable, that this thought has taken deep hold of some of the leading minds of the church, and they are moving in the matter with a liberality scarcely known before in the history of modern missions. The liberal offer of Mr. Arthington, is well known. Others have made nearly equally liberal offers of funds, and four, at least, of the largest and most successful missionary organizations of the world, have either established missions or are arranging to do so, in Central Africa.

It is true, up to the present time, these efforts have not met with great success, at least, so far as we are able to judge, but this is only what might be reasonably expected under the circumstances. The field was new, the customs and habits of the natives but imperfectly understood, and the presence of the missionaries, naturally awakened suspicions, and prejudices, which were not easily overcome. Then, too, it was not easily ascertained what points were the best for establishing the mis-

sions, and it was found necessary to make changes in locations. But in all of these, and many other difficulties which they have encountered, they manifest an unfaltering purpose to maintain the ground, and never yield to the enemy believing that success will crown their labors. They may be betrayed as they were by King Mtesa, and meet with violent and cruel opposition, and be exposed to great sufferings, but they have entered upon a work that cannot be given up, under any circumstances.

Africa must be redeemed. It belongs to Christ, and must be given to him. In Southern Africa, the Gospel has made great progress; on the Western coast, much has been done to enlighten and save the people. Now the great center is reached by as earnest and devoted a class of missionaries as ever entered a foreign field. They will succeed. They have obeyed the Divine command, Go. They feel that they are sent. "As the Father has sent me, so send I you." "And lo, I am with you always." Can they fail? Never! The triumph, though delayed, will come. Africa will be redeemed. Difficult as is the work, it will be done. Let earnest prayer be offered for the faithful, sacrificing missionaries in Central Africa and for the triumph of the great work in which they are engaged.

A Zulu Learning to Read.

By REV. ALDEN GROET, late Missionary to the Zulus.

At the late meeting of the American Board in Lowell, the committee on the Zulu mission, in their report, referred to churches, native preachers, and a translation of the Bible nearly or quite ready to be printed. I could not but exclaim: "What hath God wrought?" For I assisted in forming an alphabet for that language, and in reducing it to writing. I am the only one of that original company of six missionaries who went to the Zulus now living. But one of us has lived to hear the reading of this report of the mission at Lowell. Allow me to give an account of our first interview with the old Chief Dingan, and see if we could be justified in anticipating that one of the men should live long enough to listen to such a report as was read at Lowell.

Dingan asked us why we had come to him. We replied to teach him and preach the Gospel to him. Said he: "Do you then presume to think that you can teach me anything that I do not already know? Have you ever seen so great a king as I am? Has Queen Victoria as many people and soldiers as I have? Have you ever seen so great a house as you see I have?" Being seated on the ground, which was the floor to his house, he demanded that we rise and see if we could touch with our hand the roof of the house, which he fancied would convince us that his house was the largest we had ever seen.

"But what can you teach me?"

"Oh, we have brought the Bible, God's written word to our race."

"Well, I have heard that there were men who could read and write, and I am very glad that I shall now have a chance to see if it is true, for I have said that I

know it to be impossible. Men practice witchcraft, and I have wizards that do strange things, and I shall be glad to see if white wizards are more sagacious than the black ones. Come, send one of your company that can read outside, and I will tell you what to write, then we will call him in to read the writing. Now write my name on your paper, and then call in the man sent out, and give him the paper." The man took the paper and read the king's name. Said he: "Did you hear what I directed to be written?" The man replied, "No."

"Well," said Dingan, "go out again," and he directed his servant to take him so far from the hut that he could not possibly hear what he should direct to be written, and he looked out to see if he was really obeyed.

The chief had twenty or thirty large dogs lying on the floor which he had taught to guard his person, for he believed that his dogs would be a more faithful body-guard than any of his people. He now pointed to one of the dogs, saying: "That large dog with one white ear and a white spot on its side I call 'Faku.'" Then, pointing to another large one he said: "That yellow dog there, which has one white ear and a black spot on its side, I call 'Umzilikazi.'" Now call in the man, and see if, by your description, he can identify the dogs and tell their names." So the man, on coming in, read the description of the dogs, and pointing to each called them by name.

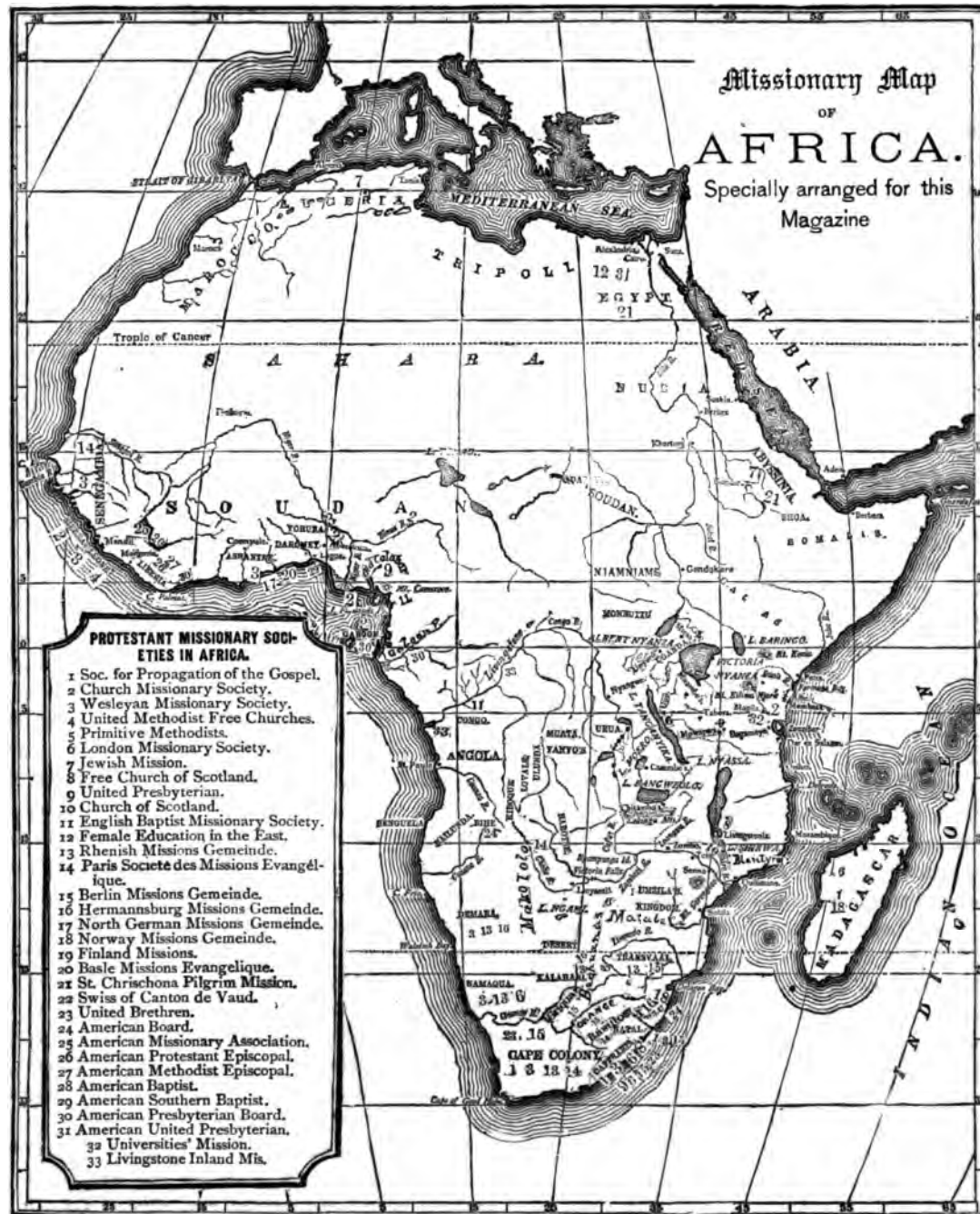
"Well," said the chief, "it looks like it; but let me try again," and the reader was sent out the third time, and when the chief saw that he was far enough away so that he could not hear his voice, he said, in a low tone: "Direct the man, when he comes in, to pick up that splinter on the floor and put it into my hand." The reader being called in and given the paper, looked on the floor for the splinter, but could not see one; and, looking at the chief, said the paper told him to pick up a splinter from the floor and put it into the chief's hand, but he did not see a splinter.

Dingan still sat silently, with a roguish look on his face, when he ventured to take hold of his Majesty's foot, and raising it up, the splinter appeared, at which the chief laughed heartily, and said: "Well done, you are greater wizards than any I have, but I know it is only witchcraft; it is not possible thus to express thoughts on paper. You may go down again to your huts."

The next day the chief called us up to his hut again, when, pointing to a man on the ground before him, covered with perspiration and dust, indicating that he had been running on the king's business, he said: "That man has just come to me from inland, and he says that two white men are coming to me from my enemies' country. Now I think this a good opportunity to try you again about writing, for I am sure you know nothing about them. Take your paper and write: 'Who are you? Where are you from? What is the news? Stop where this letter finds you till you hear from me again.'"

The letter was folded, put into a split stick, and a pencil made fast to the stick, when the chief put it into the messenger's hand, and directed him to take it to the white men, and we were dismissed. The next day we were again called, and the chief put the returned letter into our hands and asked us to read it. It contained re-

ing he did all he could to induce the white men to come along. "I told them to come along—that the king wished to see them, but they said: 'No, I sit, I sit.' I took hold of their hands and told them to come along but they refused." "Ah," said the king, "you did not know that the letter could talk. I had told them in the



plies to all the questions, and I read the man's name signed at the bottom. "Ah," he said, "you know his name, then, do you?" "Oh, he has written his name here, and when he comes, if you call him by that name, he will answer to it."

While we were talking about the letter, the messenger was scratching about on the ground in distress, as if he feared he had not done all he should have done, say-

ing he did all he could to induce the white men to come along. "I told them to come along—that the king wished to see them, but they said: 'No, I sit, I sit.' I took hold of their hands and told them to come along but they refused." "Ah," said the king, "you did not know that the letter could talk. I had told them in the

letter to stop till I sent them word to come. I now see that reading and writing are a fact. Now you must teach me, and if you can teach me to read and write then you shall have permission to stop in my country and you may teach and preach as much as you please. Come, now, begin."

I printed the first seven letters of the alphabet on the paper, and went over them with him till he could repeat

them himself, when I told him he had learned them very quickly. "Well," said he, "can I now read and write?" I thought that was enough for one lesson, and told him he might learn more to-morrow. "But can so great a thing be put off till to-morrow? Let me have them all. How many are there yet to learn? Come, I must have it all to-day—I cannot wait till to-morrow." I then printed off the whole twenty-four, and commenced educating a king in one day. But soon, on repeating those he had learned, he was at a loss, and said: "Se ngi kohliwe konalapo," I have forgotten that one. "Well, it is D." Soon he had forgotten another, and another, and became confused and forgot all. In his vexation he threw down the paper, saying: "There, I told you I could not learn. I knew I could not. No, I do not want you. You may go home again."

The above narrative shows something of the ignorance and difficulties under which we had to commence our work among the Zulus, where it took us more than ten years to get one convert. Though the missionaries kept up good heart and were hopeful, our committee at home became weary and recalled us. Yet now one of those original six lives to hear the report that we have churches, and preachers, and a Bible translated into that language. "What hath God wrought?" "Now lettest Thou Thy servant depart in peace."—*Congregationalist*.

Wesleyans in South Africa.

By MRS. FLORA M'CAlG.

The Wesleyan Church throughout South Africa, is doing a good work in spreading the gospel among the native tribes. I heard one minister, who had spent about fifteen years as a missionary among the Basutos, the tribe now at war with the Government, say that not a single instance had occurred where a mem-

ber of any of the Wesleyan Missions had taken up arms against the Colonists!

At present there seems too much discussion among the missionaries regarding polygamy and the selling of the women among the natives, it being the custom among them for the men to purchase their wives, with cattle, from the father, the value of the girl being placed at from eight to fifteen head of cattle, according to the rank of the family to which she belongs. Some uphold the custom, while they are in an untutored state, principally because it induces the parents to guard more carefully the morals of their children. A missionary, who had spent years among the natives, claimed that it was a greater evil and inconsistency to require a Christian convert, with several wives, to put away all but one, that he might become an accepted Christian, than that he, with any or all of these, should be allowed to hold quasi fellowship as Christians.

Not unfrequently, a native woman becomes converted, while her husband remains a heathen, and she, perhaps, his third or fourth wife. The creed with the Wesleyans being the same with the black as with the white convert, if she wishes to become a member of the Church, and being an unlawful wife, as they (the Wesleyans) recognize no marriage laws among the heathen, she must leave her husband and children—the husband claims the children as a recompense for losing her—and if she has no children, he will, no doubt, refuse to let her go, unless she negotiate with her friends to pay him back the cattle which he paid for her. If a man becomes converted, he will probably come to the missionary to ask that, having several wives, can he put them all away but the youngest. It seems to be a point in which there should be a uniform code of action established in all the missions.—*N. Y. Christian Advocate*.

Graaf Reinet, Oct. 22, 1880.



American Colonization Society.

In the *New York Observer* is given a report of the 64th Anniversary of the American Colonization Society, which was held in Washington City, January 18th.

The Annual Report was presented, and extracts were read therefrom by the secretary. The resources of the year were \$16,878.45, and the disbursements \$16,860.96; leaving a balance of \$17.49 in the treasury. The gifts were voluntary, as no agent is employed, and no efforts are made to excite a spirit of removal to Africa. Of the receipts, \$1,218 came from emigrants towards the cost of passage, thus helping themselves and the society, and at the same time bringing to the front a thrifty, saving, and intelligent class of people.

Four companies, consisting of one hundred and forty-three persons, mostly in families, were afforded transportation from New York and found homes in Liberia, during the year. Of these, one was from New York; seven from New Berne, N. C.; five from Concord, N. C.; one from Nashville, Tenn.; ten from De View, Ark.; one hundred and eight from Helena, Ark.; and eleven from Marshall, Texas. Forty-six were reported as communicants in evangelical churches. Of the adult males, twenty-six are farmers, two are coopers, one a blacksmith, one a brickmaker, two are teachers, and three are licensed preachers of the Gospel.

Most of the voyagers went to join relatives and acquaintances, who wrote them to come. They were thoroughly provided for at sea, and during the first six months after arrival at Brewerville, where they chose to reside. All arrived out safely, and but four deaths from all causes had taken place up to the date of the latest advices. These make the number colonized since the war to be 3,525, and from the beginning 15,523; and including 5,722 recaptured Africans, whom the society enabled the Government of the United States to settle in Liberia, make a total of 21,235.

Applications for information and for passage to, and homes in Liberia, continue to be made to the society in such numbers, that it is estimated that half a million of people are considering the question of emigration. Two thousand persons in one county in North Carolina are stated to be only waiting for the means to reach Africa. The applicants are not dependants, wishing to be taken care of, but men of industry and enterprise, seeking new outlets for their energy.

Liberia is more flourishing and important than ever. The new inland settlements are making encouraging progress. The coffee culture is attracting much attention. The quality of the product there raised is such that it is being imported into Ceylon, Brazil, and other countries, for seeding. It is remarked that "statements hostile and disadvantageous to Liberia have been put in circulation, but witnesses of high character who have visited the Republic and studied the social and political condition of its inhabitants, declare them to be without foundation. They report the people peaceable and prosperous, enjoying in full measure the rewards of well-

directed labor, and eager to share the benefits which follow in the train of religion and education."

Considerable space is given in the report to the subject of education in Liberia. The Secretary of State wrote that the Legislature had appropriated \$3,800 to the college and its preparatory department, and \$11,000 for common schools. The schools supported by the society, free to both sexes, and to American and the children of aborigines, have had an increased attendance, with a gratifying growth in scholarship. The college is to be removed from Monrovia to some point on the St. Paul's River, as more advantageous to the Republic. The fact that chiefs of border tribes are seeking an education for their sons is also an incentive in making the change of site. The Rev. Edward W. Blyden, D.D., LL.D., has been elected president of the college, and was to be inaugurated, with the usual ceremonies, January 4th. The New York State Colonization Society aided during the year twenty-eight young men of color in their theological studies, with a view to becoming missionaries in Africa; and, considering the widespread use of the Arabic language in the country of the Mandingoes and Foulahs, just back of Liberia, it has also made provision to add an Arabic teacher from one of the American colleges in Syria to the faculty of Liberia College.

The society was addressed by the Rev. Dr. John L. Withrow, of Boston, on, "The Hour for Africa;" and by the Rev. Dr. George W. Samson, of New York, on, "The United States Government, the Founder and Necessary Patron of the Liberian Republic."

The Board of Directors held sessions on Tuesday and Wednesday, January 18th and 19th., at the Colonization Rooms, Washington, D. C.; Rev. Dr. John Maclean, of Princeton, N. J., presiding on the first day, and Dr. Harvey Lindsly on the second day. President Allen, of Girard College, was one of the delegates from the Pennsylvania Colonization Society. The following were elected: Executive Committee,—Dr. Harvey Lindsly, Hon. Peter Parker, President James C. Welling, Judge Charles C. Nott, Reginald Fendall, Esq., Rev. Dr. Thomas G. Addison, and Rev. Dr. Byron Sunderland, the latter as successor to Dr. William Gunton, deceased; Mr. William Coppinger was re-elected Secretary, and Rev. Dr. Henry Highland Garnet, of New York, was chosen a Vice-President of the society.

Faith Honored in Africa.

In "Christian Adventures in South Africa," by Rev W. Taylor, we find the following incident that shows how God honors the faith of his people and saves them in the midst of danger:

At one time, when Rev. W. J. Davis was stationed at Butterworth in South Africa, the country was dried up, the cattle were dying, and there was a general apprehension of famine. The Chief Rili assembled a large body of "rain-makers" near to the mission premises, and with a great gathering of the people, they went on with their incantations and "vain repetitions" daily

for a week. Brother Davis kept himself advised, through his agents, of all their proceedings. Finally, the rain-makers said they could not get any rain, and had found out the reason why, and the cause of the drought. When the attention of the people was fully arrested by such an announcement, they told their anxious auditors that the missionaries were the cause of the drought, and that there would be no rain while we were allowed to remain in the country. That brought matters to a very serious crisis, for the "rain-makers" are generally very influential, usually being doctors or priests as well. When the chief wants rain, he sends some cattle to the rain-makers to offer in sacrifice to "Imishologu," the spirits of their dead, who are presumed to have great power with "Tixo" or God, who will send rain. If they do not succeed, the rain-maker returns answer that the cattle were not of the right color, that cattle of certain peculiar spots were necessary. The details of these spots and shades of colour are so numerous that the rain-maker can not only drive a good trade in the beef line, but stave off the issue till, in the natural order, a copious rain descends, for which he claims the credit, and it is known all over the country as such a "rain-maker's" rain. Thus they maintain their influence, and when a number of such men combine against a missionary, it becomes a very serious matter. So when Brother Davis heard of the grave charge brought against the missionaries, and specially against himself and family, as they were the only missionaries there, he saw that he must act in self-defence at once. So the next morning, which was Thursday, he rode into camp, while they were in the midst of their ceremonies, and demanded a hearing. They stopped their noise and confusion to hear what he had to say, and he proceeded as follows:—"I shall give you a very short talk. Your rain-makers say that the missionaries are the cause of the drought. I say that the rain-makers and the sins of the people are the cause of the drought. The missionaries are as anxious for rain as you are, and our God would give us rain, but for your wickedness and rebellion against Him. Now I propose that we test the matter between your rain-makers and the missionaries. They have been trying here for one week to bring rain, and have not brought one drop. Look at the heavens, there is not even the sign of a cloud. Now stop all this nonsense, and come to chapel next Sabbath, and we will pray to God, who made the heavens and the earth, to give us rain, and we will see who is the true God, and who are His true servants, and your best friends." Then Nomsa, the great wife of Hintza, who had interposed to save the life of Brother Ayliff, a few years before, and the great chief Rili, her son, and their amapakati, held a consultation, and decided to dismiss the rain-makers at once, and accept the issue proposed by Brother Davis. The next day was observed by this missionary Elijah, and his Christian natives, as a day of fasting and prayer. On Sabbath morning the sun, as for many months past, poured his burning rays upon the crised Kaffrarian hills and valleys, with their famishing flocks, without the shadow of an intervening cloud.

At the hour for service the usual congregation assembled, and besides them the great chief and his mother, and many of the heathen people from their "great-place." There was a motley crowd of half clad mission natives, a lot of naked heathens, the great chief in his royal robe, consisting of a huge tiger-skin, his queen mother, with beaded skirt of dressed cow-skin, and ornamental brass wristlets, armlets, and head trinkets, and there, at their feet, the missionary and his family—a

grand representation of Church and State, all sweltering with heat, all uneasy, all anxious to see a little cloud arise, but not one, even of the size of a man's hand, appeared when the service commenced. After some preliminaries, Brother Davis asked the people to kneel down, and unite with him in prayer to the Lord God of Elijah, to send them rain from heaven. The man of God pleaded his own cause, and that of the people at the mercy-seat, and importuned. No man was sent to look toward the sea; but while they remained on their knees in solemn awe, in the presence of God, they heard the big rain drops begin to patter on the zinc roof of the chapel, and lo, a copious rain, which continued all that afternoon and all night. The whole region was so saturated with water that the river near by became so swollen that the chief and his mother could not cross it that night, and hence had to remain at the mission-station till the next day. That seemed to produce a great impression on the minds of the chief, and his mother, and the heathen party in favor of God and his missionaries, and Brother Davis got the name of the great rain-maker; but signs, wonders, and even miracles, will not change the hearts of sinners, for Nomsa lived and died a heathen, and her royal son remains an increasing dark and wicked heathen to this day.

The Elevation of Africa.

By REV. J. O. MEANS, D.D.

The elevation of Africa is to be effected, not through colonization by white men, but through Christianization. The question of health, practically, touches the point, not whether white men in large numbers can take possession of Central Africa, but whether the picked men who engage in the work of evangelization can live to do this work. As to this, there can be no doubt. The picked men and women who give themselves to this noble undertaking will find their strength equal to their day. Africa, in the large sense, is to be peopled by Africans. To say the climate forbids the hope of her elevation, that men cannot live there, is absurd. For its inhabitants the continent is salubrious.

The vital question is as to the character of the people. Are they capable of high culture, or is there something in them which makes Christian civilization hopeless?

The asking of this question implies that some things about the African give the impression of inferiority. In competition with the white race he has gone to the wall. But, because the negro enslaved or newly-freed from bondage has not risen above his hard environment, and achieved positions on a level with races which have inherited centuries of Christian culture, it by no means follows that Africans in their native land are incapable of culture.

1 The disparagement of Africans applies chiefly to the negro races, which form a part of the great population of the continent. The Africans who border on the Mediterranean in past ages showed no inferiority: they led civilization when Britons were barbarians. The ten or twelve millions of Gallas and Somalis in the northeast are a brave, vigorous, daring people, who know not the fear of man or demon. There are nowhere to be found a prouder, shrewder, more polite, and industrious people, than the handsome Mandingoes and Foulahs, southwest of the Sahara. The Zulu Kafir in his native kraals, as to all manly and hopeful qualities, can stand comparison with any Caucasian now living in primitive Caucasus.

the forests of Germany. Compared day as Christians, but with the African will be people who inhabit Central Africa, with the Zulu Kaffirs, with arts, military skill and great governments and of

of medieval feudalism. In fact, feudalism survives to-day in this barbaric land.

2. In spite of enormous disadvantages there has been developed in parts of Africa a degree of civil culture which is full of hope, as indicating what the impact of Christianity may accomplish. The Soudan, with its eighty millions of busy agriculturists and artisans, in thriving villages and towns and famous municipalities, supporting easily three times as many people to the square mile as the State of Maine supports, shows how they are mistaken who think of the Africans as only a sooty black-amore. Great kings who trace their pedigrees back as far as the Guelphs, and whose families have held their thrones in direct transmission for generations; Munza, whom Schweinfurth visited among the Monbuttos; Rumanika, of Karague; Mtesa, of Rubaga, on Victoria Nyanza; Muata Yanvo, in the very heart of Central Africa; These are mighty potentates, ruling vast regions and immense populations, with standing armies and navies, and with state ceremonials which would put to the blush the courtiers of Louis XIV.

3. The capacity of a race is fairly tested by the capacity of its best specimens. In native Africans there are indications of intellectual capabilities, of vigor of will, with gritty persistence, and what is more to the purpose, of shrewd homely common sense, which would be a discredit to no average Scotchman, and which bespeak no doubtful future for this people when the light which lighteth Scotland shall also light every African that cometh into the world. For marvels of memory, Macaulay himself must give way to the African story-teller. In the acquisition of languages, native scholars have shown astonishing aptitude. The intellectual forces of average men in our days, have as fair play in trafficking, in buying and selling and driving bargains, as in literature or science or politics. In literature and science the African is behindhand. In politics he generally knows what he is about as well as his neighbor. In traffic where he competes directly with the English, the German, the American, and the Jew, it is seldom that the African is cheated twice by the same man. Stories are told of the shrewd management of the simple African to obtain from the sharp-eyed foreigner something for nothing, which would entitle the native to an ovation on the stock exchange.

Let us make account of all the drawbacks in respect to Africa; then what?

Then it must be said that no amount or degree of difficulty will justify us before conscience and before God in withholding Christianity from Africa. She needs it. She has a right to it. Our marching orders are, "Go ye into all the world and preach the gospel to every creature. If need be we must not count health or happiness, or life itself, so dear, as to be afraid of the dangers.—*Missionary Herald*.

Our Obligation to Africa.

The Rev. Wm. Mellen, of the American Board, lectured in Philadelphia on February 6, on African Missions. From the lecture as given in the "National Baptist," we make the following extracts:

One reason why we should send missionaries to Africa, and take a deep interest in the welfare and development of that country, is to repay Africa for the wrongs inflicted and gains derived from the labor on the cotton-fields and rice-swamps of the Africa in our own country. What have we done to repay this debt? Without reckoning Liberia, let us pass down the western coast to Gaboon River, where a mission has been a long time in existence. After leaving the Gaboon, with the exception of the mission just located at Bihe, there is not an American mission station to be found, until we reach Natal, about 3,000 miles distant; after leaving Natal, there is not another until we reach the mouth of the Nile, 4,000 miles distant. And what have we been doing at Natal? During forty years, we have been getting a few miles in-

to Zululand, and have been doing a preparatory work which is now to be utilized and made effective. Africa is open to the gospel; it is not that Africa is not open, that Christianity and civilization do not enter. Those great lakes have been explored, and the centre pierced. The Zambezi is asking for missionary laborers, and thither some have gone; among them Dr. Colyer with a colony from Basuto-land, whose field of labor is even beyond, in the interior. By this river sleeps Mrs. Livingstone, the wife of Dr. Livingstone; her grave is beneath a tree on its bank.

With the introduction of our civilization, rum and immorality, and sins such as natives never knew, will come in, as well as missionaries and Bibles. There are some things we can learn from the heathen:

1. Dr. Livingstone was kindly treated by tribes which had never before seen the face of a white man. His wagon, left exposed in Central Africa, was found safe by him nearly seven years after he left it. The boxes, with their contents, with which the wagon was loaded, had been untouched, through all those years, by the natives. They did not steal; there were no jails nor penitentiaries among the natives; but if a person should steal, and be convicted, they would send him where he would not steal again.

There are no kind hearted governors there, ready with their pardons. There, they kill the guilty and save the innocent; here, they pardon thieves and assassins, and their victims are the ones who perish. In America, missionaries even must lock the doors and fasten the windows.

2. There are no harlots, they would not be tolerated. They would be either banished or killed. An illegitimate child would be a curiosity there. But we must not think they are pure; they are more immoral in thought, word, and deed than I dare express before a public audience. They are not so bad as the most immoral in your midst; but, on the other hand, we have none of the good which you have here.

3. We had no drunkenness there (South Africa), until the white man brought it. In the interior, they had, however, palm wine, which would intoxicate.

4. I have not heard so much profanity in a quarter of a century there, as I have heard in half a day here. They must learn English, in order to know how to swear.

5. There are no tobacco-chewers nor smokers there.

Another obligation then, for sending missionaries, is to counteract the effect of the evils concomitant with the introduction of our civilization.

The Future of Africa in Christian Hope.

In northern Africa there is as yet but little prospect of regaining the fair provinces which once were ours. Elsewhere what has been done is after all but little. At times, too, dark suspicions will cross the mind that such inferior races as those of Africa, are not suited for so pure and elevated a religion as that of Christ, and that the best service they could render to the Christianization of the world would be to die out and become extinct. We must not, however, give heed to thoughts like these. We must believe, rather, that God has made of one blood all the nations of men that dwell upon the earth; that all of them may feel after Him and find Him; that He is not far from any one of them. There is, moreover, one great fact well fitted to cheer the Christian heart in thinking of this subject. In the days when the slave-trade was, Christian, negro, heathen were drafted in tens of thousands to the American continent. They did not die out there; they rather increased and multiplied; they became in time, a power in the land. A more important fact still, they have become Christian; their Christianity emotional, perhaps, in its character, but on that account none the less real. If we expect one type of Christianity to cover the world, our missionary efforts are doomed to certain failure. One glorious feature of the Christian religion is its world-wide character, its adaptability to national characteristics and traits of race.—*Missionary Record*.

General Articles.

The Holy Scriptures in Africa.

By REV. E. W. GILMAN, D.D.,

Corresponding Secretary of the American Bible Society.

Among the various modern versions of the Scriptures which have been made available for Africans, the most important is the Arabic Bible, translated by Dr. Eli Smith and Dr. C. V. A. Van Dyck. Copies of this, printed at Beyrout, are sent to Egypt, and are circulated in the Delta and along the valley of the river as far as Osioot. Occasional expeditions under the direction of the United Presbyterian Mission have been made beyond Osioot, and a wide region is open beyond, among inhabitants whose vernacular is the Arabic. From there westward to the Atlantic is a belt of territory through which the Scriptures occasionally make their way, and sometimes there comes a demand from the interior to the Liberian coast for copies of these sacred books of the Christians.

The American Bible Society has printed portions of the Bible in Benga, Grebo, Mpongwe, and Dikele for dwellers upon the West Coast, and Zulu Scriptures for the mission of the American Board in South Africa. The Zulu translation of the entire Bible is understood to be nearly complete, and it is hoped that the whole will be accessible in print before the close of the present year.

The African list of the British and Foreign Bible Society includes a large variety of dialects in which the Scriptures are printed, such as Kiswaheli, Kinika, Sechuana, Sesuto, Kafir, Otji-Herero, Namacqua, Dualla, and the following, spoken along the Western Coast and the Niger: Hausa, Ibo, Nupe, Yoruba, Ewe, Accra, Tshi, Mende, Mandingo, Bullom, and Temne.

Methodist Protestant Missions Among the Indians.

By REV. E. G. BRUMBAUGH, B.A., of Plainfield, Mich.

Until recently, the Methodist Protestant Church had no missions among the American Indians. It now has two, which are in a thriving, prosperous condition.

(1.) *In Western Michigan.*—Some five years ago, through the superintendency of Rev. Wm. D. Tomkinson, president of the West Michigan Conference, M. P. Church, a remnant of the Ottawa and Chippewa tribes of Indians, located in the countries of Lake, Mason, Isabella and Allegan, were brought into the care of this denomination. The population of the several settlements is over a thousand, many of whom are true Christians and fairly intelligent. They have four ordained native ministers and several preachers besides. They have one church in construction, sustain several Sabbath schools, hold an annual camp-meeting, but the membership is not known to the writer. For several years they were in the West Michigan Conference (white), but being found cumbersome, especially for entertainment at the time of sessions, it was thought advisable to set them apart independent of the whites, into an Indian Mission Conference. This was done at the Bradley M.

P. Church, under the supervision of Rev. W. D. Tomkinson, on November 1st, 1880. About twenty-five of the Indians were present, by whom their leading minister and interpreter, D. K. Foster, was chosen first president of the new Conference, and J. O. Lampman, secretary. This mission is under the care of the General Board of Missions of the Methodist Protestant Church, and embraces five fields of labor, as follows: Isabella Mission, Bradley Mission, Mason Mission, Chase Mission, and Nottawa Mission. These Indians follow agricultural pursuits to some extent, are quite civilized, some of them speak the English quite well, and two of the preachers have the name of being college-educated.

(2.) *Choctaw Mission, Indian Territory.*—This is just newly planted. Early last summer, Rev. D. L. Fordney, pastor of the M. P. Church at Spring Hill, Kansas, felt called of the Spirit, after reading a letter in one of the church papers, from a life-long Methodist-Protestant living in the Choctaw Nation, to seek out new mission ground for his denomination. Accordingly, in July, in company with a layman, W. L. Booth, he traveled three hundred miles in private conveyance, until he crossed the South Canadian River into the territory, where, on the 24th of July, he began a meeting. He protracted it nine days, had several conversions, and at the close, organized a church of seventeen members, including one elder from the M. E. Church South, Rev. S. P. Hicks. He then returned to complete his year at Spring Hill, and after the meeting of the Kansas Conference, in October, he returned to the Choctaw country with his family. Another meeting was held by the two ministers, Fordney and Hicks, and the membership was advanced to twenty-four in number. Five acres of land were obtained, a rude log church and a parsonage have been built, and a school begun. At the organization of a quarterly conference, December 18th, two fields of labor, to be called Longtown and Bethel circuits, were laid out, and the two missionaries began their work. This mission has a prosperous out-look, but is too new to have yet obtained support from the General Board of Missions.

Late Writers on the Papacy.

MESSRS. EDITORS:

In the February number of THE GOSPEL IN ALL LANDS, your article on "Papacy and Prophecy" calls attention to Mr. Guinness' new book on prophecy. I well remember Mr. Guinness' evangelistic tour in this country many years since, and I appreciate his "training school" work, and his editorial labors in the *Illus. Missionary News*. His identification of the Papacy with "Babylon the great," the "Man of Sin," and the "Anti-Christ," accords with the views of many, perhaps most, writers in our own day. I do not think it agrees with the opinion of the early church, as "the fathers" believed that Anti-Christ would, in the last days, reign three and a half years in Jerusalem; whereas the Pope (*now*, at least,) has his seat in Rome. And the fathers seem to have been literalists, expecting a *man*, the incarnation of Sa-

tan, a false Christ, to fulfil this prophecy, and to gain such power over all nations and lands as the Papacy has never yet wielded.

The Papacy may, indeed, be the "little horn." It seems to me that Anti-Christ, a demon-man, is yet to appear, a *Man* of Sin, and that the great "Babylon, mother of abominations," will be the old Babylon on the Euphrates, rebuilt, and fulfilling the vision of wickedness—the flying ephah, in "the land of Shinar." (Zech. 5.) That this is the "Babylon" referred to, is made quite clear, I think, by Rev. Jos. A. Seiss, D.D., in his noble "Lectures on the Apocalypse," recently finished,—a labor of some fifteen years, and a work of the highest scholarship, purest style, and most earnest practical piety.

The object of this letter is to recommend this book for your perusal, and for a notice in your excellent "Gospel" magazine.

Dr. Seiss is well known to you as an author and preacher. He is pastor of a Lutheran church in Philadelphia. He differs from most writers on prophecy, as he is not a preterist, but a futurist, assigning all the chapters of the Apocalypse, after the addresses to the seven churches, to the *future*. He believes that the opening of the first seal is nigh at hand, but does not presume to say whether it shall be in 1881 or 1900.

The many years devoted to the preparation of these lectures have wrought no essential change in his views, which are consistent throughout the three volumes. No earnest Christian can fail of a rich blessing through a reverent, careful perusal of this work. I hope that you may see fit to notice it in your columns. S.

Newtonville, Mass., Feb. 12, 1881.

Mission Work of the American Missionary Association.

By REV. G. D. PIKE, D.D., 56 Reade St., New York.

This Association has been laboring chiefly for the blacks since its organization in 1846. Perhaps no benevolent society was ever called into existence under more strange and hidden providences.

In 1839 a cargo of kidnapped Africans were brought to the West India Islands, and 52 of them sold to two Spaniards. These were placed upon a vessel, named the *Amistad* for transportation elsewhere. While on the high seas, the Africans raised a mutiny, slew two officers of the ship, and commanded the crew to direct the course of the vessel towards Africa. Their orders however, were disobeyed, and the ship with its passengers was brought into Long Island Sound. Here the negroes were seized on complaint of the Spaniards, who claimed them as their property. They were landed at New London and transferred to jail in New Haven.

When it was ascertained that the negroes were illegally brought to Havana, and that they had risen upon their enslavers to recover their liberty, much interest was excited in the public mind. It was seen at once that some one must act for them, and accordingly, a committee was formed in New York which took the name of the "*Amistad*," who immediately undertook to secure counsel, and suitable care and instruction for them, while awaiting trial.

After detention in jail for more than a year and a half, they were declared free by the U. S. Supreme Court, John Quincy Adams and Roger S. Baldwin, ar-

guing the case in their behalf. When once at liberty they were removed to Farmington, Ct., where they remained under instruction until Nov. 1841, when they sailed for their native land accompanied by three missionaries sent out by the *Amistad* committee. On their arrival in Africa in January they established a station at Kaw Mendi.

Later on, the Committee who had cared for them from the first, sought the co-operation of the Hartford Missionary Society, a body then recently organized with the avowed purpose "to discountenance slavery and especially by refusing to receive the known fruits of unrequited labor." Under its auspices, the work of the Mendi Mission in Africa, was carried on until 1846, when the American Missionary Association was organized, by the union of the "Western Evangelical Missionary Society," the "*Amistad* Committee," the "Hartford Union Missionary Society" and the "Committee for West India Missions."

This new Association assumed the responsibility for the variety of work that had been sustained by the different organizations of which it was composed; comprising operations in Africa, the West India Islands, and among the Indians of the great North-west.

Not long after the Society came into existence, it was called upon to extend its operations by entering upon new work in the Sandwich Islands, Siam, Cairo, Egypt, in the States of North Carolina and Kentucky, and among the negro refugees in Canada.

When the troubles broke out in Kansas, the Association did its part towards excluding slavery from that territory, and establishing those principles and institutions that have given such interest and promise to that great commonwealth.

The Society and its friends became thus prepared by breadth of sympathy, by devotion to work among the poor and despised, by experience in a variety of missionary endeavors, by joy in the fruit of prayer and labor, by the growth of a strong and ever increasing faith, for the great work which was about to be thrown upon it, by the emancipation of the slaves in America, the incoming of the Chinese on the Pacific coast, and the new Policy of the government, respecting the American Indians.

ITS PRESENT WORK AMONG THE NEGROES OF THE SOUTH.

The earliest efforts of the Association among the ex-slaves were devoted to teaching persons of all ages the simple rudiments of education. The chief desire expressed in those days was for sufficient knowledge to be able to read and understand the Holy Scriptures. Primary schools were opened in nearly all the great centers throughout the Southern States, and at one time as many as 40,000 pupils were enrolled on the books of the Association. This grade of work is now carried on for the most part by the people of the South, who call to their assistance scholars who have been trained in our schools for teachers. In this way it is estimated that at the present time 150,000 children are taught annually by those who have fitted themselves for their work in our schools. The necessity therefore, for primary schools on the part of the Association is much less than that for normal.

The chief endeavor of the Society now, is to prepare teachers for the Southern field, and preachers and missionaries for the colored people both in this country and in Africa. For this purpose it has founded eight chartered institutions, and sustains twelve high and normal schools, together with thirty-one common schools. It also supports Theological departments in connection

with four of the different colleges for the Freedmen. Seventy-three churches have been founded, some of whose pulpits are supplied by young men who have prepared themselves in the schools of the Association. To this it should be added, that considerable attention is being given to Women's Work for Women, by lady missionaries at different points throughout the South.

The annual expenditures of the Association for its different operations have varied from \$175,000 to \$375,000, at different periods since the war; its total expenditures exceeding \$3,000,000.

Its normal school work must for some years to come, claim a large share of attention. It is found by experience, that children coming to day-schools from the rude cabins of the Freedmen, are liable to have good impressions dissipated if they remain amidst the ignorance, degradation, and vice, with which they are surrounded when out of school. It has been the policy of the Association for this reason and others, to gather the promising youth available into boarding schools and to train them in all that pertains to right Christian living.

By following this method during a thorough course of study, the students form habits that result in lives of usefulness and Christian devotion.

The plan is to subject each boarding student to wholesome religious discipline, the requirements being such as are found in well-ordered Christian homes of the North. In this way they become familiar with the Holy Scriptures by frequent recitations; with the exercise of prayer in the family and the prayer-meetings; with the principles of temperance and sobriety; with proper ideas of morality and pure religion, gathered from school discipline and organizations for the promotion of virtue and piety.

Nearly all the young people who have graduated from our schools after a full course of study, go forth professing Christians, and prepared to be leaders in the churches and the communities, by virtue of their intelligence and integrity wherever they may take up their abode. They also, when becoming heads of families, will be sure to give character and prosperity to the rising generation, and thus insure the perpetuity of those free institutions which can only be maintained by the church and the school.

The Association believes, therefore, that there is no work so important as this for the welfare of the country, none that gives more promise to the triumph of the Gospel among the African race than this. We are fortified in this belief by many considerations.

Where our influence has been the most complete, and the longest continued, the material prosperity of the colored people has been rapidly and permanently enhanced. A few illustrations gathered from absolutely reliable persons will show what we find to be the tendency everywhere.

Judge Watkins, of Va., states—"In 1870, the Freedmen of Prince Edwards county owned 458 acres of land assessed for taxation at \$8,171. In 1878, 2,305 acres assessed for \$39,423. The number of owners of real estate in 1870 was 41; in 1878, 135, mainly heads of families."

Rev. John G. Fee, of Berea, Ky., writes—"In Berea, and vicinity, within an area or circle described by a radius of one mile from Berea college, there are 66 colored families, 59 of which own little homesteads of their own, and most of these are paid for, and every one of these families have come in since the close of the war. These support themselves, feed, clothe and educate their children. Within the named area there are 76 white families, 59 of these having their homesteads almost all paid for, while it is true that there are exact-

ly an equal number of colored, with whites who own their own homesteads, the white families have the larger and more valuable properties. At Camp Nelson, in Jessamine county, Ky., there is a little village of 32 families; 18 have their homesteads, 14 are tenants, these are all colored. They have not done so well as those in Berea, though in a much more fertile region. Their surroundings have not been so favorable."

I have before me a statement to the effect that,—"Five miles west of Savannah, Ga., there are 40 families which have bought from five acres to twenty-five acres of land each, and paid for it, and have built houses. These 40 families are all in a space not over two miles square, and this has been done within 18 months. In Liberty county, Ga., in the vicinity of Midway, a large majority of the land belongs to the colored people, and most of the families of the Congregational church there, have bought land."

Prof. McPherron, reports the following as taken from the official records of Montgomery, Ala.: "In that city, and a district suburb, there are 457 colored persons holding real estate. The aggregate assessed value is \$110,146; personal property, \$19,281; total \$129,427. With almost no exception this property has all been acquired since the war."

Our observations have convinced us, that the greatest progress in accumulating property is made near Christian institutions established for the Freedmen. These facts are very significant as indicating the true leverage for the elevation of the colored people. They show by actual experiment that it is the Christian school and intelligent church that awaken the desire for the Christian home and nerve the arm to honest toil and inspire the heart with a prudence that practices economy, to the end that thrift be promoted and property accumulated.

It is also observable that where ever the work of this Association is prosecuted permanently, educational facilities have been multiplied largely among the neighboring people who are in no wise connected with our work. Indeed it has been claimed by careful observers that it is safe to say that the impetus which has been given in the Southern States to education owes its existence to the work of the A. M. A. and kindred Societies. These enabled the Freedmen's Bureau to be so widely effective. They aided the reconstructed State Constitutional Conventions to organize free public schools. They scattered through the South an army of enthusiastic, practical, educators, who at all principal points established schools. Thus the Freedmen obtained a taste of letters and became clamorous for an education.

Some cities in the Southern States are worthy of special mention, by the way of illustrating the foregoing.

For example—In the city of Louisville, Ky., eight years ago there were five or six white teachers from the North sustained by the A. M. A., instructing the colored children and ignored by most of the whites. Now there are 36 colored schools instructed by colored teachers, with three large brick school houses of ten rooms each—all under the supervision of the City School Board and Sup't. A similar change has taken place in Lexington. The school commissioner of Madison county, declares that the colored schools of that county are better instructed and better managed than the white schools, because the teachers are better qualified.

The capacity of the students in our various schools has been well attested by high authorities even among those not originally favorable to their existence.

In 1871 the Governor of Georgia appointed a very influential committee to attend the examination of the scholars at Atlanta University.

After extended observations during three days the committee embodied their report in the following words:

"At every step of the examination we were impressed with the fallacy of the popular idea a majority of the undersigned have heretofore entertained, that the members of the African race are not capable of a high grade of intellectual culture. The rigid tests to which the classes in Algebra and Geometry, and in Latin and Greek, were subjected, unequivocally demonstrated that, under judicious training and with persevering study, there are many members of the African race who can attain a high grade of intellectual culture."

The change wrought in the minds of many of the better class among the colored people, has already produced some excellent results—harbingers we hope of many more to follow. The old mother State of Virginia has devoted the avails of \$95,000 of her Agricultural Land Scrip to the Agricultural department of Hampton Institute. The State of Georgia, the empire state of the South, appropriates \$8,000 per annum to Atlanta University as justly due to the colored people. Mississippi and Alabama have frequently through Legislature or city government given money directly to us to be applied for the support of teachers or have paid those nominated by us to teach in school buildings owned by this Association. These noble examples deserve to be mentioned at the North and imitated at the South.

Still another favorable indication is seen in the fact that under the influence of our missions, efficient religious organizations and progressive Christian work have been largely promoted. It is the province of right education to create the demand and supply of better Christian teachers both in the school-house and the church. The poorly educated ministers are gradually losing ground and falling out, and the ranks are closing up with the more intelligent and better educated. The young people are out-growing their preachers. They detect mistakes in Grammar, Geography, History and in pronunciation. This call for educated ministers, is met to some degree by the Theological instruction given under the auspices of the A. M. A. at Howard, Fisk, and Straight Universities and also at Talladega College.

The eagerness with which the students in these Institutions seek for knowledge is thus stated by one of the Theological Professors: "I have never before seen such examples of devotion to the purpose of becoming an intelligent Christian minister, as I have seen among them, during the last three years."

The influence of these Seminaries is seen in a quieter worship in the church and in the organization of ministerial conferences, and associations. Sunday schools and Temperance Societies are multiplied and encouraged. In Alabama the Congregational churches organized by the A. M. A., have a complete system of evangelization established. The College and Theological school at Talladega, is the best in the State. There are fourteen churches with a membership of about 700. Thirteen of these churches have comfortable houses of worship. What the Iowa band did for that State in its early history, the missionaries of the A. M. A. seemed destined to do for Alabama, and other states.

The A. M. A. believes that its very encouraging success is due largely to the power of right principles. It took it for granted at the beginning, that right was expedient—that right would triumph. It has never asked if right-thinking and right-doing was the way of the multitude, even of the multitude of professing Christians. Its enquiry has been simply for the way of righteousness. The change wrought by it at the South

has come from the application of the lofty principles which form the very warp and woof of its existence. Every mission station of the Association is a center from which a pure light radiates. Every graduate from its schools is a torch bearer, flaming this light over the land. If the Society can be sustained in its fields of operation toiling in righteousness; if the numbers of its missionaries can be multiplied to meet the demand, the victory of right principles South, will be as certain and speedy as it was at the North, and much more may be hoped for. North and South will clap their hands together in hearty co-operation, shouting their choruses in one grand anthem, and entering in company upon the enlarged work of carrying right principles to the domain of final victory, the Freedmen's fatherland. For it must be kept in mind that any statement respecting the history and scope of the A. M. A. would be incomplete if it did not forecast the African outlook of the work of this great society. Its managers and supporters believe that as the children of Israel were providentially carried to Northern Africa that they might learn the wisdom of the Egyptians and then returned to their fatherland to give us the blessed Bible and through their generations Christ the Lord, so these Africans in our country are here to gather the best results from our civilization and the ripest fruit grown upon the churches planted by the sons of the Pilgrims, to the end that they may return with the good tidings of great joy to the millions and millions in Africa.

Acting upon his conviction, the Association seeks to instruct the Freedmen under its care, in whatever pertains to the best interests of their fatherland, and to impart to them through the power of the Holy Ghost a missionary spirit that they may thus be qualified for Christian endeavors, up the rivers and to the ends of the earth, so recently discovered and made known by gallant explorers and the industries of civilization. It also supplies its Mendi Mission to which it owes its existence, so far as it is able, with Freedmen from its schools, and purposes to establish other missions in Africa as rapidly as qualified missionaries from among the blacks are ready to go, and the funds at its disposal will warrant.

The statistics of the society are as follows:

WORKERS.

Missionaries.—At the South, 84; among the Indians, 1; in Africa, 8; total, 93.

Teachers.—At the South, 180; among the Chinese, 22; among the Indians, 6; native helpers in Africa, 5; total, 213. Matrons, 11; in business department, 13; total number of workers, 330.

CHURCHES.

Churches at the South, 73; among the Indians, 1; in Africa, 2; total, 76.

Church members at the South, 4,961; among the Indians, 36; in Africa, 87; total, 5,084. Total number of Sunday School scholars, 8,073.

SCHOOLS.

Schools at the South, 51; among the Chinese, 12; among the Indians, 5; in Africa, 3; total, 71.

Pupils at the South, 8,052; among the Chinese, 1,556; among the Indians, 233; in Africa, 179; total, 10,020.

In its 8 chartered and 43 other schools and institutes in the South, the pupils are classified as follows: theological, 102; law, 23; collegiate, 75; collegiate preparatory, 134; normal, 2,339; grammar, 825; intermediate, 1636; primary, 2,979; total, 8,113. The scholars in the South taught by former pupils are estimated at 50,000. The mission in Africa is located near Freetown, Sierra Leone.

Mission Work of the A. M. E. Zion Church,

The African Methodist Episcopal Zion Church, at their General Conference held last May, adopted the following report of their committee:

We have carefully examined into the mission field in Liberia, on the west coast of Africa, where we find there are three churches, organized by our beloved brother Rev. Andrew Cartwright.

Whereas, As the brethren do most respectfully petition this General Conference for a Bible, one hymn-book, and one common bell, and two lamps, we do recommend that their request be granted as early as possible.

We recommend that this General Conference authorize the general agent of our Book Concern to send them the Bible and hymn-books at the earliest convenience. We further recommend that the Board of Missions be so authorized by this General Conference to furnish them two lamps and a bell at the earliest convenience. We further recommend that the request of the Quarterly Conference at Brownsville, Liberia, in regard to granting Elder A. Cartwright the privilege to hold an Annual Conference, be referred to the Board of Bishops, to take action in the case.

We further recommend that the bishops give special attention to the West India Mission in furnishing them with men and means, and any other foreign mission that may come under their observation.

The Territory or State of Kansas opens to us a good field for missionary labor, for thousands of our people are emigrating there, and among them a large number of our members, and,

Whereas, We, your committee believe it would be conducive to the good of our beloved Zion, we further recommend that our bishops appoint competent missionaries for that work, also any other mission referred to in the Episcopal Addresses of the Bishops.

Work of the Methodist Episcopal Church Among the Colored People in the United States.

BY BISHOP WARREN.

The Methodist Episcopal Church went into the South at the close of the year to labor among the colored people. That Church now has 412,000 members south of the old Mason and Dixon's line. Of these, 200,000 are colored. Conferences are in full working order, in all the states officered almost entirely by colored men. Over 20 colleges and academics have been established and maintained at an expense in 15 years of nearly a million dollars. These are for the purpose of educating teachers and ministers, and it is estimated that 500,000 youth have been under the tutelage of the teachers sent out from the schools of the Freedmen's Aid Society of the Methodist Episcopal Church.

The champion Colored Conference in the South is that of South Carolina. It has 28,939 church members and 6,934 probationers. The total increase the past year was 2,530. The Conference raised from its own members the past year about \$25,000.

"Christian Work in New York."

A very neat, attractive pamphlet of 140 pages, filled with suggestive facts and figures, and a great deal of valuable information on the social and moral condition of New York City. The Executive Committee of the City Mission, by whom this useful publication is issued, use the following language in a statement of the operations for the year:

"With a field of effort unparalleled in variety and extent, and requiring the combined energies of all Christian people, the Executive Committee feel authorized to call upon all their friends and supporters for their most earnest and generous support.

"What has been already accomplished, while it has demonstrated the adaptability of the agency employed, has also shown the urgent necessity of a multiplication of means, that the spiritual destitutions of this great city may be adequately met.

"It is fervently hoped that, with the opening of the new church edifice in Rivington Street, a new departure may be taken in City Missions, and a fresh impulse will be imparted to all evangelistic operations.

"The Executive Committee, thankful for past co operations, respectfully ask the continued sympathies and prayers of the pastors of the churches, and of all who love our Lord Jesus Christ.

"A condensed view of the operations of the chapels for the year may be seen in the figures following. There are five chapels, in three of which there are church organizations, and there are four Sabbath schools. The number of persons reached through the chapels, 10,500; the number of hopeful conversions, 800; the whole number received into the churches from the beginning, 1,707; the number received during the last year, 97; the present number, 1,012; the whole number of children and youth taught in the Sabbath schools, 2,000; the average attendance in the Sabbath schools, 1,500; the total expenses of the chapels, \$19,740; the returns made from the chapels, \$4,000."

Work on Tours in India.

BY REV. JAS. L. PHILLIPS, M.D. of India.

During this delightfully cool weather, scores, perhaps hundreds of missionary parties are moving about from place to place, throughout this great empire, publishing the glorious tidings of salvation through our Lord Jesus Christ. Morning, noon, and night, congregations great and small, may be seen in the city and in the far off village, on the skirts of the jungle, and in the heart of market, by the roadside and along the rivers, all listening to the same old story, told in no less than forty languages, of Jesus and His love. November, December, January, and February, these four months are our time of sowing the seed broadcast over the land. When the fiery heat comes, back our tents must be folded and our work more circumscribed.

Bazars, markets, and villages are the objective points to be reached on these preaching tours. In the bazars, our preaching stand is on the street corner where two ways meet, and men are wont to stand talking over the news or making bargains. A crowd on the street is liable to be disturbed and may be broken up by a train of carts or a drove of cattle. Still the people stand very patiently, and in many bazars listen with real eagerness to the truth. Some ask questions, which are answered, others catch a few words then walk quietly away making room for new comers, and so the audience is continually changing.

In the markets we select a shady tree on the border of the grounds, and begin early in the day, while the people are gathering and before the din is too great. It is cheering to see men and women drop their loads of fruit, fish, vegetables, cloth, spices, pottery, and brassware, and rest awhile under our mango or tamarind tree, while one of their own countryman is speaking so earnestly of the World's Great Redeemer. Some of these larger markets continue for several days, and so a far better opportunity is enjoyed for preaching to the people, some of whom have come from a great distance. To some of those far away homes the messenger of Christ may never find his way, but here he may meet many who will carry back with them the words of eternal life which they have heard.

Of all work on tours, that in the village is, I think, the most promising. Certainly it is the most satisfactory. In the quiet morning, or noon, or evening, the little band of Christian workers, seeks the house of

some worthy citizen. It may be a farmer, or a smith, or a shop-keeper or a pundit or a zew-indar welcomes them to his open verandah. There for hours the Word of God is read and expounded, eager questions asked and answered, objections raised and refuted, until the village people seem really to learn more concerning Christianity in a day, than they could learn in the bazar, or in the market in a week or a month. As the assembly breaks up another citizen invites the Christian preacher to his house for the next meeting.

The book-boxes and the medicine chest are an important auxiliary in all such work among the people. I have often thought the latter my very best pulpit. The leper and the paralytic come now, as in the days of our Lord's Galilean ministry, to be healed and cleansed. What lessons of love, what a gospel of mercy, full and free, may one preach to the sick and the suffering of this benighted land, every single day! In some places our brethren are using the magic lantern to good effect in reaching and teaching the multitude. I believe more might be done in this way. The call for our Christian books is daily increasing. Some of these silent witnesses for the truth, have done wonders in carrying light, and life, and hope, into the dense darkness of pagan homes.

Much of our touring in this part of Bengal, is among the Santals. The native helpers travel afoot. The missionaries may do likewise, or take the saddle. His wife rides in an ox-cart on springs, drawn by bullocks. We move slowly from necessity, but this gives us a better chance to reach the people, who flock about, following us sometimes from village to village. Such a welcome as these rude Santals of the jungles sometimes give us, bringing buffalo's milk and choice fruit for our refreshment, and begging for a school! Their villages fairly swarm with children. We have seventy schools among them now. The boys are learning finely, but superstition still keeps the girls in ignorance, though we have secured a few. A brighter day begins to dawn.

There are some devoted and successful Santal preachers, who are doing good among their own people. Few addresses ever stirred me as some from the lips of these Santal workers. How their words have held the ear of the motley crowd seated on the grass before them! It is the native preacher after all that is to convert India. Who like him knows the minds of the people, and who like him how to teach them? May God give us a host of strong native helpers for this great work. There is much for foreign missionaries to do in a field like India, but I believe their chief work is to train up efficient native helpers for this great harvest field.

MIDANPORE, India, Jan. 7, 1881.

The Freedmen's Aid Society of the M. E. Church.

The Thirteenth Annual Report of this society, which has just been issued, shows what it has been doing the past year, and concerning this we make the following extracts:

"First, We have completed Chrisman Hall, of Clark University, at Atlanta, Ga., at a cost of \$30,000. It is a beautiful four-story brick building, with a basement of granite, of modern architecture, having a commodious chapel, convenient school and recitation rooms, and boarding accommodations for the teachers and a hundred pupils. The building is located on a site so elevated as to command a view of the whole surrounding country, and it attracts attention from every direction. There are four hundred and fifty acres of land connected with the university grounds, the

cultivation of which will for the present furnish employment for the students, and, at no distant day, this land will become valuable for an endowment. The new building is already crowded with promising students, and the institution enters upon a bright career of usefulness, inspiring hope in the minds of our people in the South. Mrs. Eliza Chrisman, of Topeka, Kansas, has contributed \$10,000 to this building, and Bishop Gilbert Haven had pledged to raise a similar amount, only a part of which had been secured when he was stricken by death; but his friends are making up this pledge, so that, though the "workmen die, God carries on the work." Mrs. Bishop Clark continues to cherish deep interest in our work in the South, the establishment of which took so strong a hold upon the Bishop's heart and energies during the last few years of his life. She rendered valuable assistance in securing aid toward the erection of Chrisman Hall, and contributed to this enterprise several thousand dollars from her private funds.

"Second, We have just finished a three-story brick building, with modern improvements, for the Meharry Medical Department of the Central Tennessee College at Nashville, at an expense of \$12,000. It bears the name of Meharry in honor of the brothers who have contributed so liberally to the building. Dr. Alexander Meharry, late of the Cincinnati Conference, in a visit to Nashville, shortly before his death, selected the knoll on which it is erected, and made the first donation toward the purchase of the site, and his widow has followed his example in liberal donations toward the completion of the building, and the endowment of the college. It has already graduated four promising classes of students, several of whom distinguished themselves for bravery and skill during the fearful scourge of the yellow fever in the South. This is the only medical college in the Mississippi Valley where students irrespective of color can obtain a good medical education; and it becomes the duty of the friends of humanity to aid in educating good physicians for this people.

"Third, The Centenary Biblical Institute, located at Baltimore, which approaches nearer a theological seminary proper than any other of our schools in the South, has found a liberal benefactor in Rev. J. F. Goucher, of the Baltimore Conference, who purchased a commanding site for the institute on the corner of Fulton and Edmonson Avenues, and also donated \$5,500. toward the erection of a suitable building. To secure this generous donation, the friends of this people have added \$6,500., and a commodious and beautiful edifice is nearly completed at a cost of \$20,000., which will be a noble monument of the liberality and philanthropy of Baltimore Methodism.

SCHOOLS.

"The society has aided in the establishment and support of the following schools, six of which have been legally chartered with collegiate power.

CHARTERED INSTITUTIONS.

"Central Tennessee College, Nashville, Tenn.; Clark University, Atlanta, Ga.; Claflin University, Orangeburg, S. C.; New Orleans University, New Orleans, La.; Shaw University, Holly Springs, Miss.; Wiley University, Marshall, Texas.—6.

THEOLOGICAL SCHOOLS.

"Centenary Biblical Institute, Baltimore, Md.; Baker Institute, Orangeburg, S. C.; Thomson Biblical Institute, New Orleans, La.—3.

MEDICAL COLLEGE.

"Meharry Medical College, Nashville, Tenn.—1.

INSTITUTIONS NOT CHARTERED.

"Bennett Seminary, Greensboro, N. C.; Cookman Institute, Jacksonville, Fla.; Dadeville Seminary, Dadeville, Ala.; Haven Normal School, Waynesboro, Ga.; LaGrange Seminary, LaGrange, Ga.; Meridian Academy, Meridian, Miss.; Rust Normal School, Huntsville, Ala.; Walden Seminary, Little Rock, Ark.; West Texas Conference Seminary, Austin, Texas; West Tennessee Seminary, Mason, Tenn.—10.

"In these institutions the number of pupils taught during the year is classified as follows: Biblical, 372; law, 23; medical, 85; collegiate, 90; academic, 220; normal, 1,100; intermediate, 217; primary, 832; total, 2,490. Number of pupils taught in our schools, 63,000; number taught by our pupils, more than 550,000. Amount of permanent school property, more than \$250,000. Number of teachers employed this year, 80."

Children's Department.

The Little African Christian.

MR. Longdon, a missionary in South Africa, gives in substance the following history of "Umaduna." He said that some months before, in visiting some heathen kraals, he enquired at each one if there were any Christians among them. Coming to a kraal containing about three hundred souls, he put his question to many in different parts of the kraal, and received from all the reply:

"Yes, there is one Christian in this kraal. He's a little one, but he is a wonderful man. He has been persecuted, many times beaten, and threatened with death, if he did not quit praying to Christ; but he prays and sings all the more."

Mr. Longdon was greatly surprised and pleased to learn that such a martyr spirit was shining so brightly in a region so dark, and sought diligently till he found the wonderful man of whom he had heard such things, and, to his astonishment, the great man turned out to be a naked boy, about twelve years old. Upon an acquaintance with him, and the further testimony of his heathen neighbors, he found that all he had heard about him, and much more, was true. Hearing these things, we sought an interview with Umaduna, for that is his name. He had attended our meetings from the first, and I had often seen him among the naked Kaffir children in my audiences, but did not know that I was preaching to such a heroic soldier of Jesus, till the last day of our series.

That day we sent for the lad to come into the mission-house, that we might see and learn of him how to suffer for Christ. He hesitated, but, after some persuasion, consented, and came. He was small for a boy of twelve years, and had no clothing, except an old sheep-skin over his shoulders. Quite black, a serious, but pleasant face; very unassuming, not disposed to talk; but he gave, in modest, but firm tones of voice, prompt, intelligent answers to our questions. The following is the substance of what we elicited from him, simply corroborating the facts narrated before by the missionary.

I said to him, through my interpreter:

"Umaduna, how long have you been acquainted with Jesus?"

"About three years."

"How did you learn about him, and know how to come to Him?"

"I went to preaching at Heald Town, and learned about Jesus, and that he wanted the little children to come to him. Then I took Jesus for my Saviour, and got all my sins forgiven, and my heart filled with the love of God."

He was not long at Heald Town, but returned to his people, and had since emigrated with them to Fingo-land.

"Was your father willing that you should be a servant of Jesus Christ?"

"Nay; he told me that I should not pray to God any more, and that I must give Jesus up, or he would beat me."

What did you say to your father about it?"

"I didn't say much; I wouldn't give up Jesus. I kept praying to God more and more."

"What did your father do then?"

"He beat me a great many times."

"Well, when he found he could not beat Jesus out of you, what did he do next?"

"He got a great many boys to come and dance round me, and laugh at me, and try to get me to dance."

"And wouldn't you dance?"

"No; I just sat down, and would not say anything."

"What did your father do then?"

"He fastened me up in the hut, and said I must give up Jesus, or he would kill me. He left me in the hut all day."

"And what did you do in there?"

"I kept praying, and sticking to Jesus."

"Did you think your father would kill you?"

"Yes, if God would let him. He fastened me in the hut many times, and said he would kill me."

"Umaduna, are you sure you would be willing to die for Jesus?"

"Oh, yes; if he wants me to."

"Are you not afraid to die?"

"No; I would be glad to die for Jesus, if he wants me to."

Mr. Roberts gave him a copy of the New Testament in Kaffir, for his use after he shall have learned to read.

Warming a Zulu's Heart.

THERE was a Zulu lad in Natal, who had become a leader to a farmer on his journey to Verulam, when they were overtaken by the heavy mists so common on those hills. The mists very shortly became pouring rain, and darkness came upon them. The Zulu lad, overcome by the cold, dropping the thong with which he led the oxen, stood still. Speedily the eyes closed, and he could not move, and he became silent.

The farmer, stripping himself of his great-coat, and taking everything that he had available for covering, laid him down in the waggon and covered him up, hoping by that means to revive him; but it was all in vain, life seemed slowly ebbing out. Then, laying himself down beside the little lad, and opening his coat and stretching out his broad arms, he drew the boy to his warm, strong heart and kept him there. Very soon the eyes opened and the heart began to beat, and the boy spoke, and life returned. Years afterwards that Zulu lad said to the farmer, "Sir, tell me what it was that made your heart so warm towards me and brought me back from death." And then, with his heart as warm as ever, the colonist told the "old, old story of Jesus and His love," and it warmed another heart and speedily the boy from penitence was led to rapture, and now he is on those same hills a native preacher, preaching the Gospel of Jesus Christ.

South African Girls.

There is no surer way of getting at the hearts of heathen people than by showing kindness to their children. This has been the policy of the missionaries to Kafraria and other parts of South Africa. They have gathered the children into schools, and taught them, not only religion, but also the useful arts and accomplishments of life. Some of these children exhibit remarkable intelligence and docility, and make such rapid progress in their studies as would do credit to those of any American school. The picture shows a group of girls at a mission school at Grahamstown, Kafraria.

Bushman—A Basuto Christian.

Africa, the Quarterly Journal edited by Major Malan, contains notices from the pen of Mr. Coillard of some of the native Christians connected with the French Evangelical Mission in Basutoland. The following is a specimen:

"Bushman was a Basuto, and not a member of the tribe whose name he bore. He came to us at Leribe in 1866, a naked heathen boy of repulsive appearance, in quest of work. All his relatives were thorough heathens. He became attached to us, and when, from Natal, we undertook a long journey to our station at Motito, near Kuruman, Bushman led our oxen and tended them with a care that gave us the greatest satisfaction.

"Light dawned in his heart; he saw his sins. He saw also the Saviour; he became a new man. He broke off entirely from his heathen parents, who did all they could to ensnare him. He applied himself diligently to learn to read. His progress was very slow indeed, but his efforts were at last crowned with success. He grew in knowledge and in grace. In 1870, a young man of the Bapeli nation, who had been converted at Leribe and had remained there for instruction, desired to return to his tribe and preach the gospel.

His name was Jonathan. We sent Bushman with him. The journey was long and perilous, for these regions were still disturbed by war. He remained several years doing what little he could, evangelizing in his humble way and teaching what he knew. We called him back at last. Though he was twenty-five years old, such was his craving for learning that he sat at school with little boys all the morning, working the rest of the day to support himself.

"While thus living at home he received a call to join the Mission to the Zambesi. He accepted it seriously. A few days after our departure, when we arrived at Harrismith, he said to me, 'Sir, I wish you to buy me a warm coat.' 'What for, Bushman? We go to warm climates, and you are well clothed?' 'Sir those oxen are the Lord's; it is my work to tend them night and day, so that they keep fat and draw the waggons, and bring the Gospel to Banyailand. I need a coat for the night watches.' He got

his coat,—one of his own choice,—and good was the use he made of it. When we were on the move he led his oxen. Whenever we stopped, day or night, hungry, tired, cold, or wet, he never waited for an order; he knew his work. He was bent upon doing it thoroughly, studying to show himself approved unto God. Though there were other lads, he allowed them to be employed in something else. Those forty-eight bullocks were his special care. He did not mind anything, the roaring of the lions, the darkness, or the thickness of the forest. He never spoke of his fatigue, and never complained of hunger. It was touching to see him by day after a long march, follow his cattle with his New Testament under his arm, and at night with a staff in his hand, always calm and happy.

"When we arrived at Banyailand we found everybody, even little boys, armed to the teeth. No one there dreamt of coming down the mountain, to tend the goats or till the ground, without his bow and arrows, his assagais, and his formidable bowie-knife tied to his left arm, ever ready for use. The life of a man is very cheap there; we have seen it sacrificed for a mere trifle. The Banyai were astonished to see Bushman venturing into the *veldt* unarmed. He would answer them smilingly, 'I fear nothing, for I have a Shepherd who watches over me; nothing can hurt me.' He would go day after day, with his book and staff, doing cheerfully the work which he considered the Master entrusted to him. During that long journey I never once had occasion to reprimand him, or to remind him of his work.

"On one occasion we were attacked by hundreds of savages. He kept by his oxen with his staff in his hand, and had I not used my authority to call him back when some of them were taken by force, he would have tried to save them even though he should be killed."

Here is a noble example. Are the readers of this story working as faithfully for Jesus?



South African Girls.

Sunday Schools in Central Africa.

A Paper read at the State Sunday School Convention, at New Britain, Ct., May, 26, 1880, by Albert Burton Jowett, a native of Mendi Country, West Africa.

I represent the Sunday schools in the Mendi country of Western Africa. These are located in the interior, about a hundred and fifty miles north of Morovia, the capital of Liberia. The first Sunday school among the Mendi was established at Kaw Mendi. This place was the site selected for a mission by Messrs. Raymond and Steele, who accompanied the Amistad captives to Africa, when they left Farmington, in 1841.

At this school, my mother was a pupil, and had for her instructor, Mar-groo, one of the Amistad captives who had been hopefully converted.

There was a good day school at this place, and also one at Free-town, a hundred and fifty miles north, which had been kept up for twenty-five years by the Church Missionary Society of Eng. and.

My mother has often told me that the missionaries were very much pleased because the Mendi boys passed a better examination than the boys at Freetown, who had had all the advantages of that seaport city.

Mr. Burton, a missionary who went to Africa from Connecticut, while traveling up the Bar-groo River, noticed a fall of water in a wooded country, and determined to establish an industrial mission at that point.

There was no saw-mill on the coast, so Mr. Burton put up buildings for a mill; some one gave him the necessary machinery, and he opened a station and called it "Avery." A church and some dwelling houses were built, and a community of people gathered who brought logs, converted them into lumber, and conveyed it to the coast for sale. A school was opened in the basement of the church, and a Sunday school was convened on Sundays. My father is a teacher and interpreter at this station. This Sunday school, and the one at Kaw Mendi, are the only ones in the Mendi country proper. There are Sunday schools on the Sherbro Island, but the people there belong mostly to the Sherbro tribe.

Our Sunday schools constitute one of the means by which our young African friends acquire the simple truths taught by our blessed Saviour. I do not know how it is, if I am in the wrong, pardon me, but I do believe it is much more difficult to teach in Africa than in America, because we have no books in the Mendi language, and the children know but little English. Our Sunday schools, in comparison with those in America, are very small. The bell for school rings at 2 o'clock, and the teachers go round to the houses where they fear the children do not care to come, and bring them to the school. Before bringing them into the Sunday school, a shirt is given to each scholar, as many of them wear no garments at home. This is made of English cloth, and supplied by the missionaries; when they return from school, it is laid aside, to be worn the next time the school assembles. The instruction is mostly oral,—the teacher asking the pupils questions, and then requiring them to repeat the answer until they are able to say it.

A good deal of time is spent in singing, as the children readily learn the words and music of the Gospel songs, even though they do not understand the meaning of the English words. They are very fond of singing, and the missionaries listen to their songs with much delight, and give them a great deal of credit for them. As some of the children never attend day school, the alphabet is taught in the Sunday school.

We have a portion of the Bible, and a few hymns, translated into the Mendi, and hope some time to have books in the language, so that greater progress can be made.

We have some active members, who go about into the small villages, and act as home missionaries among the people. These frequently bring in new scholars to the mission; and what do you think causes the increase of our members, more than most any other circumstance? Some kind friends in America and England have been sending us illustrated papers, nice little books, and small cards with letters of nearly every color and size.

Such things are very attractive to the little natives. I wish you could know the good you can do by sending your missionaries in Africa such attractive papers and cards, for those whom the missionaries cannot reach will be instructed and influenced by them in their homes. The children who are brought in take these papers and fasten them up in their houses for ornaments. The books and cards are offered as prizes to those who commit portions of the Scripture accurately. We have no Sunday School Conventions, like this one, but sometimes we have concerts.

Within the past few years, all our missionaries have been Freedmen, from America; and one of them was for a time connected with the Jubilee Singers of Fiske University. They taught us some of the Jubilee Songs, such as, "Steal away to Jesus," "Mary and Martha," and "The Rocks and the Mountains Shall All Fly Away." The people had never heard the like, and were very much delighted with them.

The Customs and Habits of Africans.

The Rev. Wm. Mellen of South Africa gives the following account of the houses, language, and faith of the Africans:

"Their huts look like hay-stacks. They consist of a framework covered with grass, with a hole on one side to crawl in. In this house men sleep with a block for a pillow; the women have no pillow. With this, they are contented. The difficulty is they don't want anything. They say of the missionary: 'He ties his legs up in two sacks, and can't take any game.' Our women sew, and the natives wonder why they thus busy themselves in order to wear garments. The missionary builds a house, and they are astonished at a straight line or a square corner. Everything with them is a crooked or curved line. They have no words to express a straight line or square corner. They say, too, 'If their house was square, they would not know which way to put their feet.' In their round huts, they build a fire in the centre, and sleep with their feet towards it. Their first want, generally, is a hat. They use the shield to keep off the sun; but a protection which they can fasten to their heads strikes them favorably. One want creates another. The hat is generally followed by a desire to get a pair of boots, to protect their feet from the stones and thorns; then comes a shirt. The name of a believer is 'a man who wears a shirt.' They see the missionary take up a newspaper. They wonder what he is doing; they learn that the newspaper talks to the missionary; they learn the letters a, b; but b, a, b, a, spells baba, that is 'father.' The paper talks 'father;' this is the beginning. An intellectual want is awakened. After learning to read, they must learn to write. Thus they begin to think. They are now interested. The missionary preaches to them of another world beyond this; they want to know how to get to it. Thus a religious want is created; they want to learn the way to heaven. So the man goes forward: he gets clothes for his body, and religion for his soul, and now must have a house to dwell in. He is a man; he can no longer crawl into a hut, but must walk into a house.

"A kraal is a village of huts, built in concentric lines, surrounded by a frail stockade. There are just as many huts as wives. The Zulu is too wise to put two wives into one hut. I was asked to visit such a kraal, in which lived a very old woman, said to be over a hundred years old. She wore the remnant of her old marriage-dress, given to her when she was a bride. The dress was in strips and tatters; although, originally, it consisted of bull's hide, sewed with the sinews of the legs of that animal. She was so glad to see 'the king.' They know no better; they call missionaries 'kings.' She caught hold of my garments and drew me to her. I asked the attendants what she wanted; they replied: 'She wants to kiss you.' I extended my hand, and she kissed it and seemed happy, exclaiming: 'Now I am ready to die and depart in peace, because my eyes have seen the king.'"

A Greenlander's Reason.

A converted Greenlander told a missionary that though they knew nothing of a Saviour before the missionary came, they were not without some idea of a Creator. He himself had reasoned, from looking at a canoe, that it could not make itself, although such a simple object; and if a canoe could not shape itself, some man must have done so. But who made the man? They could trace one generation back to another; still there must have been a first man, that man must have had a Maker, and that Maker must be great and wise and good. "Oh," he thought, "if I did but know him, how I would love and honor him!" This agrees with what St. Paul says of the heathen feeling after God, "If haply they might find him who is not far from every one of us."

South Africa is a mixture of Portuguese, (who were the first settlers); Dutch, the most numerous of the Europeans; the English, found almost exclusively in the eastern part; with some French and Germans. The natives,—Hottentots, Bushmen, Kafirs, Bechuanas, and Negroes,—are in the majority. There are many laborers, along the coast, of Malay origin.

The Gospel in all Lands,

AN EVANGELICAL MONTHLY MAGAZINE

Of Universal Missions.

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NEW YORK, MARCH, 1881.

Monthly Summary—Africa.

The preceding pages present a full account of the various evangelistic efforts among the African races. These races comprise nearly one fourth of the human family, and the results of missionary work among them amount to about one half of all the converts of modern missions. One quarter of a million on the African continent, one quarter of a million more in Madagascar, and three hundred thousand in the West Indies and South America—a swarthy multitude of eight hundred thousand souls—already stand as the first fruits of their race; while five millions of Freedmen in the Southern States, and thousands of Christian negroes in other places, swell the multitude who have already come from under the darkest shadow of human history to join the glorious company of the ransomed.

The missions in SOUTH AFRICA claim precedence both in age and extent. It is just four years less than a hundred since the Moravian pioneers began their lonely and lowly work among the Hottentots, and already 14 societies and 180,000 converts represent the harvest of a single century. The London Missionary Society has had a record second only in honor to the Moravians. It has given us the names of Moffat and Livingstone, and the mission college at Kuruman is one of the features of African mission work. The mission work of the Scottish churches has developed some marked features. Out of it has grown a great industrial institution at Lovedale, where hundreds of natives are trained in useful arts and scattered over all the land in positions of trust and influence. From this mission has also gone forth one of the great Central African movements—the Livingstonia Mission on Lake Nyassa.

The Hermannsburg Society presents a feature still more distinctive and instructive. It is not sustained by any denomination, but aims at being self-supporting by combining industrial and mission work; and the experi-

ment has been followed in one of the latest of the Central African missions with the most confident hopes of success. The only American mission in South Africa is that of the American Board, whose interesting and thrilling story of faith and perseverance will be found elsewhere.

The great work of the Wesleyans, the Society for the Propagation of the Gospel, the French, Swiss, Norwegian, Rhenish, and Berlin societies, and the native Dutch Church of South Africa, present no features calling for special remark. The greatest difficulty, in connection with all the reports, is to distinguish between foreign communicants and native converts, and know how many of the names reported have really been won from Paganism. After making, however, all fair deductions, the numbers stated above are accepted as accurate statistics of the South African work. The ever recurring wars on the part of the natives and Dutch Colonists are great hindrances to the work. But, notwithstanding all difficulties, there is a mighty Christian movement pressing ever northward to the vast interior, which is the objective point at once of exploring science, commercial enterprise, and aggressive missionary zeal.

In CENTRAL AFRICA, once regarded as an inhospitable waste, but now known to be one of the most salubrious, beautiful, and productive regions of the globe, eight great movements are now in operation. The Universities' Mission was really the first to attempt successfully to establish a station in the interior, and while its headquarters are on the Eastern Coast, the objective point is the region near Lake Nyassa, where they have a station. The Church Missionary Society holds the interesting post of Mtesa's Kingdom, on the Victoria Nyanza. The London Missionary Society, at tremendous cost, has maintained its post on Lake Tanganyika. The Free and Established Churches of Scotland hold the more Southern region, on Lake Nyassa and near the Universities' Mission. The American Board has recently occupied Bihe, further west and south, and commanding a vast and important population. In the same general direction, but further inland and nearer the Zambesi, lies the great Barotse Valley, where the French churches have penetrated. And last, but not least, the Livingstone Inland Mission, working on the plan of voluntary and self-supporting missions, is pushing its forces up the mighty Congo from the west, in the opened highway of exploration and commerce. No chapter of church history is more rich in its record of bold enterprise and noble liberality in the Church at home, and heroic self-sacrifice in the missionaries themselves, than this costly but Christian conquest of Central Africa.

WEST AFRICA comprises a coast line from Senegal to the Equator, which is occupied by most of the leading societies of Europe and America at the leading points in Senegambia, Liberia, Sierra Leone, the Gold Coast, Ashantee, Dahomey, Yoruba, Guinea, and the islands of Corisco, Sherboro, and St. Helena, and Fernando Po. The Wesleyans of England report the most extensive work, covering a large portion of Gambia, the Gold

Coast, Yoruba, and Sierra Leone, and comprising thousands of communicants. The Church Missionary Society of England is next in importance, occupying Sierra Leone, Yoruba, Lagos, Abeokuta, and the vast region of the Niger and Benue rivers. The most hopeful feature of its great work is the fact that a large portion of it is under the charge of Bishop Crowther, a native African, and most of his missionaries are also natives. This method of African evangelization has been directly tested in the history of the Mendi Mission, under the care of the American Missionary Association, and consisting wholly of colored missionaries. The success of these efforts to use the Africans themselves for the conversion of their race, and the appalling mortality of European and American missionaries, together with the vast number of available laborers already in the African churches of this land, call for a far more earnest and extensive effort than has yet been made to send to the world's greatest mission field the special and appointed laborers whom God by such signal providences has so long been preparing.

The Protestant Episcopal, Methodist Episcopal, African, and Presbyterian Churches are at work in Liberia, and various educational and colonization movements are seeking to reach from it the neighboring tribes, and make it the long looked for link between Christian America and pagan Africa. The effort of the Presbyterian, Baptist, and Continental Societies at Lagos, Calabar, the Cameroons, the Gold Coast, Ashantee, and the Gaboon, have been successful and permanent, and a zone of light is already girding the dark continent, and moving steadily toward its central heights. But how slowly! Ere it can do more, at the present rate of progress, than plant one beacon fire on every mountain, a population three times as large as all the Protestant Christians on earth must have passed from their dark life to a still darker eternity.

We pass by the work in Madagascar, as belonging rather to the Malayan races; and of Northern Africa, (so fully reviewed a year ago). We need only say that in Egypt the work of the United Presbyterian Church is increasingly successful, and Miss Whately's school is beginning to reach Mohammedans as well as Copts; the Swedish and Swiss missionaries have been almost driven from Abyssinia; and the labors of the Jewish missionaries there, as also in Algiers and Morocco, are continued, with occasional instances of hopeful conversion.

And thus the Church of God has begun the last, and hardest battle of the Christian age, the conquest of Africa. What treasures have been expended, what lives sacrificed, what results achieved! And yet what is the real picture? *Two hundred and fifty million souls,—two hundred and fifty thousand saved! ONE SAVED. NINE HUNDRED AND NINETY-NINE LOST! ONE OUT OF A THOUSAND!*

By the work yet undone, by the heroes who have fallen, by the cost that must not be in vain, by the blood of these dying souls, and by the call of Him who died to save them, let us awake to new courage, wisdom, zeal, and love, *for the help of Africa—THE HELP OF GOD.*

African Missionaries for Africa.

The progress of the colored race in America, is astonishing. While the Indian has faded before civilization, and become gradually extinct, the negro has multiplied in spite of cruel oppression, has assimilated with civilized society, and has adapted himself to every situation and earned the place of equal citizenship and Christian fellowship. This must surely be for some wise and divine purpose. God must be preparing him for a high and useful destiny. What more natural than that he should be the messenger of the Gospel to his race in Africa. There are five millions of Christian negroes in America. There are two hundred and fifty millions of pagan negroes in Africa. Missionaries enough to cover the whole of Africa; men who could fearlessly defy its climate; men, too, who are not behind their brethren in the high qualities of faith, devotion, and spiritual and executive power, could be found to-morrow among the Christian Africans of this land, if but the breath of God might touch their hearts with this sublime and simultaneous purpose, or the hand of God raise up from among themselves some bold, and wise, and inspiring leader, to summon them as a race to this great work. And sure we are, that if a thousand, or even a hundred men, stood before the churches of America, consecrated to Africa, and ready to go in true self-sacrifice for her salvation, there would come such a generous response from the hands of Christians of every name as would supply the pecuniary need, and place the work of missions on a higher plane for all coming time.

Faith, Work, and Self-Support in Missionary Effort.

The Church of Christ cannot afford to overlook some remarkable lessons furnished by the history of several of the most successful missionary movements of our time. The Rev. Geo. Muller of England, (now visiting this country,) through the Christian Knowledge Society of Bristol, supports a large number of missionaries in many lands, without any guaranteed salaries or any direct solicitations from the churches. His work is one of pure dependence on God for everything, and his testimony is that wise administration, consecrated service, and simple faith have never failed to obtain adequate support. The China Inland Mission, by far the largest and most aggressive of all the organizations now engaged in the evangelization of China, and employing more than one hundred missionaries, is managed on a somewhat similar plan. The Livingstone Inland Mission, under the direction of Rev. H. F. Guinness, while not hesitating to ask for contributions, is yet founded on a similar principle. The brave men and women who give themselves to God and this work are sent out by this society, and assisted from time to time as far as possible, but they have no stated or guaranteed salaries. They do not depend upon the society for subsequent support, but upon God, their own exertions, and the love and gratitude of the people among whom they labor. The work sustained by Pastor Harms, and known as the

Hermannsburg Missionary Society, in South Africa, also combines the principle of self-support and dependance upon God; and it has succeeded in establishing industrial homes which, by the wise use of native labor, and of civilized industry, in a land where all the necessities of life are so easily obtained, have provided for all the wants of the missionaries. These methods are peculiarly adapted to Africa, and would be still more adapted to the work of colored missionaries themselves, if they could but be persuaded to give themselves, in this spirit of lofty consecration, to the evangelization of their native land. But God is teaching his Church that the real secret of power, in all countries, and in all forms of Christian work, is simple and consecrated faith.

The silver and the gold are his; and *more faith in God will bring more help from man.* We do not object to the existing methods of mission work by Boards and Churches, through regular and wisely administered channels of beneficence. But we believe these methods do not meet the whole need of a perishing world; we believe they do not reach the highest measure of faith and devotion; we believe they leave room for "a more excellent way;" and we believe, after all, that the highest end of even the missionary work, is not the conversion of the world, but the glory of God, and the manifestation of his presence and power in sustaining and crowning the labors of his faithful servants with power and victory. We were much impressed with a simple remark from the lips of George Muller, in a recent address in regard to his orphan work. My object, he said, in substance, was, not mainly the physical comfort of these children, *nor even the salvation of their souls*, important as these are, *but, beyond all this, to glorify God by proving to the world that he is still the Living God, and able to sustain his own work, and fulfil all his promises to his trusting and obedient children.* It is a solemn question how far this supreme aim is the real end of the vast machinery and numerous organizations which call themselves divine; but which, in the name of God, too often dishonor him by confessing their impotence, and desperately appealing to the world for its aid. The supreme need of all our Christian life and Christian work to-day is more real faith in God, and more entire consecration to his glory.

Announcement.

Many enquiries having come to us from time to time in regard to the re-issue of the February number for 1880, on Africa, in quarto form, uniform with the subsequent numbers, we beg to announce that if a sufficient number of persons to cover the mere cost of the issue will send their *names* within the next four weeks, (addressed to Rev. A. B. Simpson, 214 W. 15th Street, New York City,) we will supply that number uniform with March, April, and May, for 25 cents, or the four numbers, neatly bound and forming a handsome quarto volume of about 240 pages, and containing valuable and exhaustive papers on Africa, China, Japan, and India, and over 100 fine illustrations for ONE DOLLAR.

Foreign Missions Defended.

Rev. Dr. Newman, in a sermon in this city on F is reported in the *New York Herald* as saying:

"Foreign missions are not useless. Let us ap facts. Let us take India. Christian missions w tablished there eighty years ago. What are the results? The Hindoo rite of suttee—the self-ition of a widow on the funeral pile of her husban been abolished. That terrible rite was comman the Shasters and the Puranas, and 1,000 widows were burned alive. But through the powerful in of the missionary, Samuel Carey, Lord William Be Viceroy of India, abolished the horrid rite. in Through that same influence he also abolished the itary fraternity of the Thugs, who gained a liv murder and robbery, under the guise of Door, goddess of vagabonds. Up to 1833 female infas prevailed in many provinces of India. In some s 20,000 children were murdered annually, while in sections two-thirds of the female infants were kil strangulation or by drugs. Government did not unaided by missionaries. The famous East Indi pany opposed Christian missions, and Samuel Car compelled to steal his way into India to find pro under the Danish flag at Serampore. Wealth w chief object of that company, and for its acqu civilization, morality, and religion were treatet contempt. What else has been accomplished? the Sepoy rebellion, when the charter of that co was revoked and religious toleration became a England has established a wise and beneficent g ment, founded on intelligence and virtue. Engli reigns supreme, life and property are safe, inter improvements have been made. There are 7,000 m railway and 15,000 miles of telegraph; there are versities, 60 colleges, 349 high schools, 40,000 o schools wherein are more than 2,000,000 pupils thousand enter the three universities annually i amination. In eight years 25,000 English Bible bought in the Presidency of Madras. In ten English publications increased to half a million. are 156 native and 60 foreign papers, with 60 mag and 2 monthly illustrated journals.

Carey, Marshman, Ward, and Duff—glorious m aries—gave special attention to education. The 150,000 pupils in mission schools, half of them gi 1789 Carey baptized the first convert, but now th 100,000 communicants and 500,000 native Chr A hundred thousand devil worshippers have r accepted Christianity. It were worth all that pended for foreign missions to save so many child the Heavenly Father from the degradation of id At the present rate of increase, there will be in tl century 130,000,000 of Christians in India de from their superstition and ignorance."

We are indebted to the Presbyterian Board c sions for the map on page 116, to Phillips & H the Methodist Book Concern, for the map on pa; and to the American Board for the map on pa; We are pleased to be able to acknowledge the courtesies shown by these and other Churches an sionary Societies.

The pressure on our columns, respecting Afric vents our giving a full summary of Missionary N inserting the articles received from China, Jap Turkey. They will appear in our next.

Missionary News.

China Inland Mission.

China.

Nicoll, at Oh'ung-K'ing, writes that one priest has publicly changed his mind and untied the sacred knot of hair, stating his intention of serving the Jesus.

King writes from Han-chung, on 8d., "We are still encouraged by the tokens of God's presence and grace. Last Sunday was a solemn service as three deacons were appointed by prayer and laying on of hands. Yesterday was a happy service; first, the weekly meeting, in which 9 Chinese Christians were received in prayer, and afterwards the church meeting, at which five candidates, men and three women, were received." The Crickmay has about 20 women receiving regular Christian instruction at-yuen Fu.

J. E. Cardwell, writes from Ta-ku, Nov. 15th.: "Work at this place is of an evangelistic nature. Our gate is all day; just inside it is a room fitted up for the reception of visitors, and tea is served. Stated services we have none, but on most days one continual service of silent talking from morning till dusk. The party leaves, of ten or more, others at their place, books and tracts often being purchased."

In the first of January, 1881, the China Inland Mission had in China 70 stations, 170 missionaries, 26 wives of missionaries, and 100 native helpers.

Methodist Episcopal Church, South.

Dr. A. W. Wilson, the Missionary Secretary, has gone to Mexico to ascertain wants of the mission work there. Rev. Lambuth, of the China mission, is in country recruiting his health which at present is improving.

A year ago a Georgia brother built a house for Dr. Allen, in Shanghai. Now the lady of the First Methodist Church, sends \$50 to aid him in the expense of furniture. And Trinity Church, through its ladies, also sends him to pay for the organ, which had been needed but not paid for. It will bear its front "From Trinity Church, At- to Trinity Church, Shanghai."

Foreign mission fields occupied at present by this church, are China, Central Mexico, Mexican Border, and Brazil. The South Carolina Conference unanimously adopted a resolution to support a Carolina Conference missionary in a foreign field and to raise the present \$1,000 for this purpose in addition to usual missionary collections.

China.

Rev. K. H. McLain, and wife, and Rev. K. Locher, have arrived in China, and

commenced the study of the Chinese language preparatory to active missionary labor.

Rev. A. P. Parker, writes that he is having a room fitted up in the village of Tong-Tseng for a chapel. It is given for the purpose, rent free, by the Christian man residing there. He says: "I have not succeeded in getting a Christian man to go there to teach, but the teacher of the native school there, is a believer in the doctrine, and will probably join the church soon; and I have paid the tuition of three boys in his school, who will study Christian books half the time, and will be examined on such, and prayed with, by myself, or the native preacher from Suchen, whenever we visit them. Another man from there gave in his name as a probationer last week. Dr. Cunningham, of Vermilionville, La., has undertaken to contribute \$50 a year, as long as he lives, to the support of this work."

Rev. Dr. W. R. Lambuth has begun the publication of a weekly paper, in the Shanghai dialect, called the *Christian News*. It will contain useful reading and the Sunday School Lessons prepared by Rev. Dr. Cunningham of Nashville, Tenn. translated by Rev. A. P. Parker.

Dr. Y. J. Allen, speaking of the work at Trinity church, Shanghai, China, says: Two of the three men baptized recently are most zealous co-laborers. They have voluntarily undertaken to divide the neighborhood between them for purposes of visitation. It is their object to follow up the impressions made at the Church, and speak privately with the people who may have been affected. This has already resulted in a grand surprise to the circuit preacher. He was unaware of their method of proceeding, and at the conclusion of his sermon on the night of the 13th. inst., was hardly prepared for the response made to his offer of Christ as the Great Physician, when six young men arose from the congregation, and came forward, professing their faith in, and acceptance of, Christ. Several of them had already applied privately to be accepted; but it is our rule to have all make a public profession.

American Board.

Japan.

Dr. Berry writes from Okayama: "One thing is certain, Christianity is advancing here as rapidly as is safe in the present foundation stage of the work, and I confidently believe that, by the end of the present century, Japan will be known as a Christian country, and will take her place among the influences that shall operate in bringing the yet unconverted millions of Asia to a knowledge of the blessed Gospel of Christ."

Mr. Pettie writes from Okayama that a new house has been rented in the very center of the city, and arrangements

are making to combine a bookstore and reading-room with the preaching place and Sunday-school rooms. Every one of the 33 native members of the church contributes something and a total of ten dollars a month is pledged.

Russia.

Mr. Robert Chambers, and Mr. Cole, both of Erzroom, Turkey, made a visit to Kars and there organized a church as they found several who were anxious for this. They can now point to an organized community in their appeals to government for liberty of worship and freedom of action.

Turkey.

A missionary society has been organized at Marsovan. There are 106 full paying members (yearly dues a dollar and a half each), and besides these there are many who pay less sums. It is believed that \$200 will be raised this year, enough to support a helper in the field they have chosen.

Ceylon.

An increased interest has been shown by the natives in Oodoopty, in the preaching of the Gospel and the missionaries are much encouraged.

Mr. Leitch writes from Manepy: "There are in this field two churches, one native pastor, one licensed preacher, two catechists, two Bible women and 104 church members. There are six Sunday schools, with 37 teachers and a total average attendance of over four hundred scholars. On the Sabbath 16 different services are held, including Sabbath-schools, in different parts of this field. The total attendance at these services averages over seven hundred people."

Africa.

The following give the particulars of the death of Rev. Myron W. Pinkerton, who was on his way from Natal to establish a mission in Umzila's Kingdom. It is from Mr. Jourdan, his only English-speaking companion:

"Everything went on very well until Nov. 8d., when we suddenly came into a famine country. Here Mr. Pinkerton made up his mind to send me back with part of our boys. I refused to go unless all went, so we sent John back with five boys to buy food. We stayed at this kraal waiting till Friday morning, Nov. 5th., when he came back with about two day's food for the men, and we again started, reaching Bakot's kraal at night. We intended to start again in the morning, but Mr. Pinkerton not feeling very well, we determined to remain until Monday. On Sunday morning he felt no better and no worse. I advised him to let me take him back, but this he would not consent to until the following Tuesday. At that time he was much worse, and growing more so every hour. I was up with him all Tuesday night; at about four o'clock on Wednesday morning, Nov. 10th., he told

Rev. Charles Roberts, a Wesleyan missionary to South Africa, is publishing in London, an English Zulu dictionary which will give the Zulu equivalent for about 18,000 English words.

King John, the present ruler of Abyssinia, has banished all the missionaries, and has caused diligent search to be made in the houses and huts of the people for copies of the Bibles distributed by the missionaries.

Mrs. Mary H. Garnet Barboza, a missionary of the Ladies Board of Missions of the Presbyterian Church has arrived in Liberia. She is to establish a Christian boarding and day-school for girls, on the St. Paul's River, 15 miles from Monrovia.

Messrs Bagster, Sanders, and Miller, missionaries of the American Board, landed at Benguela on November 13th, and were arranging for their advance to Bihe. They urge that strong re-enforcements should be sent to reach Benguela by May of this year.

The only regularly organized mission in Egypt (that of the United Presbyterian Church of America,) is being gradually extended. It now has stations scattered along the Nile from the Delta to the First Cataract. Its schools have gained 325 scholars, and there have been 108 converts.

In the Herero Country, south of Benguela, some Roman Catholic priests have sought permission to locate at each station now occupied by the missionaries of the Berlin Society. Permission was refused, the chief saying that there were teachers enough, and the coming of others would lead to confusion.

The Rev. Arthur P. Chaplin, a Wesleyan missionary in Natal, writing of an increase of eighty converts in the Natal district, says this encouraging result is largely due to the energy and zeal of the native preachers. "I never," he testifies, "saw the equal of a good Zulu Christian anywhere for zeal in seeking the salvation of his own brethren. It is a passion with him that puts many of us to shame."

Rev. J. Fletcher of the Wesleyan Methodist Church, writes from Cape Coast Castle:—"The Lord's work in this part is as wonderful as it is deadly. You well know that on this coast, within the last forty years, more than 120 missionaries have fallen victims to the climate; but to-day the converts to Christianity, very many of whom are true disciples, number at least 30,000. In this district alone (the Gold Coast) we have over 6,000 in church membership, and about 3,000 scholars in our schools; and though our people are poor, yet last year they raised over £5,000 for evangelical and educational work among themselves and in the surrounding countries. Our native ministers, catechists and teachers, are a noble band of men whose hearts the Lord had touched, and I

look forward to the time when, in this part of the field especially, the Africans shall carry the tidings of the Cross to their fellow countrymen in their own tongue wherein they were born. Kumasi has been closed to missionary effort since 1863. I am in treaty with the King of Ashantee just now as to re-opening the mission, and (D. V.) visit him in his capital about the end of January."

Book Table.

ADVENTURES OF A MISSIONARY. New York: Phillips and Hunt. Price 1.25.

This book gives an account of the Introduction of the Gospel into South Africa and of Mr. Moffat's missionary travels and labors. It is illustrated and contains many interesting incidents. One of the incidents records the trying to learn the natives to read. After Mr. Moffat had preached in the evening and it was bedtime, the people did not wish to retire but asked for a lesson in reading.

"Two or three young men, who had already learned to read, had accompanied Mr. Moffat from Kuruman. A few spelling-books and sheets of letters were in the wagon; and soon the Kuruman readers were each surrounded by a circle of scholars, calling 'A, B, C.' It was moonlight, and the letters were small; so that all could not see them to know what they were like, but all could shout, and did shout 'A, B, C.'"

"Mr. Moffat, too, had a class. He had brought in the wagon one sheet on which the alphabet was printed in large type. This sheet he spread on the ground and a number of men knelt down around it.

"Mr. Moffat pointed with a stick to A. "'A,' shouted the men after him at the top of their voices. They made a great deal of noise, because, they said, it would help their tongues to get sooner accustomed to the strange 'seeds,' as they called the letters.

"The lesson went on for some time, and it was growing late. Mr. Moffat was very tired, and rose to straighten his back, when he saw, coming toward him and his class, a number of young folks. They were dancing and skipping along in high glee, and caught hold of him rather roughly, crying, 'O teach us the A, B, C with music!'

"One of the young men from Kuruman had told them that in the schools there, the children sung their alphabet.

"A, B, C with a tune was much more interesting and amusing than without it, and now the lesson was sung to 'Auld Lang Syne.' The people learned it very quickly, and was so pleased with their new acquisitions, that it was between two and three o'clock in the morning before they allowed their teacher to leave them.

"Then Mr. Moffat went to his wagon, and, without undressing, lay down to sleep, while 'A, B, C' to 'Auld Lang Syne' was still being shouted by the excited people. The sound hardly died away during the remainder of the night; and when morning dawned, the women went to milk the cows, and the boys to tend the calves, still humming 'A, B, C' to 'Auld Lang Syne.'"

MISSIONS IN WESTERN AFRICA, including Mr. Freeman's visit to Ashantee. New York: Phillips & Hunt. Price 40 cents.

The matter in this small volume is republished from the London Methodist Magazine and is an account of early mission work extending from 1834 to 1840. It is intended for Sunday School Libraries and deserves a better binding than is given it.

MEMORIALS OF MISSIONARY LABOURS IN AFRICA AND THE WEST INDIES. By Rev. Wm. Mointer. New York: Phillips & Hunt. Price 90 cents.

Written in a plain solid style, it is not an entertaining book to the general reader, but will be valuable to any one who is specially interested in the countries of which it treats. Mr. Stevens, of the Methodist Book Concern says, that "it is like old wine, of increasing value as the years roll on." Printed in 1851, we are not aware that the facts recorded have appeared in any book since published.

CHRISTIAN ADVENTURES IN SOUTH AFRICA. By Rev. Wm. Taylor. New York: Phillips & Hunt. Price 1.50.

We have here a new book over 550 pages containing numerous facts and incidents that are illustrative of the life of the native and missionary work among them. Mr. Taylor is known as a very successful missionary, having under his direction a large number of missionaries in different lands. This book is a valuable contribution to Missionary literature and one article in this number is taken from its pages.

LIVINGSTONE IN AFRICA. By Rev. S. A. W. Jewett. New York: Phillips & Hunt. Price 1.25.

The aim of the volume is "to recite the missionary travels of Rev. David Livingstone, LL.D., accomplished in South Africa, between the years 1840 and 1856, in smaller compass than the large narrative written by himself." It was written in 1868, and is an excellent book for a Sunday school library. If our space permitted we would give extracts from it.

GENERAL DIRECTORY OF MISSIONARY SOCIETIES. By W. E. B. Issued in January, 1881.

We have received from Mr. Wm. E. Blackstone of Oak Park, Cook Co. Ill., a pamphlet with the above name, which is "Preparatory Edition" for the purpose of being corrected and the complete edition will soon be published. "Its object is to facilitate correspondence with Missionary Societies and their missionaries, in the hope thereby to promote acquaintance, intercourse, sympathy and zeal among the laborers in all departments of missionary work." The object is good and is well carried out. Let all societies who have not sent him the particulars respecting their organization and work, do so at once. A few extra copies of the Preparatory Edition of the Directory, containing 58 pages will be forwarded by Mr. Blackstone, on receipt of 25 cents.

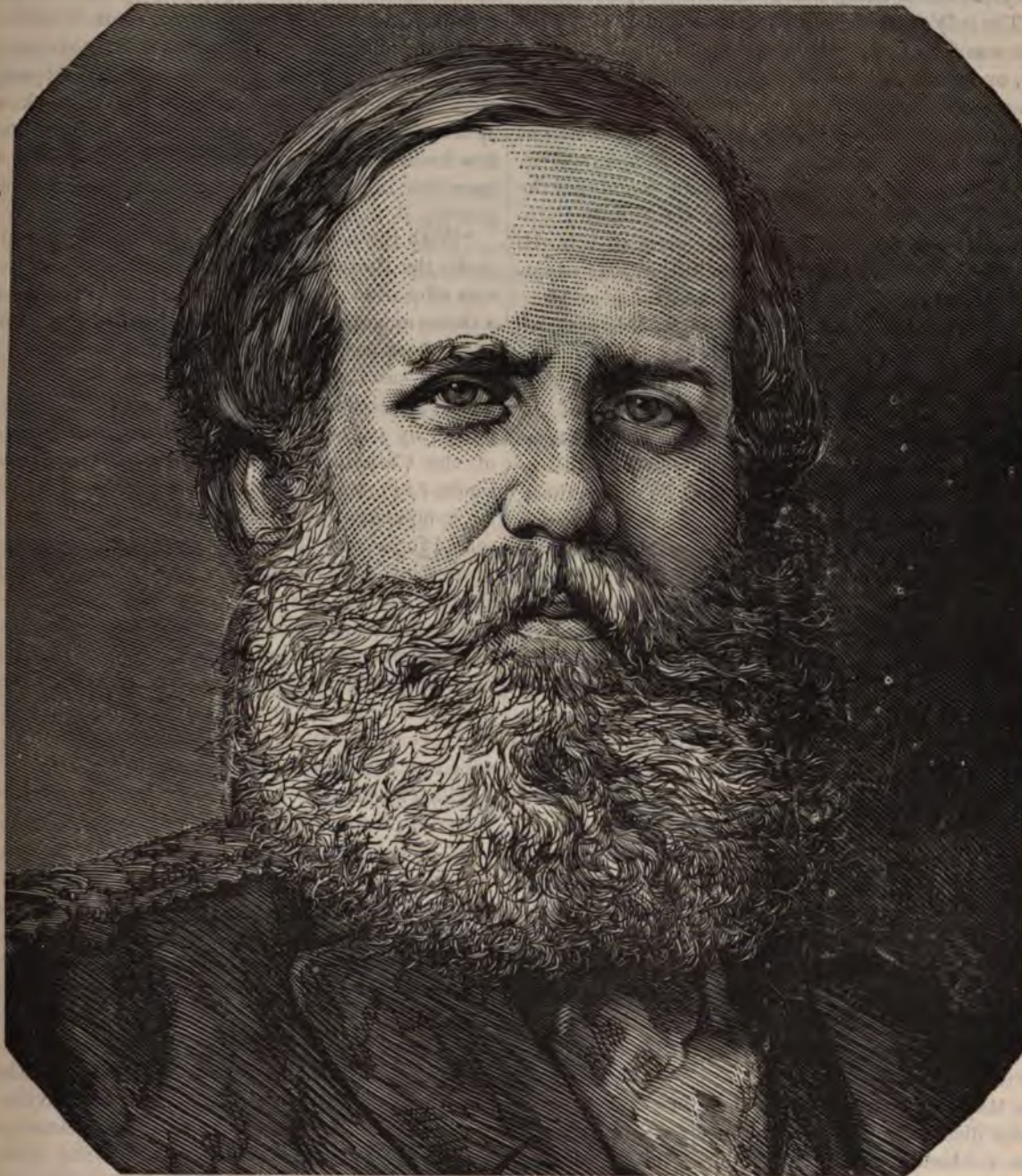
The Gospel in All Lands.

v. Albert B. Simpson, {
v. Eugene R. Smith, { Editors.

APRIL, 1881.

{ Vol. III. No. 4.
{ Bible House, New York.

MISSIONS IN MEXICO, SOUTH AMERICA, AND CANADA; GENERAL ARTICLES, MISSIONARY NEWS, ETC.



DOM PEDRO II., EMPEROR OF BRAZIL.

Dom Pedro II. is the second emperor of Brazil. His father, the first emperor, ascended the throne in 1822, after leading the revolution which accomplished the independence of Brazil, before a colony of Portugal. Dom Pedro II. was born in 1825 at Rio de Janeiro, and since 1840 has been the Emperor of Brazil. In 1842 he married Theresa Christina Maria, daughter of Francis I., King of the Two Sicilies, and has two children. The empire is prospering under his administration.

Mexico.

The Country and People of Mexico.

Mexico was invaded by a Spanish force under Hernando Cortes in the year 1519, and within two years the Aztecs, who had been the ruling race, were conquered, and for 300 years the country was governed by Spanish viceroys. The rule of Spain was overthrown in 1821, and a republic was formed in 1824, which has continued to the present, except from 1864 to 1867, when Maximilian of Austria was called the Emperor, and was trying to establish an empire. In this he failed, and he was executed at Queretaro in 1867.

When Cortez conquered the country, he found that the people were idolators. He established the Roman Catholic religion, and Protestants were not permitted in the country until 1857, when a new constitution was adopted and Protestant missionaries were admitted.

In the *Foreign Missionary* for March, of this year, we find the following respecting the people of Mexico:

"At least three-fourths of the entire population of Mexico of 9,500,000 are Indians, direct descendants of the ancient tribes of Anahuac. Some whole villages trace their descent directly from the Aztecs, who are still represented by some very intelligent men. One of these, now a resident of Mexico City, and a practising lawyer, has evinced great interest in tracing the history of his race. The Empress Carlotta, when in Mexico, had among her maids of honor a lineal descendant of Montezuma, a young lady of great refinement, and of such attractiveness and amiability as to become the favorite of the court. The Aztec Empire, so called, embraced many distinct Indian tribes, some of which have survived in far greater numbers than the Aztecs themselves. The State of Michoacan, where the mission work of the Presbyterian Board is now reaping its greatest fruits, is inhabited by thousands of Indians, who have resisted Spanish influence and retained their own characteristics, and even their own language, in a greater degree than any others, with the exception, perhaps, of the Mayas of Yucatan. The late President Juarez, who must be considered the most remarkable pure-blooded Indian which this continent has produced—in modern times at least—was a descendant of the Zapoteca tribe in the State of Oaxaca, and was born in the simple hut of a herdsman among the mountains.

"The Mayas of Yucatan retain their own language and their own distinctive civilization, except in or near the Spanish settlements. Recent explorers claim to have identified them with the ancient tribes who built the now ruined cities of Uxmal and Palenque. The Indian tribes of Mexico, unlike those of the United States, are vigorous, and show as yet no signs of decay or diminution. On the other hand, they have in late years increased more rapidly than the Creoles or the Spaniards. In the City of Mexico, and in a few mining towns, there is a sprinkling of Americans, French, and English; but per-

haps of all foreigners the Germans are the most numerous. There are indications that in the development of the country the trade will largely be found in German hands, though the introduction of railroads will undoubtedly be attended with a very large increase of the American population.

"The Indian population constitutes the agricultural element of the country; and although lacking the energy of Europeans or Americans, the Indians of Mexico, as compared with other races in the same latitude, are industrious and thrifty. It seems a little strange, to one visiting the rural districts, to see Indians equipped, not with bow and arrows, but with the mattock and the spade; not lounging about the villages for the sale of a few baskets and a little bead-work, but quietly working upon the haciendas or in their own gardens and orange groves.

"With the new order of things established in Mexico under the Presidency of Benito Juarez, the cause of popular education received a great impulse. According to a Government report of public instruction, published in 1875, there were then in Mexico the following, primary schools sustained by the Federal Government, 603; under the care and support of municipalities, 5,240; supported by associations or individuals, 378; under the care of the Catholic clergy, 117; private schools of various kinds, 1,581; those without classification, 184; total, 8,103. In comparison with the population, Mexico has one school for each 1,110 of the inhabitants, which is a better proportion than is shown by Austria, Brazil, Chili, Greece, Portugal, or the Argentine Republic. The number of children reported as actually receiving instruction in the above-named schools is 1,632,436. Measures have been proposed for the formation of normal schools in each of the States, for the training of teachers. There are several so-called colleges in the Republic, though very few have reached a high grade."

The *Presbyterian* gives the following account of the material progress of Mexico:

"The new lines of railroads to be opened in Mexico will run over the most fertile and populous portions of the country, passing through the mining districts, and by connection with our Southern and Western railroad systems pouring their wealth and the products of their forests and agriculture into United States markets. The Palmer and Sullivan line will have a branch from San Luis to the port of Tampico county, on the Gulf, connecting by steamship line direct with New Orleans. Another branch will run to the port of Manzanillo, on the Pacific Ocean, and thence by steamship connection with San Francisco. Other railroads will run through the heart of the country, from Matamoras to Monterey, from the city of Mexico to Acapulco county on the Pacific, from Orizaba to Puerto Angel, whence there will be steamship connection with Central and South America. Other projects are on foot to develop the immense natural resources of the country. While the United States has been sleeping, England, Germany, Spain, and Italy have early opened lines of monthly steamers from Vera Cruz,

all leaving with full cargoes. When the new steam line authorized by Congress goes into operation, connecting with Galveston, San Francisco, New York, and New Orleans, a steamer will leave Mexico about every four days for some United States port. The telegraph and postal systems are threading the country. The Mexican government is laying this month a submarine cable from Vera Cruz to Galveston, so putting the country in direct communication with the telegraph lines of the United States. The Mexicans have just chartered a national bank, the first bank ever opened by them; they are reorganizing their courts and preparing a commercial code, and they are providing for public education. Mining, agricultural, manufacturing, and all other industries are looking up. All these railroads are under way, and steamers are constantly arriving at Vera Cruz with rails and rolling stock. Wars are over, and peace with its promise has come to Mexico, 'the time of the singing of birds is here.' Mexico has waked up from the darkness and is marching into the day."

The Superintendent of Methodist Episcopal Missions in Mexico reports two or three facts as of special significance:

1. The rapid multiplication of means of communication with other nations by means of new lines of steam navigation in the Pacific and the Gulf.
2. The unprecedented activity now shown in the construction of lines of railway. The City of Mexico will speedily be in communication with the Pacific and with the United States by four great lines of railway. Other lines now authorized, or in process of construction, will, with the former, soon open speedy access to all the important towns of the Republic.
3. The peaceful succession of General Gonzalez to the Presidency.

These facts seem to presage:

1. Great stimulus to industry and commerce, bringing about increased contact with foreign nations, particularly the United States.
2. The more rapid civilization and enlightenment of the masses, destroying fanaticism and ignorance.
3. The end of the era of revolutions and anarchy.
4. The creation of a better understanding and more favorable disposition toward Protestantism.
5. The lessening of the cost of missionary work.
6. Greater facilities for coming in contact with the more distant portions of the field.

The intimate relations destined to subsist between the United States and Mexico roll a vast burden of responsibility upon our Churches.

The Religious Condition of Mexico.

Rev. Dr. Ellenwood, Secretary of the Board of Missions of the Presbyterian Church, returned from Mexico in February last, and in the *Foreign Missionary* gives the following account of the religious condition of Mexico:

As to the Roman Catholic Church,—it is safe to quote papal authorities, as they are supposed to deal fairly with

their own people. At the time of the empire of Maximilian, Abbe Domenech went to Mexico as "Senior Director of the Press of the Imperial Cabinet," and he made extensive visits through the republic, giving a good deal of attention to the state of the Church. He corroborates all that has been said by Protestants in regard to the wealth which the Church had acquired.

"Not only three-fifths of the cities are occupied with convents and churches," he says, "but there are single convents, like that of San Francisco in Mexico, and that of Santa Clara in Queretaro, which occupy a large part of the city. I do not speak of the fabulous riches of these churches. I think it right that the temples of God should be better adorned than the apartments of a stock-broker; but is it not a lie in a man to make a profession of poverty, and then live in the midst of abundance and comfort, as the ecclesiastics of all Spanish America do?" He says that the Mexicans in their late revolutions have taken away more than two hundred millions of value in gold and silver and precious stones, which the Spaniards had accumulated in their churches; that among the spoils was a massive silver lamp in the cathedral of Mexico, so large that three men entered within to clean it. The Abbe severely condemns the Mexicans for having taken or destroyed "the heritage of the Spaniards."

But he has even worse charges to prefer. "Besides, the Mexican is not a Catholic. He is a Christian simply because he has been baptized. I speak of the masses, and not of the numerous exceptions in all classes of society. I say that Mexico is not a Catholic country: First, because a majority of the population are semi-idolaters; second, because the majority of the Mexicans carry ignorance of religion to such a point that they have no other worship than that of forms; it is materialism without a doubt; third, because the clergy themselves, in general, have little education, know very little of theology, and are ignorant of canonical laws and the decrees of the councils."

The Abbe makes charges against the moral character of the priesthood so grave and so sweeping that we cannot quote them. But, proceeding, he says: "Mexican faith is a dead faith. The abuses of external ceremonies, the facility of reconciling the devil with God, the absence of internal exercises of piety, have killed the faith in Mexico. It is in vain to seek any good fruit from this worthless tree, which makes the Mexican religion a singular assemblage of heartless devotion, shameful ignorance, insane superstition, and hideous vice. . . . In vain you seek in this country, called Catholic, houses of refuge for the aged and indigent, for penitents fallen through betrayal and misery, or for works of benevolence and mercy. You find here no gatherings of ladies of wealth to work together for the children of the poor. . . . In Mexico faith inspires nothing; invents nothing, it does not even imitate. It is a fossil. . . . The idolatrous character of Mexican Catholicism is a fact well known to all travelers. The worship of saints and madonnas so absorbs the devotion of the people, that little time is left to think about God. . . . It would require volumes to relate the Indian



MEXICAN CART AND DRIVER.

superstitions of an idolatrous character which exist to this day. For want of serious instruction, you find in the Catholicism of the Indians numerous remains of the old Aztec paganism."

Without quoting further from this eminent Catholic authority, we may say that our own recent observation confirmed his representations as to the mixture of superstition which still exists in the Mexican Church. Whoever will visit the costly shrine of Our Lady of Guada-

lupe, situated on a hill, three miles from the capital, especially during some festival, when thousands of Indians from the country are encamped about the church, will find it difficult to decide whether he is the midst of a Christian or a heathen people, so grotesque are some of the superstitions there observed. The various pictures and images designed to represent the wonderful miracles which have been wrought by the Virgin, seem almost an exact counterpart to those which we had seen a few years before in the Buddhist temple of Asakasa in Tokio—the only difference being that these were the miracles of Mary, those of Quanyen or the "Goddess of Mercy." Among other things, we were shown a stately carriage, covered with tinsel, in which the Virgin, or her image, is borne forth on state occasions, drawn, doubtless, by the multitude.

In some of the churches a sort of a dance, supposed to be, in part at least, of Aztec origin, is celebrated. The prominent statesman whom we met did not hesitate to say that though he was himself a Catholic, he believed that Protestantism would be a blessing to Mexico, and a blessing even to the Mexican Church itself. It would be difficult for any one visiting the City of Mexico, and taking time to thoroughly examine the various Protestant missions, to doubt that a great work is being accomplished.

The *Richmond Christian Advocate*, in a recent editorial, makes the following statements respecting the religious prospect in Mexico:

When the apostles began to smite the superstitions of the Roman Empire it was at the time that cultus had lost its hold on the directing minds of the age. The modern Roman rites, with its worship of images and incantations, have been discarded by the statesmen and leading intellects of Mexico. Statecraft in the empire still championed Jupiter, and magistrates muti-



Aztec Village in Mexico.

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lated the missionaries to please the mob. In the Republic across the Rio Grande the commonality—the mixed breed of Spaniard and Indian—are yet pleased with candles and pictures of saints, but the union of Church and State is at an end in Mexico. The Jesuits have been banished, the nunneries abolished, and the public property held by the Roman priests reclaimed by the government. All creeds are on equal footing. There is religious liberty. So he who journeys with his message from heaven will find a door opened wider than ever invited Paul. There is no Nero to burn or behead.

The periodical paroxysm of Mexican politics seems to give place to tranquility and established government. The chances for audiences in many places are multiplying.

Trade is pilot to the Truth. Commerce bouyed the channel and tunneled the difficulties for Christianity. The converts at Antioch shipped their religion with their merchandise to many ports. Jesus still walks on the sea. The trading nations are Christian. The thrifty sea-going people are Protestants.

Mexico is just on the threshold of a great commercial career. The foreign capitalists—American chiefly—with their army of engineers and artisans, are swarming through the Mexican States. Six thousand miles of railroads are under contract. These iron ways will carry blessings on their cars to every province. It is a dictum of Macaulay, that, excepting the invention of the alphabet and the printing press, that contrivance that abridges distance and opens rapid intercourse between nations and states, has done most for the civilization of man. The vast system of internal improvements in progress in Mexico, has the promise and potency of great moral results to that people. In a few months new and swift routes will be ready for use. In four years the great trunk lines from its Capital will join in Texas, New Mexico, and California, our net work of railroads. There will hardly be a State from the Rio Grande to Yucatan without communication by locomotive and cars.

Ten millions of people without the gospel, and at our doors, challenge our religious zeal, and invite our missionaries. They are spending mints of money in commercial highways which will give the messengers of God swift approach and rapid access to every section. The government protects the preacher. The language is easiest learned of all the tongues on the babbling earth. Soon in every town and district in Mexico, an energetic American colony will be found. The missionary will turn pastor, and feeding the sheep in the wilderness and the flock from the old pasture. The mission will cost little in traveling expenses, and will be presently self-supporting.

The *Foreign Missionary* gives the following reasons why Mexico should have our sympathy and our prayers:

1. It is our neighbor.
2. Its political institutions are almost an exact copy of our own.

3. Its religious history must be more or less identified with ours.

4. In any great future struggle for the Truth, it must be either an ally or an enemy.

5. Already, in a time of our calamity and weakness, an effort was made by European powers to plant over against us a monarchy with an Ultramontane Catholicism.

6. Religiously, but not politically, the "Monroe Doctrine" should be applied to this whole hemisphere, and Mexico is the place to begin.

7. It should be made an efficient helper in the conquest of the Truth in Central and South America, as well as across the Pacific.

8. Its historic contrasts with our own country should stir our gratitude. Freely have we received—freely should we give.

9. A reaction from more than three centuries of papal oppression renders the Mexican people especially ready and even eager for the Truth.

10. Six-sevenths of the people are purely, or in part, of the Indian race, and are peculiarly teachable.

11. The people seem disposed to help themselves. From the first, there has been a peculiar spontaneity in the work; little companies of Christians gathering to read the Bible and pray, even in the absence of missionary effort.

12. Good beginnings have already been made, and foundations established; why not build the superstructure? Much precious seed has been sown. Why not gather the harvest?

13. The Holy Spirit has owned and blessed the work remarkably. According to our faith shall success be given.

Missions of the American Northern Presbyterian Church in Mexico.

The Presbyterian Church of the United States sent its first missionaries to Mexico in 1872.

At the present time it has in Southern Mexico the following missionaries: Rev. Isaac H. Polhemus and wife, Rev. Maxwell Phillips and wife, Rev. A. P. Keil and wife, and Miss L. A. H. Hennequin. There are also ten ordained and seven unordained native ministers. Six native teachers are employed in its schools. Over 3,000 communicants are enrolled in its churches. There are two congregations in the city of Mexico, also churches at Vera Cruz, Jalapa, Toluca, and other points, with a total of sixteen organized churches and ten chapels.

In Northern Mexico there are 36 missionary stations occupied and about 700 members. The missionaries are Rev. Henry C. Thomson and wife, Miss Abbie D. Cochran, and Miss Mary E. Cochran, at Monterey; Rev. T. F. Wallace and wife at Zacatecas; Rev. D. J. Stewart and wife at Jerez. There are also fifteen native helpers.

Dr. Ellenwood thinks that the mission work of the Presbyterian Church in Mexico is most deficient in its schools for girls. He says:

here one of the onward movements of which we spoke above, as claiming interest and aid by prayer, if in no other way, from every one to whom the coming of the King is a real and joyful expectation?

But an enlargement of this work is necessary now, in order to give to our church the position which we should maintain in that land. Mdlle. Hennequin's is only a day-school. We must do more than this. We must have a boarding-school, and a house in which to give it a permanent home. The influences around these girls in their own homes are often very unfavorable to their better training. They need the constant care and oversight of Christian teachers, in order to be guided and taught in all things pertaining to true Christian womanhood. The plans and prospects for this new enterprise have been laid before our readers in other forms. It is the great work of the Woman's Foreign Missionary Society for the year 1881. Oh that the presence of the Lord Jesus might be in that institution from the very moment its doors are opened! that He might take every little maiden by the hand as she goes in there, and lead her straight to His cross, and, however dead her soul may seem to be, call it to everlasting life by His gentle voice, saying, "Arise!" Does He not say of each of them to us, "She is not dead, but sleepeth?"

"Let us gather these dear 'little daughters' of Mexico, then, into a school and home, where everything around them may point them to Christ; and train them for his service; and we may be sure that He will not leave such a household and such labors without his own abiding presence and benediction."

Missions of the American Southern Presbyterian Church in Mexico.

At Matamoras are Rev. A. T. Graybill and wife, Leandro Mora, native evangelist; Miss Virginia Leandro, native teacher. At Brownsville, Texas, are Rev. J. G. Hall and wife, and Miss Jannet Houston, teacher. At Victoria are Edwardo Carrero and wife. The mission at Brownsville, Texas, is reckoned in the Mexican mission, because it is on the border of Mexico, and its population is mainly Mexican. The last Annual Report states:

"The only changes which have taken place in the arrangement and distribution of the missionary force during the year has been the ordination of Senor Edwardo Carrero and his location in the town of Victoria, two hundred and fifty miles to the southwest of Matamoras.

"Mr. Graybill has maintained three preaching services, besides a Sabbath school, in the Matamoras church every Sunday, and also a preaching service and a Sabbath school exercise every alternate Sabbath in "Colote" and "La Paz" ranches, the former five miles, and the latter three miles from Matamoras.

"Three new preaching places have been established respectively twenty, twenty-six, and thirty miles southeast of Matamoras, along the Rio Grande, at each of which Leandro Moro, the evangelist, has held monthly services. A church has been organized at San Juan, thirty miles northwest of Matamoras, with twenty-seven members, where Senor Leandro also preaches.

"Weekly Sunday services have been maintained by Mr. Hall at the Mexican church in Brownsville and at "Santa Rosalia," a large ranch three miles to the southeast of Brownsville, on the Texas side of the river. At both of these places there are regular Sunday school exercises. Besides these two places, there are five preaching stations on the Texas side of the river, which are supplied with regular preaching by Messrs. Hall and Leandro.

"The number of persons received into the Church on a profession of faith during the year, on both sides of the river, including those at San Juan, are eighty-six. The whole number connected with the different churches is two hundred and fifty-four. Eighty children have been received into the Church by baptism. The whole number of Sabbath school children is one hundred and seventy. The amount raised for benevolent purposes in the different churches is \$230.45. Senor Carrero and his wife were favorably received at Victoria, but he had little more than entered upon his work at the date of our letter from that place.

"There are also two flourishing day schools, one on each side of the river. The one at Matamoras is taught, since the departure of Mr. and Mrs. Carrero, almost entirely by Miss Virginia Leandro. It has an average attendance of fifty pupils, boys and girls. The school at Brownsville is intended mainly for Mexican girls living on that side of the river. It is taught by Mrs. Hall and Miss Jannet Houston; and has an average attendance of forty pupils. This school, though in operation only for a short time, is already working important changes in the social condition of the Mexican population on the Texas side of the river, and in course of time will, no doubt, effect equally important changes in their religious condition. The Church has great reason for gratitude to Almighty God for the continued blessings which he has heaped upon this mission, and should at the same time be earnest in prayer for the enlargement of those blessings."

The Protestant Episcopal Church in Mexico.

The account here given is taken mainly from articles written by Bishop Lee and Rev. Dr. Heman Dyer.

When the attempt was made to seat the unfortunate Maximilian upon the throne of Mexico, advantage was taken of the new condition of things to introduce a considerable supply of copies of the Bible in the Spanish tongue. The book found readers. Some of the precious seed fell upon ground prepared by Divine grace for its reception. Among those thus enlightened was a presbyter named Francisco Aguilar. Upon him the reading of the volume produced like effects as upon Luther in the convent of Erfurth. He not only rejoiced in the discovery which was so precious to his own soul, but he longed to extend to others the blessings he had found. By him the first Protestant congregation, for the worship of God in the Spanish tongue and the preaching of the Gospel, was gathered in the City of Mexico. The thought of Aguilar was to establish a Reformed Catholic Church, evangelical in doctrine and assimilated in model and polity to the primitive Apostolic pattern. He began with a little congregation of about fifty persons, which increased steadily under his assiduous labors. But his course was a brief one. His own exertions were exhausting, and persecution, none the less malignant if restrained from actual violence, was exceedingly harassing. Within two years he succumbed, pressing, in his last moments, the Bible to his heart.

The attention of the bereaved flock was directed to a Presbyter of the Protestant Episcopal Church in the United States, of American parentage, but of Chilean birth and education, who was ministering in the Spanish tongue to an Episcopal congregation in the city of New

York. In view of the admirable fitness of the Rev. Henry C. Riley for the work in Mexico, it is no presumption to recognize the hand of God in this call. It was a startling summons to Mr. Riley, urging him to leave his kindred and congregation for a post of certain danger and uncertain results. After examining all the difficulties and perils involved, Mr. Riley decided to give himself to the work. Constrained by the love of Christ and zeal for the extension of his kingdom, he "counted his life dear unto himself, and none of these things moved him." He went on his own responsibility and mainly at his own charges. Arriving in Mexico in 1869, he re-collected, as far as practicable, the scattered flock of Aguilar, teaching both publicly and from house to house.

He was most cordially received by the lovers of a pure Gospel, and rendered very effective service. He continued his labors for a year and a quarter, during which time the movement was organized under the name of the Church of Jesus in Mexico. After this Dr. Riley spent some time in the States, making known and advocating the claims of this enterprise. In 1871 he returned to Mexico, and was soon joined by Manuel Aguas, a very distinguished Presbyterian of the Roman Church. They secured and opened the large church of St. Joseph, and the chapel of the famous church of San Francisco. Under the united labors of these two earnest men, the interest rapidly increased, and extended throughout the city and into the country.

Through the labors of Aguas, Riley, and some faithful helpers, the work prospered greatly, and extended from the capital to neighboring towns and villages. A simple liturgy was prepared, and proved a very efficient aid in diffusing the principles of the Gospel and building up congregations. Bible-readers, men unversed in scholastic lore, but full of faith and zeal, carried the glad tidings from village to village, experiencing often the same treatment as the first heralds of the cross, but persevering and undismayed. In the City of Mexico an important acquisition was made in the purchase of another of the old conventual churches, San Francisco. This is a magnificent edifice, in which an audience of two thousand might be assembled, with a chapel adjacent capable of accommodating three hundred persons, situated on the principal street of the city. The church is only inferior to the cathedral in dimensions, and of a better style of architecture. It is every way suited to be a centre of mission work.

It has now been repaired, and was opened for service on Ash-Wednesday, February 26th, 1879. On St. John Baptist's Day, June 24th, 1879, the Rev. Henry Chauncey Riley, D. D., was consecrated Bishop of the Valley of Mexico, by Bishop Alfred Lee, in Trinity Church, Pittsburgh, Pennsylvania.

In the City of Mexico there are two large congregations and one mission. In the country districts there are thirty-six organized congregations, and many more unorganized. These congregations embrace several thousand attendants, many of whom are communicants.

The doctrines of the "Church of Jesus" are in accord with the Creeds and Articles of the Protestant Episcopal Church. As in the era of the Reformation, the revulsion from Rome is strong and decided. Papal corruption and oppression are to them fearful realities. Those who have given up friends and prospects of earthly advantage, and are hazarding their lives in the struggle for a pure faith, are not inclined to compromise with such an enemy. Two doctrines especially hold in their minds the same high position with which they were regarded by the champions of the Reformation—the Holy Scriptures, the standard of faith and practice, and the right of every man to read them under his responsibility to God; and justification by the merits of Jesus Christ, through faith alone.

The statistics of the Mexican Church, as reported in the *Spirit of Missions* for Dec., 1880, are, 1 Bishop, (Bishop Riley,) 1 Bishop-elect, (Rev. Mr. Hernandez,) 2 other Presbyters, 54 organized congregations, 30 others, 3,500 members, 7,000 attendants, 2 theological seminaries, 16 theological students, 1 orphanage for girls, 10 schools, 400 scholars, 200 Sunday scholars, 17 lay missionaries, 7 teachers, 3 professors in seminary, 17 other teachers and workers.

Missions of the Methodist Episcopal Church in Mexico.

The Annual Report of the Missionary Society of the Methodist Episcopal Church for the year 1880, was issued last month, and from that we gather the following information concerning the work of the Missions of the Methodist Episcopal Church in Mexico.

There are 8 missionaries, 7 assistant missionaries, 5 missionaries of the Woman's Foreign Missionary Society, 29 Mexican preachers, and assistants, 337 members in full connection, 398 members on probation, 1,098 average attendance on worship, 544 day-scholars, 609 Sabbath-school scholars, 8 churches owned by the Society, 16 halls hired or gratuitously provided, 11 parsonages, \$110,505 as the probable value of property, \$4,069.45, the amount of money collected for various purposes.

The superintendent states that the statistics given above demonstrate the following facts:

1. A considerable increase in the working force of the mission.
2. A rapid growth of the church as to the number of members and probationers.
3. An increase of twenty-five per cent in the average attendance upon public worship.
4. Large additions to the numbers of children and youth enrolled in the day and Sabbath-schools.
5. Enlargement of the accommodations provided for the work and workers of the mission, shown by the acquisition of three additional places of worship and two parsonages, with an increase of \$16,105 in the value of church property.

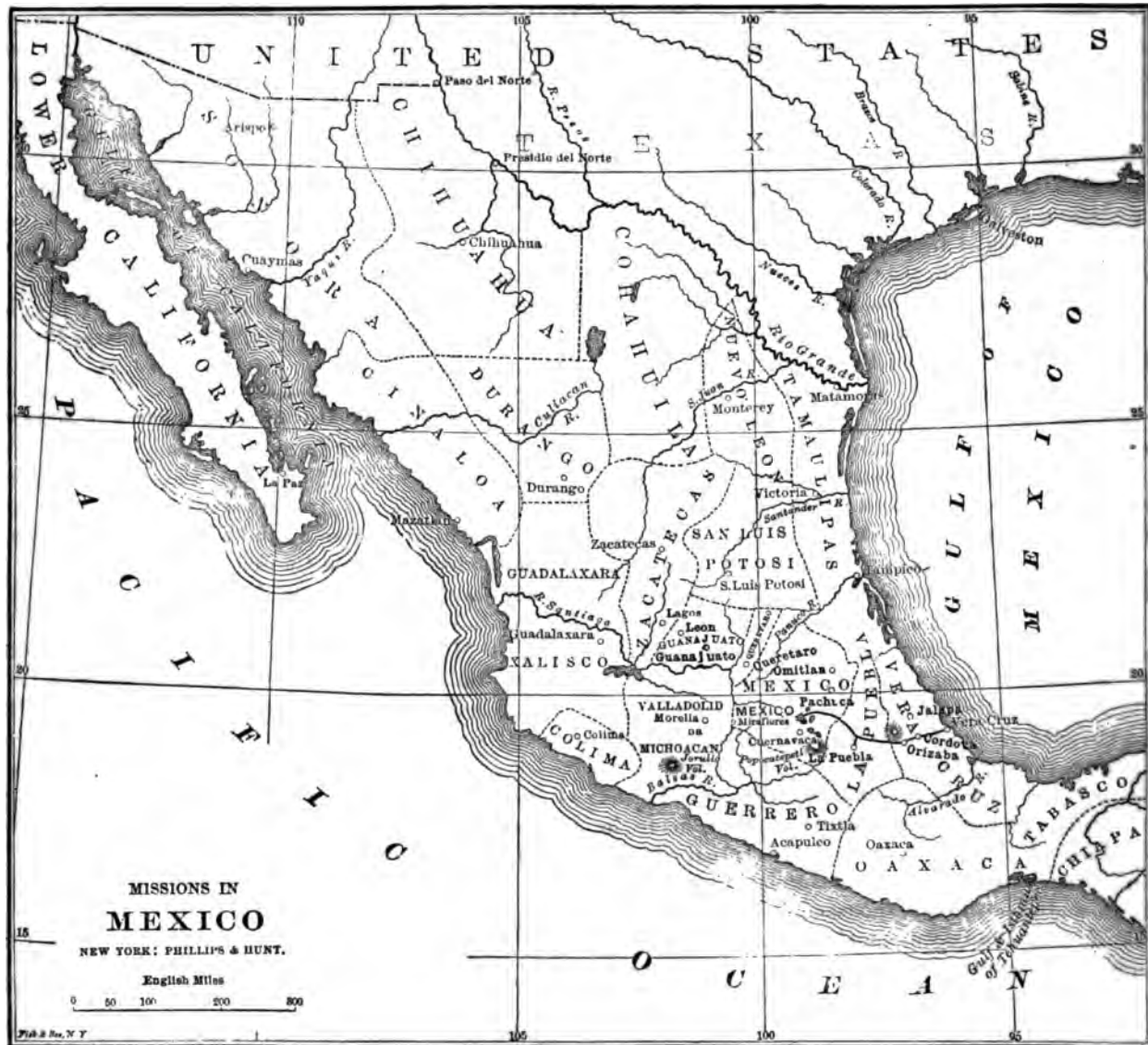
Some progress has been made toward the more perfect organization of the mission, in accordance with the provisions of the Book of Discipline. Quarterly Conferences have been formally organized in Guanajuato, Orizaba, and Miraflores Circuits, so that these Conferences are now regularly convened quarterly in

all the mission charges save that of Queretaro, where there is as yet no organized society or class. In consequence of the efforts of all the missionaries there has been notable progress in securing the active interest and co-operation of the membership of the churches in all matters concerning the prosecution of the work of evangelization in Mexico.

There has been during the year, we are sure, some growth in spirituality, and many of the people in some of the charges are coming to desire and experience the vital power of godliness. In consequence of the earnest effort to exercise pastoral oversight and to administer

among the churches occupied by Protestant congregations in Mexico. This central organization has considerably increased during the year.

The Sunday-school of this church has received special attention from the pastor; its organization has been perfected; the number of scholars connected with it has reached about two hundred, of which a large proportion are adults, who form a peculiarly interesting class under favorable auspices in connection with the congregation in Santa Inez. Three other congregations are connected with this circuit: those of San Vicente Chicoloapam, Tulyehualco, and Ixtacalco.



discipline in cases requiring it, the character and life of those composing the membership are becoming more and more worthy of the Church. We are persuaded that the lists of probationers are composed more largely than formerly of persons who will be likely to persevere in their profession and come to be useful members of the church.

The reports from the circuits are as follows:

Mexico City Circuit. J. W. Butler, Missionary in charge. Since the last Annual Report, the work of putting a new roof over the Central Church has been completed. The audience room has thus been greatly improved, and may be confidently said to have no equal

Miraflores Circuit. S. W. Siberts, missionary in charge. Brother Siberts writes as follows concerning his work: "We began this year under very unfavorable circumstances, but we have succeeded, by God's help, in overcoming and removing most of the obstacles in our way, and, all in all, we have had a very prosperous year. In Miraflores, especially, God has wonderfully blessed our work. I think I can say that our people are entering more fully into the spirit and power of our holy religion; and comprehend more fully than ever before what it is to be a follower of Christ, and not a mere Protestant."

"Our great work has been in our school. Our list now

reaches one hundred and eighty-five, and all these children have come under our influence more or less during the year, while our average attendance is from one hundred and fifteen to one hundred and twenty-five. The majority of these children are from Roman Catholic families, and through their influence many parents have been converted, although they have not openly joined us yet. Our influence is felt, not only in this place, but all over this valley; and many come from other villages to our school.

"Our work in Ayapango has met with great opposition during the year, but it has prospered amid all the difficulties. The Catholics, and even the authorities of the place have persecuted our people bitterly this year. Four have been imprisoned for sending their children to our school. Two have been imprisoned twice and fined heavily for the same thing. Many threats have been made, many have lost their employment and for a time have been forced to live on the charity of the brethren. Senor Ramirez has stood by his brethren faithfully during all these trials. Our school is prosperous, the scholars numbering over forty. Our chapel is going forward slowly to completion. We shall carry on the work as our means may justify, and we hope to dedicate it this year. When finished, it will be a very neat and beautiful place of worship. We need it now very much, as there were forty at service yesterday in the small room where we worship."

In Ameca Meca our work has suffered serious embarrassment from a variety of causes; but it is beginning to recover. The school is composed of fifty pupils, and public services are regularly held. Besides the regular work of his charge, Brother Siberts has occupied during the year the responsible post of instructor to the theological students. Of this department of his work he writes: "We began the year with five students; we have received one during the year, and there is a young man teaching in the school who takes lessons with them—seven in all."

Puebla Circuit. H. Luders, missionary in charge. The work of this circuit, comprising the City of Puebla and the town of Apizaco, has been carried forward regularly during the year. The attendance upon public services in Puebla has somewhat increased. A new impulse was given to the congregation in Apizaco by the erection of a plain but substantial chapel. The building is forty-eight feet in length by twenty-one in width, with rooms for a native preacher and family in the rear. The entire cost of land and building, including wall about the premises, has been approximately \$1,600, nearly all of which has been paid or provided for. The chapel was dedicated on the 25th. of June, the services being very numerous attended and accompanied with great interest. New and very inviting openings have offered in Cholula and in the district of Tecamachalco.

Orizaba Circuit. G. S. Umpleby, missionary in charge. It is gratifying to record the facts that all the interests of our mission in Orizaba, have been greatly prospered during the year, so that the work there is recovering in a good degree from its long-continued prostration.

The great need of our mission in that city is that of a permanent home. The present accommodations, both for the public services and the missionary's residence, are very insufficient, and held by a very insecure tenure. The fact that a sister church, which established itself there after we had for some time occupied the city, has already secured property and begun the work of fitting up a suitable place of worship, has given rise to invidious comparison and unfavorable remarks with

reference to our work. This is a very serious hindrance to permanent prosperity. In the city of Cordova our congregation has largely increased since a new and more accessible place of worship was secured.

Pachuca Circuit. J. M. Barker, missionary in charge. The work has been sustained with great success in Tezontepec. Services have been opened in El Chico by Dr. Rule, a devoted Christian layman, who labors entirely without compensation. Brother Mendoza has held in Ixmiquilpan, a very difficult and dangerous outpost. An effort is being made to build a much needed place of worship in Real del Monte. The land has been secured, and considerable subscription has been taken toward the expense of construction.

Guanajuato Circuit. S. P. Craver, missionary in charge. We may record the crowning blessing of the year in the purchase by the Missionary Society of a most eligible property in the center of the city. This purchase was consummated in February, under the personal supervision of Bishop Harris. Actual possession could not be secured till early in September, when Brother Craver began the work of repairs and adaptations necessary to its occupancy. The new chapel was dedicated to the worship of God on the 24th. of October. The concourse of attentive hearers was very large. The immediate effects of this advance step have been all that we had hoped. A very large measure of influence in that important city has been acquired by our church, and it has been greatly increased by the fact of this purchase. Services have also been held in the second chapel in the city of Guanajuato, and in the adjacent towns of Silao, La Luz, and Marfil.

Queretaro Circuit. A. W. Greenman, missionary in charge. Much space would be required to relate the vicissitudes of the history of the year's work in this charge. Brother Cordova has stood alone in the face of unnumbered foes during the year, until recently, when Brother Greenman has been with him. Yet the Lord has stood by him to sustain and protect him. Brother Cordova's life has been almost continually threatened, his home has been besieged, the foulest slanders have been circulated about him; yet he has stood firm and witnessed a good confession before many witnesses.

As results of his labors large numbers of tracts and copies and portions of the Scriptures have been circulated; he has won the respect and confidence of many even of foes; he has drawn about him a little company who love the truth, and some of whom are willing to bear open testimony to the faith. Brother Greenman has a difficult field to cultivate.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

The Girls' Orphanage in Mexico City, under the care of Misses Swaney, Mulliner, and Elliott, has been continued in the midst of many difficulties. The number of beneficiaries has fallen from fifty to forty-five. Many of the girls are grown to an age when they may be expected to manifest some fruits of the training of years.

The Mexican and English School for girls in Pachuca, has been under the care of Miss Warner during the greater part of the year, Miss Hastings having been home on leave of absence.

Girls' schools or departments are sustained in Puebla, Ameca Meca, and Miraflores. Bible-women are supported in Mexico City, Pachuca, Puebla, and Guanajuato.

Rev. John W. Butler writes from Mexico, on Jan. 26, to the editor of *Zion's Herald*, a letter giving an account of the work of the Methodist Episcopal Church in Mexico, from which we make the following extracts:

"Last evening, (Jan. 25,) the annual meeting of our mission closed its fourth session. The first was presided over by Bishop Merrill in 1877, the second by Dr. Butler in 1878, the third by Bishop Harris in 1879, and the one just closed by Supt. Drees.

"We now have forty-five workers, including foreign missionaries, their wives, the ladies of the W. F. M. Society, and our native helpers. A large majority of these responded to the roll call on the first morning of our session. Rev. S. P. Craver was for the second time re-elected secretary.

"The usual business of appointing committees was duly attended to, and the various subjects were ably handled by the parties so appointed. One of the most vital questions which we have from year to year, is that of self-support. The report on this subject developed the encouraging fact that over \$4,000 had been raised here in Mexico for church building, improvements, lighting, etc. This is a matter up to which we are trying to educate our people.

"One of the most pleasant sessions of our meeting was the reception of fraternal delegates from other evangelical bodies. Six came to us from the Presbyterian Church, one from the Episcopal, and one from the Methodist Church, South.

"Another session was made very delightful by the introduction of some friends, who, though not connected with us, in the proper sense of the term, were yet of great interest to us. One of these was a Mexican gentleman from Queretaro, who, although a Catholic, had, at the risk of his own, saved the life of Rev. Maxwell Phillips, when some time ago he was attacked by an infuriated mob in the streets of that city. In addressing our meeting, he took no credit to himself for his noble deed, but assured us that, witnessing as he had in that morning session the spirit of a body of Protestant ministers, he was proud to be honored by addressing them, and ashamed when he remembered the fanatical and cruel conduct of his own church.

"Sr. Fernandez, of San Juan del Rio, was a case of still greater interest. A few years since, some tracts and the Word of God fell into his hands, and little by little led him out into the truth. This received, could not be shut up in his own soul; so he began to publish to his friends what "great things the Lord had done for him." As is always the case in a fanatical Roman Catholic community in such cases, severe and protracted persecution followed. The few men employed in his harness factory left him, the servants of his household refused to enter his door, the shop-keepers refused to sell him the simple necessities of daily life, nearly all refused to respond to his morning salutations, while many "passed by on the other side." While in the midst of this persecution, he wrote to the writer about his severe trials. I replied with a few words of exhortation, and cited to him, 'Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for so persecuted they the prophets which

were before you.' (Matt. 5: 11, 12.) These blessed words gave him comfort and strength. He now comes to assure us that these words kept him faithful to his Master. Little by little his friends have returned to him; and not only returned, but some sixty of them have come to accept the same glorious truths. A unanimous vote of our annual meeting sends him back to San Juan, one hundred and fifty miles into the interior,—a local preacher of the Methodist Church. He told our superintendent that as long as the Lord gave him bread from the work of his own hands, he should ask no support from the church. The persecutions are not yet over. These sixty people, when they desire to worship, leave the city and go out on the mountain side, or down by the river, to avoid molestation; but our God will yet deliver them from "fiery trials," and give them a place to worship where none will dare to molest or make them afraid.

In conclusion, I will only add the appointments: C. W. Drees, A.M., superintendent; J. W. Butler, treasurer and publishing agent; S. W. Siberts, B.A., theological tutor. Mexico circuit, J. W. Butler, A. Palacios, and Camilo Arrieta; Puebla circuit, J. Luders, C. Gamboa, and E. Monroy; Orizaba circuit, G. S. Umpleby, F. Montero, and L. Baillet; Pachuca circuit, J. M. Barker, Pedro Baldarama, and J. M. Euroza; Miraflores circuit, S. W. Siberts, Abundio Tovar, and C. Ramirez; Queretaro circuit, A. M. Greenman and F. N. Cordova; Guanajuato circuit, S. P. Craver and S. Loza; Leon circuit, one under appointment, and D. Mendoza. Work of W. F. M. Society: Mexico, M. F. Swaney, C. L. Mulliner, and M. Elliott; Pachuca, M. Hastings, and one to be appointed; Puebla, S. M. Warner; Guanajuato, one to be appointed.

Missions of the Methodist Episcopal Church, South, in Mexico.

The Southern Methodist Church has 2 missionaries in Mexico, Rev. W. M. Patterson, D.D., who is Superintendent, and Rev. R. W. MacDonnell. It also employs 32 native preachers and 12 teachers. These occupy 72 preaching stations, and conduct 23 free day schools and 33 Sunday schools. There are about 675 scholars in the Sunday schools, and about 275 in the day schools. There are 591 members of the church. Congregations are reported good and growing, and the Secretary, Rev. Dr. A. W. Wilson, who has lately returned from Mexico, states that the promise of the work is all that could be expected from the outlay and force at work. A paper, the *Evangelista Mexicana*, is being printed, and is doing much good.

Dr. Patterson reports: "Not all of the members of the church are spiritually-minded, but there are some of our congregations that seem to have the genuine Methodist fire. The spirit of their public worship, and their intelligent, zealous work for the church, and for the conversion of others, indicate the genuineness of their faith, and the joy which the religion of Jesus affords them. This is the most encouraging feature of our work, and is becoming more and more marked."

At the meeting of the Board at Nashville, Tenn., in

January, the Rev. J. W. Grimes, of the Memphis Conference, was accepted as a missionary for Mexico, and Miss Hallaran, of New Orleans, is supported as a teacher in Mexico by the Woman's Missionary Society of the Southern Church.

The *New Orleans Christian Advocate* says: "In looking at our mission field in Mexico, and what has been done in it, we are to consider that it is but eight years ago that our church entered it. The fruits, in proportion to time and money and laborers, have been exceedingly gratifying, and should stimulate the church to increased zeal and liberality in its support. Brother Patterson has been subjected to great perils in the prosecution of his arduous mission, sometimes barely escaping with his life. Roman fanaticism is watching his movements, and its emissaries are often upon his track. The work is spreading, and it would seem to be limited only by the lack of means to build churches and schools, and to employ preachers and teachers. This work is of God. No door is wider open than this; there can be no clearer or louder call to missionary duty."

Bishop Keener writes from Mexico on February 21st, an account of the mission work of his church, from which we make the following extracts:

"The situation of our Mission Home is admirable, in front of the Alameda, and by the great public drive of the city, within four doors of the United States Legation. Our mission family consists of Dr. and Sister Patterson, Brother and Sister MacDonnell, Miss Charlotte Hallaran, Bessie, Annie, and little Guillermo, a paradise in Mexico. The upper part of the house is occupied by the family, the lower is the office, the seminary room, and the printing establishment.

"Brother Patterson has charge of the English congregation, formerly held by Dr. Butler. There we have preached several times, as also at San Andres, to our Spanish congregation. On the last Sabbath afternoon six of the Spanish preachers were ordained to the office of deacon, and two were recognized in orders as elders, one from the Episcopal and one from the Presbyterian Church.

"There are six young men at present studying in the seminary under the superintendent, and being taught grammar, rhetoric, theology, and music—Antonio Sanchez, Refugio Morales, Domingo Romero, Rosinde Valle, Henrica Adam, and Estaban Martinez. Connected with this is a boarding hall, where the students room. Besides these, every Monday and Tuesday the preachers within reach of the city recite to the superintendent in theology and discipline.

"Nine organs have been supplied to different congregations. A few days ago some thirteen brethren came in for an organ from Jocozingo, one hundred miles distant, and they carried one home on their backs, rejoicing in the treasure. The principal man made us a neat speech on the occasion; said that he had only gratitude to pay in return for it, and then gave me three warm Spanish embraces. Could any orthodox dissenter or precenter hear the hearty way in which Mexican congregations drown the organ, I am quite sure he would be reconciled to this Methodist innovation. It proves a great help in teaching our tunes to this people.

"No better work is being done in the Republic of Mexico than that by our mission in the Federal State, the states of Hidalgo, Guanajuata, Oaxaca, Michoacan,

Mexico, Morelas, Vera Cruz, and Colima. In many places it requires a courage of high order to stand against the fanaticism of a system yet fierce in its dying throes. One of our preachers was with Stevens at Ahualulco in the hour of his martyrdom, and only escaped by favor of the deep shadow of a garden; two others were in prison at San Augustine for several months, by the wilful ruling of a magistrate, and others have been assailed and arrested during service.

"Other missions are doing a fine work, and the brethren who represent them are in excellent spirits. All realize now that it was by the providence of God the Protestant Church so long preceded the commercial enterprise which has of late turned its attention to this promising field. The Bible societies and the tract societies too, both of America and England, have been steadily at work leavening the mass, and preparing the way for the preaching of Word.

"Some might conclude that these various agencies are competitive, and in each other's way; but wherever the Spirit of the Lord is, there is harmony. Each church has a distinct financial backing at home, and in such an undertaking all strength is needed that can be had. Of late several important rules have been agreed upon, by conference of the missionaries, for mutual benefit in prosecuting their work: 1. The rule of occupation. That any place first occupied by a mission shall be left exclusively to that mission, *provided* the number of its inhabitants be under 25,000; if over, it is open to all. 2. Occupation shall imply a preparation for and the maintenance of regular service. 3. If regular service shall be discontinued for twelve months the occupation ceases. 4. The rules of occupation shall not extend over whole States, but apply to single towns or cities. These are important regulations, and will doubtless conserve the good feeling which exists among the laborers, and so will advance the cultivation of this rich field of the Spirit. In the cities of Mexico and Orizaba and Leon the two Methodisms meet. These places have large populations, too large to be well occupied by one Church. Rome, in Mexico, is in a bad way. The political side of the Mexican reformation is well-nigh completed. There are several hundred silvery bells in many towers in the city, but all are mute. There yet remain traces of the large religious houses which overshadowed the very liberties of the worshiper, but they are now rudely invaded, or are being carted away for building material. The hooded nun has disappeared. To be seen in priestly garb is to be liable to a fine of \$200."

Mexican Border Mission of the Southern Methodist Church.

This mission is to the Mexicans partly in Mexico, and partly in Texas. The Superintendent Rev. A. H. Sutherland, resides in San Antonio, Texas. There is also another American missionary, Rev. Joseph Norwood, at Laredo, Texas. The Superintendent's report as published in the last Annual Report gives the following facts:

We now have, besides Brother Norwood and myself, thirteen Mexican preachers, occupying as many different mission charges, leaving one to be supplied—the Hidalgo. This mission is the one where I hope to soon employ Juan Manuel de la Vina. It is a very important work, with several good congregations and a good many members of the Church. The employment of this man has been submitted to the Bishop through the Secretary.

These preachers preach to about fifty congregations, and to several thousands of souls. We have over seven

hundred members of the church, and twenty-eight Sunday-schools with over six hundred attendants. Our week-day schools are neither numerous nor first-rate. The disposition and effort are to have them, but the poverty of the members is generally so great that they cannot pay a price sufficient to secure first-rate teachers.

We licensed, and sent out from Eagle Pass, Brother Manuel Flores Cisneros. As a private member of the church—one whom we all thought would become a preacher from the day of his baptism—he had gone out into Mexico, over one hundred miles from the border, and formed two or three good congregations of most devout worshipers, bringing to me from one of them alone fifty-two names of candidates for baptism. As he was a single man—so intelligent and zealous, with a work already in hand so evidently blessed of God—I saw the way clear to immediately return him on a salary of \$20 per month, and a small allowance for church furniture. He has already reached his destination, and written me of the glowing prospects that greet him.

We get the Scriptures in Spanish from the American Bible Society at a discount of fifty per cent. from the price-list, and are thus able to keep our people well supplied with the Word of God in its cheaper bindings.

Our congregations all attend the class and prayer-meetings, and love-feast, every quarterly-meeting. We take up collections in nearly every congregation for current Church-expenses every Sunday, besides the Annual Conference collections. Besides general poverty among our people, times have been unusually hard, even to great suffering among hundreds of Mexican families. A missionary can hardly go out among them without being constrained to part with the loose money about him. But in their great poverty they are liberal, and without doubt, in a few years, their liberality will be sensibly felt in lessening the missionary appropriations.

Everywhere, I doubt not, the field is preparing to yield a general, not to say a universal, harvest. In some places it is more manifest than in others. We have established one new mission since the last of February, which bids fair to be remarkably successful. It is in "El Prozero," State of Coahuila, Mexico, over a hundred miles from the Texas line.

Brother Norwood has started, in Laredo, the *Abogado Cristiano Frinterizo* (*Border Christian Advocate*), and for a beginning it does very well, and may turn out to be what is needed. Of the *El Evangelista Mexicano*, published by the Rev. W. M. Patterson, City of Mexico, we take 640 copies, and a letter from Brother Norwood tells me that he now issues 250 copies of the *Border Christian Advocate*.

Mission of the Southern Baptist Convention in Mexico.

Rev. Dr. H. A. Tupper, Corresponding Secretary, sends us the following note respecting this mission: "The work of the Convention has been brief and sad. Last year Rev. J. O. Westrup was accepted as a missionary, and stationed at Musquiz, in the State of Coahuila. On the 22d of December, while on his way to Musquiz from Monterey, he was barbarously murdered by a band of Indians and Mexicans. His eyes were gouged out, and other horrid indignities perpetrated. Rev. T. M. Westrup, of Corpus Christi, writing on the subject, says: 'I sometimes think that Catholic fanaticism or national prejudice had more to do with the case than appears so far.' A minister of San Antonio, Texas, has

applied for the place, and will probably be appointed the successor of Mr. Westrup, and stationed at Monterey, Mexico, where there is a Baptist Church."

Mission of the Reformed Presbyterian Church in Mexico.

The Associate Reformed Synod of the South, United States of America, sent out to Mexico a missionary in December, 1878, the Rev. Neil E. Pressly and family. He remained in Mexico about twelve months preparatory to the selection of a station, and in attempts to acquire a knowledge of the Spanish language. In January, 1880, he was removed to Tampico on the Mexican Gulf. The allowance to him for the current year is \$1,100 as salary, and \$1,000 to bear contingent expenses.

Mission of the American Board in Mexico.

The American Board have but one mission in Mexico, at Guadalajara, under the charge of Rev. D. F. Watkins and wife. The report made is that the work is progressing rapidly. In San Juan de Dios, one of the suburbs of the city, there is a crowded house three times in the week; Sunday afternoon, and Tuesday and Friday evenings. "The brutal murder of one native helper, at priestly instigation, calls for sorrowful recognition, and is a sad comment on the present hostility of the Romish Church to Protestant Missions."

Notes for Monthly Concert on Mexico.

By REV. A. B. ROBINSON, Perrysburg, Ohio.

Mexico has an area of nearly 800,000 square miles.

Population more than 9,000,000.

Great mineral wealth.

Soil rich and fertile, yielding nearly every agricultural product.

The Republic is composed of 27 States, one Territory, and one Federal District.

Early inhabitants. The Toltecs came from the north in the 7th century. The Aztecs came in the 13th century.

Hernando Cortes, with a small Spanish force, conquered the country, 1519-1521. It was governed by Spanish viceroys 300 years.

Hidalgo, "The First Patriot," made the first movement toward independence in 1810.

The yoke of Spain was thrown off in 1821, under Iturbide. The Republic was formed in 1824. The first Presidents were monarchists.

Santa Anna, by turns President, Dictator, General in Chief, was several times expelled.

The yoke of Rome was throw off in 1857, under President Juarez.

Cortes found idol-worship and the practice of human sacrifices; 25,000 victims a year. This he abolished, and in place of the idols erected shrines for the Virgin. The new religion kept the people in ignorance, superstition, and vice. In 1857 a new Constitution was adopted, religious liberty proclaimed, the priestly monopoly overthrown, and Protestant missionaries invited to enter.

Maximilian, Archduke of Austria, landed at Vera Cruz

in 1864, to become the ruler of the country, but was executed at Queritaro in 1867.

Bibles were introduced when the United States army invaded Mexico in 1847.

Miss Rankin began her work in Monterey in 1866. Followed in 1869 by Rev. H. C. Riley, who organized the work in Mexico City.

The Presbyterian Board sent missionaries in 1872.

The Methodist Church began its work in 1873.

The Episcopal Church also established a mission.

There are now 10,000 Protestant Christians in Mexico. Of these, nearly 4,000 are connected with the Presbyterian missions. Monterey, Zacatecas, and Mexico City are the chief stations.

Mexico is our next-door neighbor. Her evangelization is the work of the United States. What share will you have in the work?

Mexico as a Missionary Field.

By WM. F. McRAE, of New York.

Mexico, though adjoining the United States, seems almost as distant as if it belonged to another continent altogether.

This arises largely, because it is *alien* in its people, its religion, its habits, and its social and religious economy. And in truth, though it is our "next door neighbor," we know very little about it, and that little does not dispose the average American to care to know more.

But the opening up and rapid development of the States and Territories of our own country bordering on Mexico,—as Texas, Arizona, New Mexico, etc.,—has necessarily excited, and must in the future even more so, excite us to greater interest in this country and its inhabitants than hitherto.

The standpoint, however, from which we desire to stir up an interest in Mexico and its people is that of the religious and missionary one. For we cannot but be struck on the most superficial observation of this remarkable country, but that what is most imperatively needed there is that there should be a *spiritual awakening* among the people.

Out of its nine millions of population about *three-fourths*, or six millions, are direct descendants of the native races,—the Indians or aborigines. True, these races have been converted to Christianity, in a measure, but it is only a *nominal* Christianity, which has left the conscience and spiritual life of the people hardly more enlightened than when they practiced the idolatries of the Aztec religion. Romanism did little more than substitute the worship of the Virgin and the innumerable so-called saints, for that of the heathen idols and gods of the aboriginal faith. It is said that "the Roman Catholic priests in days gone by, in order to divert the Indians from their Aztec idolatries, adopted the ingenious plan of going by night to some heathen temple, removing the old idol, and placing in its stead a crucifix, or some Catholic saint. The next day the Indians were amazed to find a new god, instead of the old one, but always adopted the change; and in this way only has the Romish faith

nominally supplanted that of pure heathendom." And with this the Church of Rome has been satisfied, ignoring entirely the spiritual enlightenment and welfare of the people, so that to-day they are sunk in as much moral and spiritual degradation and darkness as if the Gospel of Jesus Christ had never been heard amongst them.

Hence the necessity and urgency of missionary, evangelical efforts in Mexico. And shall Christian, Protestant America not at once send forth her sons and daughters to carry to this people the glorious light and liberty of the Gospel?

Perhaps the first stray seeds of real Protestant and Christian faith that fell among the people of Mexico was during the war of our country with them. That was a war not at all creditable to our country in its causes or purposes, and perhaps found its sequel in our dreadful civil war not long after. However, our soldiers and chaplains introduced the *Word of God—the Bible* amongst this people, and from it a desire for its blessed truths was started. The Church of Rome, with the sanction of the ruling classes, made haste to extirpate the Bible, and visited severe penalties on those offending; but, after the overthrow of the Empire, freedom of worship was made one of the guarantees of government, and since, considerable efforts have been made to establish evangelical missions throughout Mexico. This has been attended with much peril and sacrifice. The Romish church, enforced by the authority and tyranny of the ruling class, who are nearly all of that faith, have made strong, and even bloody efforts to hinder and destroy the inroads of Protestant worship; but notwithstanding these difficulties, flourishing missions have been established at the City of Mexico, Vera Cruz, Zacatecas, Toluca, Monterey, and other points, and the work is still going forward. Nevertheless, when we consider that out of the nine million souls in Mexico, three-fourths of whom are native Indians and their descendants, and that there are perhaps not more than two hundred and fifty thousand evangelical Christians, all told, among them, we can in a measure realize how extensive and urgent a field there is for active Christian labor in Mexico. In short, that there is lying at our very door a sphere of missionary enterprise and labor for the spread of the Gospel and the salvation of souls, that calls every lover of Jesus to enlist therein.

The work, too, so far accomplished by missionaries has resulted in some very eminent conversions among the Roman Catholics. Even some of the priests have been led to see the error of their Romish faith, and how it has served to degrade and enslave the conscience and life of the masses. One of the most earnest and successful workers among the native races was that of *Manuel Aguas*, a priest who was converted, and from that time until his death in 1871, preached and labored with great success, "turning many from darkness unto light, and from the power of Satan unto God." Others, too, have been thus converted, and afterwards labored with abundant success. So that the most skeptical can see that the work of evangelizing and converting Mexico is only a matter of earnest prayer and effort, sancified by the spirit of the Master. Therefore, let us *all* do what we can to advance the cause of Christ in this neighboring land which has remained only too long neglected, and bye-and-bye great will be our reward.

Brazil.

The First Protestant Church in America.

By REV. E. B. SANFORD.

Rio de Janeiro was first occupied by French settlers. Among those who saw the advantages of the place, that has long been the leading capitol of South America, was Nicholas Durand de Villegagnon, a knight of Malta and a bold and skillful seaman. Knowing that Admiral Coligny, the great leader of the Huguenots, was deeply interested in planting the Reformed religion in North and South America, he sought his patronage and co-operation in a plan for sending out a party of colonists to settle at Rio de Janeiro. Coligny became very much interested in the scheme, and used his influence at the French court with such success, that in 1553 Henry the Second furnished three small vessels for the enterprise. They sailed from Havre de Grace, but were caught in a severe storm and compelled to put in at Dieppe. The dangers that they had but just escaped, almost within sight of their native land, filled the minds of many of those who had joined the expedition with such fear that they left the ships at Dieppe. Under the command of Villegagnon, after a long and perilous voyage, they entered the bay of Nicterohy and fortified a small island now called Lage. The fort which they built of wood could not resist the action of the flood-tide, and they removed further up to the island named after the leader of the company, Villegagnon, and here erected a more substantial fortress and called it Coligny. Certain acts of cruelty and injustice on the part of the Portuguese had aroused the bitter hostility of the natives, but they looked upon the French as their friends, and greeted them with every demonstration of joy, which found outward expression in the kindling of immense bon fires. After many trials, the settlers seemed to see the dawn of a day of brightness and prosperity. Here upon their island home they erected a rude place of worship, and held their simple Protestant services three-score and ten years before the Mayflower cast anchor in Plymouth Bay, and more than half a century before the Episcopal service was first held by the English colonists who found a home on the banks of the James river in Virginia.

On the return of the vessels that had carried out this company of French Protestants to Brazil, the church in Geneva became very deeply interested in furthering this plan of emigration, and sent out two ministers and fourteen students. Calvin, Theodore Beza, and other leaders of the Reformation were still living, and as they saw the gathering tempest that was to fall in such a storm of death upon the followers of the Reformed faith in many portions of Europe, they no doubt looked with prayer and hope to the open door of refuge that the new world across the Atlantic seemed providentially to open. But all of these hopes were soon destroyed.

As soon as Villegagnon thought his strength sufficient, he threw off the mask under which he had cloaked his

treacherous designs, and began to harrass and oppress the Huguenots by every means in his power. Many of them were forced by his tyranny to return to France, and ten thousand Protestants who were about to embark for the new colony, hearing the story of the treachery of Villegagnon, remained at home. Although he attempted to enlist the aid of the Jesuits, he found his force much diminished by his cruel and contemptable actions, and he sailed for France in quest of recruits. During his absence the Portuguese governor, by order of his court, attacked and dispersed the settlement. For a few years the French attempted to keep up the colony, but in 1567 the Portuguese became masters of Rio. Brief and unfortunate as is this history of the first Protestant Church in America, we may rejoice that the outlook of the future gives indication of a time when a pure faith, grounded in the principles of religious liberty, will hold sway through this great Empire of Brazil.

Religious Condition of Brazil.

The Rev. DeLacy Wardlaw writes from Pernambuco, Brazil, to the *Christian Observer* an account of the present religious condition of Brazil. He says:

The Roman Catholic is the religion of the state, and of the fathers of the present generation of Brazilians. Therefore most Brazilians think it ought to be preserved. A man may become an infidel, an atheist, or even something worse; it is all right. But if he becomes a Protestant, he disgraces his family and is a turn-coat. Yet there are very few of the better class of Brazilians that are not under some of the anathemas of the infallible popes; for very few accept the dogmas of infallibility, and fewer yet allow their wives and daughters to go to confession.

There is a great conceit of learning among the educated classes, for they, like the Greeks of whom Paul wrote, seek after *sophia*, the wisdom of the sophist, and not *gnosis* of the truth, and, of course, the Gospel will be foolishness to them; and, holding aloof in conceited superiority, they will overlook the presence of the evangelist. But at the same time they will say this is a free country, and every man has a right to believe what he pleases, and will go on talking about science and its new developments, of Darwin, Spencer, and Huxley. And while, like Darwin, the Brazilian may not be exactly able to prove his descent from a monkey, still he clearly manifests his relationship by the extraordinary development of the trait of irrational imitation, for in his professions and general belief (if that which has so little to do with intellect can be called belief) he imitates his superiors in intelligence as closely as this much coveted ancestor imitates his physical superiors.

The education of the Brazilian is very superficial. The books he reads are mostly those of French authors, or French translations of English authors. In a book store, and book stores are numerous here, you will find a few Portuguese Bibles, missals, some copies of Thomas a Kempis, of the Genius of Christianity and other works of Chateaubriand, the lives of many different saints,

and the works of comparatively a few Portuguese writers; a few medical works, many law books, and some books against Protestantism, constitute the Portuguese library. Then come the works of Darwin, Spencer, and Huxley, of Hume and Paine translated into French; then the works of Voltaire, Rousseau, etc., with a large stock of French novels.

Of course their literature shows the bent of the reading public. Indifferentism is the attitude of this class toward religion, while a large class has gone all the way to infidelity. And this is not to be wondered at, for they have never known any religion but that of Rome; and when they find it is false, their belief in religion is gone, for to them Roman Catholicism and religion are synonymous terms. The Roman orders have a superstitious attachment for the faith, for it does not interfere with their lives of sin, and allows them to do anything but become Masons or Protestants, and for the proper fees, will grant them absolution, and if enough masses are paid for, will give them a safe and quick transit through Purgatory.

But do not think the Pope has lost his power here. When many of his clergy and a large number of the respectable men of this city became Masons, the Pope excommunicated them, they were refused absolution and burial. The priests were suspended. The result of the struggle is that there is not a lodge of Masons in this province that dares to assemble except in the most secret manner. The padres are restored to their living, and are now protesting against Masons and Protestantism.

The thinking men do not care for Protestantism as a religion, but they desire a free country, and are willing for the people to be instructed in the principles of liberty and free thought by anybody that will do it, so long as it costs them nothing. Young Brazil is very patriotic, very ambitious, and very desirous of what passes here for learning, yet with all this it is inclined to be conservative; and as the fathers of this generation have been identified with the past history, and a reverence for their ancestors and family pride being important constituents in his character, it is difficult for him to turn his admiration into action.

Protestant Woman's Work in Brazil.

We take the following account of Woman's Work in Brazil from the *Southern Christian Advocate*. Where "our church" and "our schools" are spoken of, the reference is to the Southern Methodist Church. The last paragraph refers to Mrs. Ransom, the devoted wife of a missionary of the Southern Methodist Church, an account of whose work will be found in another place.

"In Brazil the education of woman has been much neglected, and where attempted at all, has in many cases fallen into the hands of Sisters of Charity. The intellectual incompetence of the Sisters of Charity is just as great as their moral incompetence is startling. Few women away from the cities—exceptions made of the daughters of very wealthy planters—can read at all. The higher

girls' schools ordinarily teach little beyond French, music, dancing, and fancy needle-work.

"The Presbyterian churches of the United States have established schools for girls in the cities of San Paulo, Campinas, and Rio Claro, of the Province of San Paulo. In these schools the teaching of the Holy Scriptures occupies a prominent place. Miss Thomas, a lady of independent means, established at San Paulo City a *kindergarten*, which is in successful operation under the care of a lady whom Miss Thomas trained for the work. Two ladies,—one a Presbyterian, from Charleston, S. C., the other a Protestant Episcopalian, from New York City,—have established in San Paulo City a girls' school at their own expense. This school educates gratuitously a certain number of girls, giving them books, tuition, board, and by-and-by clothing, and affording its *alumnae* a home free of charge whenever without a situation as teachers and in need of such help.

"The good to be accomplished by girls' schools in Brazil is simply incalculable. The uneducated Brazilian woman is not only ignorant, but superstitious from the teaching of the convents, or entirely skeptical as a result of her acquaintance with French literature. The woman educated in the schools which we advocate will take the highest social rank, because she will possess the deepest literary culture, and her Christian training will fit her for eminent usefulness in the great reformation of the future.

"The Woman's Missionary Society of the M. E. Church, South, should enter heartily upon this noble work of educating the women of a nation of nearly 12,000,000 people. Our schools can be made self-supporting, and each will prove the nucleus of a church in the immediate future. In Piracicaba, Province of San Paulo, the Misses Newman attempted a school of a high order, of which the church may yet make a noble success. The town is of several thousand inhabitants, county site of a county of more than 16,000 people, enjoys railroad facilities, stands at the head of some hundreds of miles of river navigation, and is the chief town of a large district of frontier country which is being rapidly taken up by immigrants.

"The beautiful city of Rio de Janeiro smiles upon the placid waters of one of the largest harbors in the world, and like a tropical beauty gazes upon the ocean through her parted veil of mountains; yet, for all the daughters of her 350,000 to 400,000 inhabitants, no Protestant church has given her a girls' school. Private enterprise has established, as a matter of livelihood, more than one girls' school which has proved a financial success, and we have no reason to doubt, that under the direction of competent teachers, a girls' school in Rio de Janeiro would not only prove financially successful, but be an inestimable blessing to the Redeemer's kingdom. Besides the common school population, the homeless children, boot-blacks, fruit-venders, ballad-girls, and news-boys, utter a touching appeal for a children's home.

"All these great enterprises were dear to the heart of Mrs. Annie Ransom; her last letter was occupied with

the interests of the school at Piracicaba; and when she lay down to die, she was preparing to open a refuge for the homeless children of Rio de Janeiro. She gave her life to the work."

Missions of the American Presbyterian Church in Brazil.

The missions of this church were commenced in Brazil in 1859. The stations now occupied are BAHIA, Rev. A. L. Blackford, and one colporteur, one outstation; CAMPOS, Rev. M. P. Carvulhosa; RIO DE JANEIRO, Rev. J. T. Houston and wife, Rev. A. B. Trajano, one colporteur, and one teacher; LARENA, one teacher; SAO PAULO, Rev. Geo. W. Chamberlain and wife, Rev. J. Beatty Howell and wife, Miss Phebe A. Thomas, Miss Eva DaGama, Miss Mary P. Dascomb; SOROCABA, Rev. A. P. de Cerqueira Leite; RIO CLARO, Rev. R. Lenington and wife, Rev. John F. DaGama and wife, two native teachers, and one colporteur; BROTAS, four native teachers and one colporteur; CALDAS, Rev. Miguel Torres. There are 977 members reported.

The last annual report of the Board of Missions says: The general aspects of the mission work in Brazil have undergone very little change, and the mission, like all others of the Board, has been crippled for want of needed recruits. Everything has been done at a disadvantage. Politically, the sky seems not quite as bright as it has been for the last few years. The Liberal Parliament, from which very much has been expected in the direction of religious liberty, has adjourned without accomplishing the work that had been hoped for. The reason assigned in the mission letters is that the Emperor himself has in some degree evinced a reactionary spirit.

Possibly he has been taught by the Communistic and

Nihilistic demonstrations of Europe to feel that monarchy is more secure upon a conservative basis upon a liberal one, and that the Priesthood are in Brazil as elsewhere, the natural friends of monarchy and centralization. He has taken the ground that there has not yet come for the liberal reform which had been discussed; that the compulsory adherence to its system and its worship which the Roman Catholic Church

heretofore demanded, is not for the present to be discarded.

But, although a practical remedy has been suggested by the party, which have its basis upon the commissions with which temporary checks, the general movement is onward in Brazil, as in all lands. In this our era, however, shadowy permanent backward dial of progress. The one fatal to the people are left to read and think.

From the Paulo statistics have received reports show total church membership 87; 10 reported on profession of faith. Number of bath-school pupils, 50. Contributions, \$10. The training school, under the care of Mr. Chamberlain



Howell, has pursued its usual course with good success, embracing a theological class to which these missionaries have given more or less instruction.

Mr. Howell reports having preached twice a week and given theological instruction three hours a day besides editorial writing for the *Imprensa*—too great a burden, surely, for one man to undertake. Both Mr. Chamberlain—the latter devoting more attention to the training-school—have spent more or less time on tours among the distant stations and outstations. The expense of publishing the paper has been very considerably reduced by utilizing the services of the young men connected with the school. Some of the native Brazilians have evinced a good deal of ability in the

atter for publication, at the same time that the air contributing has increased the popularity of the paper. Eight hundred copies are issued weekly. Changes are made with other papers through the exchange, thus greatly enlarging the circle of its influence. Several students who are receiving aid are employed in type-setting and other work connected with the mission, thus in part relieving the mission of a part of their expense.

The experiment of removing the paper from Rio to São Paulo has had this advantage, and it is hoped that it will be entirely self-supporting. An arrangement has been made with one of the principal book-shops in São Paulo, by which a full stock of Protestant books is to be kept on hand without expense to the mission.

Reports and letters from the southern portion of the State speak of the lack of that supervision and stimulus which the scattered congregations and isolated churches of the interior manifestly require. The call, therefore, is earnestly repeated for more men.

Work is open for a great work in preaching the Gospel in the remote village to village, and the idea is suggested that work should be kept up in given localities for a period of weeks, in order that deep and permanent results may be made. For this a great increase of missionary force is demanded.

The Girls' School, which has been under the care of Miss Chamberlain, and Miss Thomas, has doubled its efficiency and success; though at the expense of impaired health to two of the teachers. Chamberlain has resigned, and Miss Kuhl has returned on leave of absence.

The Boys' Boarding School is limited to twelve pupils. The school has fully occupied all the available accommodations. As an indication of the general respect for this educational work, it is only necessary to mention that citizens of the highest class patronize the school—one a Baron, another a member of the Cabinet.

Claro, Rev. J. F. Dagama has suffered more during the year from ill-health, but he reports that church services have been kept up during his absence.

Eight persons have been received on profession by letter. The Sabbath services have been attended. Baptisms, 7 adults, 13 children. Present number of communicants, 47. Contributions of \$300. Sabbath-school average from 40 to 50.

The Phan Boarding School is full, with still others waiting for places. Six of the pupils have been in the habit of reading to their friends and acquaintances about Protestantism and Protestants. Some of them are from San Jose de Rio Pardo, where no mission has ever been known. Thirty-three children are in this school.

Carlos do Pinhal few services have been held, on account of Mr. Dagama's illness. Total membership of the church, 47; though 20 were reported as about to be added to the church in Araraquara. This church was organized during the year with 7 members. In a remote section, it has hitherto received little religious instruction, though a Bible-teacher has been employed. The Word of God is now in nearly every household and is read.

A school of 60 scholars is opened with the reading of the Bible and prayer. Every pupil is furnished with a Testament and Catechism. In November the school was suspended for want of funds.

In Cachoeira the school has been maintained under the care of Rev. A. A. Pinto Gudes, with an average of 28

pupils. Mr. Gudes has visited 420 families, besides holding regular Sabbath services. Another school under his care at an outstation is reported as having been closed.

The station at Rio de Janeiro, by the resignation of Rev. D. M. Hazlitt about the beginning of the year, was left with only one missionary, Rev. J. T. Houston, and his time has been occupied in part with the treasurer-ship of the entire Brazilian Mission. The church in Rio has been steadily supplied with the Gospel, however, and a rented chapel has for the most of the year been in use in the suburb, St. Domingo, on the opposite side of the Bay of Rio.

For a part of the year Mr. Houston has been assisted by Rev. A. A. Trajano, whose preaching and general work at Rio are spoken of with commendation. The church has been more or less distracted during the year by the heretical teachings of an influential elder, Dr. Ferreira, a man of much ability and apparent sincerity, but of extremely erratic views on some points. Being forbidden to preach in the church, he appealed to Presbytery, and failing to find justification in that body, he organized a separate church, drawing away several members to form the organization.

No report has been received from the northern station, Bahia; but letters received early in the year stated that four young men had been received into the church, one well advanced in his studies, and likely to become an efficient helper. Three accessions were also reported at Cachoeira. This place has frequently been the scene of persecution and even mob violence, though later accounts report no disturbance. The total number of communicants of these two churches reported last year was sixteen in each.

Missions of the American Southern Presbyterian Church in Brazil.

The headquarters of the missions are at Campinas, Moggy-Mirim and Pernambuco. From the last annual report we make the following extracts:

At Campinas are Rev. Edward Lane and wife, Rev. John W. Dabney and wife, and Miss Nannie Henderson, and four Brazilian teachers.

At Moggy-Mirim are Rev. John Boyle and wife, and one colporteur.

At Pernambuco are Rev. J. Rockwell Smith, and Rev. DeLacey Wardlaw and wife; and four Brazilian helpers.

"Campinas, a city of 20,00 inhabitants, occupies a central position in the province of São Paulo, and is something less than 200 miles from the seaboard. It is the center of one of the finest coffee districts in Brazil, and is rapidly growing in wealth, population and commercial importance. It is accessible by railroads both from Santos and Rio de Janeiro. Its climate is mild and pleasant, partaking more of a temperate than of a tropical temperature. Moggy-Mirim is a small village forty miles north of Campinas, and is connected with it by railroad. It has no special importance in itself, but forms an important center for evangelical labor, and it has been occupied as such by Mr. Boyle for six or eight months past, and with encouraging results.

"The country around Campinas, to the distance of a hundred miles or more, has been divided into two fields for evangelistic labor, the northern portion to be occupied by Mr. Boyle, and the southern by Mr. Lane. There are also employed within these boundaries two colporteurs, who are actively engaged in circulating the Word of God and other religious books; and there is reason to

believe that the reading of these books is rapidly preparing the minds of the people, not only to listen to the Gospel, which is now proclaimed among them, but disposes them also to conform their lives to its requirements. Certain it is, that with some occasional exceptions, the people show a much greater disposition to listen to the preached Word than they did when it was first proclaimed among them. Six churches have been organized within these boundaries in the last three or four years. None of them have as yet a large membership, but they all have the prospect of growth and prosperity. These churches are being trained in a wise and primitive way. Elders and deacons are appointed in connection with the very organization of the church, and they enter upon their respective duties from the very beginning. The elders visit the people, hold religious worship when no minister is present, and they attend to everything necessary to the spiritual welfare of the flock.

"The labors of the missionaries at Campinas have heretofore been directed to the care of the church in that place, and in a large measure to the educational work connected with the Campinas Institute.

"Pernambuco, as is well known, is a large commercial city in Northern Brazil. It is located directly on the Atlantic seaboard, about two hundred and fifty miles west of Cape St. Roque, and nearly equi-distant from Fara, on the great Amazon, and Rio de Janeiro, the metropolis of the Empire. With the exception of Rio de Janeiro, it is, perhaps, the largest and wealthiest commercial city in South America. Its population is variously estimated from 150,000 to 250,000. Roman Catholicism is the prevailing religion in the city, as it is of the country at large, but it has been losing its hold upon the people, especially upon the more intelligent classes, for many years past, and has been superceded by infidelity, in some form or other, to a very great extent. The people of Pernambuco, however, are liberal and tolerant in their political and religious views beyond almost any other community in the Empire, and in this respect it affords a very encouraging field for the introduction of a pure Gospel. It has been occupied as a missionary field for six years, and during the greater part of the time by Rev. J. Rockwell Smith alone. He has recently been reinforced by the arrival of Rev. Mr. and Mrs. Wardlaw.

"Mr. Smith has heretofore devoted his attention to three special objects: 1st, the building up of an Evangelical Church in the City of Pernambuco; 2d, of giving a wide circulation to the Word of God, and other religious books, in the city, and the surrounding country, including the editing and circulating of a monthly religious magazine; 3d, making evangelical tours in the surrounding country and neighboring cities. The blessing of God seems to have attended all these different departments of labor.

"A church has been gathered in the city, the precise membership of which is not known, which, however, is not only growing in numbers, but which is growing in knowledge, and which is destined, there is reason to believe, to become, at no distant day, a great spiritual power, not only in the city, but in all the surrounding country. Another church has recently been organized in the town of Goyana, embracing 13 adults and 10 children. A blessing is also attending the circulation of God's Word in the adjoining regions. It is known that a considerable number of persons, mainly from reading the Word of God, have associated themselves together, in three separate cities, for the purpose of holding religious services according to the teaching of the Bible. It is expected that these communities

will be organized, at an early date, into three churches.

"Mr. Smith has four young men under his care, he is training for the work of the ministry; but he employs at the same time, to a limited extent the work of colportage, thus fitting them for labor while prosecuting their studies. The number such might be greatly increased if we had the means to employ them."

Missions of the Southern Methodist Church in Brazil

Two missionaries of this church have been operating in Brazil, Rev. J. J. Ransom, in Rio de Janeiro, and Rev. J. E. Newman, at Santa Barbara, in the Province of Sao Paulo.

Bro. Ransom, and wife went to Brazil four years ago. Mrs. Ransom died in Brazil last year, and Bro. Ransom has been in this country for several years, lecturing on Brazil, and seeking to increase the interest of the church in his mission. In this he has been very successful, and returns to Brazil this month. Three other missionaries for Brazil. The new ones are Rev. J. W. Koger, and wife, who go from the South Carolina Conference, to Piracicaba, Province of Sao Paulo, and Miss Mattie J. Watts of Louisville, Ky., goes to Brazil under the auspices of the Western Missionary Society of the Southern Methodist Church.

Rev. Jas. L. Kennedy, of the Holston Conference, and Rev. H. C. Tucker of the Tennessee Conference, are under appointment for the Brazilian Mission.

The last Annual Report says: "In the interior of Brazil Brother Newman, finds the difficulties of his ministry increased by the changes of residence of the English speaking population, to whom alone he ministered in the earlier years of his ministry these were settled together; now they have become scattered. The members at the two or three principal localities, where formerly he was able to reach nearly all, have been reduced by the removal of many families farth from the interior, and of young men to engage in the pursuits of life. Direct pastoral supervision is made very difficult. Brother Newman still, however, works in faith and hope, asks for re-enforcement, and emphasizes the need of good schools, especially for the poorer classes. He is confident that a good, English teacher could, in any respectable town of the province soon secure a self-supporting school."

Missions of the Southern Baptist Convention in Brazil

Rev. Dr. H. A. Tupper reports: "This Convention has two churches in the province of Sao Paulo, Brazil, one at Santa Barbara with thirty members, the other at Station with twelve members. Rev. E. H. Quill has been both teacher and preacher. On January 13th Rev. W. B. Bagby and wife sailed for Rio de Janeiro to reinforce this mission. They arrived March 4th and have given our people by the Brazilians, inspire great interest in this field, although the worse forms of Romanism are rampant."

of the South American Missionary Society in Brazil.

Sao Paulo and *Santos* are two stations under the of the Rev. G. P. Quick, for two years the Chap- the society at Santiago. He has received consider- elp from Mr. D. M. Fox, the engineer and one of ectors of the railway, who also has been instru- in erecting a Gothic church. *Sao Paulo* is beau- situated about 3,000 feet above the level of the d 47 miles inland from *Santos*, which latter port is d by seven miles of river from the ocean. The e from *Rio de Janeiro* is about 350 miles, and y communication exists between the three places.

South America,

EXCEPT BRAZIL.

The S. P. G. in British Guiana.

The Society for the Propagation of the Gospel in For- eign Parts has a very interesting and successful mission in British Guiana. At *Cabacaburi*, Rev. W. Heard, mis- sionary, are 531 communicants; the *Coolie Mission*, Rev. F. P. L. Josa, missionary, 74 communicants; *Mary's Hope*, Rev. J. R. Moore, missionary, 120 communicants.



Bush Negroes of Guiana.

Velho is north-east of *Rio de Janeiro*, and y 250 miles distant. The Rev. Mackwood Stevens en appointed by the society, jointly with the di- of the *St. John del Rey Mining Company*, to c to the 200 Europeans in their employ at this

Northern Mission is on the *River Purus*, a branch Amazon. The missionaries have received much egement, both from Indians and traders, in prose- the objects of the mission. The Rev. W. Thwaites the superintendent, and is assisted by Mr. Res- ak and Mr. Hugh McCaul. The failure of the of the latter will necessitate his return to Eng- it Lieut. Jones, R. N., and wife have the past gone from England to assist the mission. The erters of the mission is at *San Pedro*, and so com- its isolation that the nearest place where any- n be purchased is *Manaos*, a thousand miles off.

Rev. H. Humphries is at *Orealla*, and Rev. J. G. Pearson at *Port Mourant*. The last annual report says:

Thousands—we might almost say tens of thousands—of *Coolie* laborers are every year landed in the colony. They come, heathen or Mohammedans, bringing with them superstitious and idolatrous practices, which are not only lamentable in themselves, but likely to counteract much of the influence of Christian teaching upon those who have been for some time under it. Among these immi- grants our missionaries labor, with the object not only of convert- ing as many as possible for their own sake, but also that they may return when their term of labor has expired to leaven their coun- trymen, and help on the great work of Christianizing India and China. Recently these *Coolies* have been showing a remarkable interest in the question, "What is Truth?" and an equally re- markable readiness to receive Christian teaching as the key to the inquiry. A large number of *Coolies* have been baptized after care- ful preparation, and many more are looking forward to the time when they shall be admitted to the Christian church. The Rev. S. C. Hore, who has been active in this work, is the rector of *Trinity Parish, Essequibo*, in which there are three 3,000 *Coolies*.

Also among the Indians a gracious work is going on, and everywhere there is a gradual influx of Indians from the interior to the River Missions, anxious to learn all they can of the Gospel of Christ.

Missions of the Wesleyan Methodists in British Guiana.

The Wesleyan Methodists have a large and successful mission work in British Guiana, occupying Demerara, Essequibo, Berbice, and several large circuits. The last report we have seen states: "Our educational work is in a prosperous condition; our schools are, as a rule, second to none in the colony. We have 4,166 scholars. We are also very earnest in our attention to the Sabbath schools; we record as a result, 1,801 Sabbath scholars. Total number of members in the District, 4,256; on trial, 142."

Missions of the American Presbyterian Church (North) in Chili.

The missions of this church in Chili are at Valparaiso, Santiago, Talca, and Concepcion. *Valparaiso* is the chief seaport of Chili, and has a population of 100,000; Rev. A. M. Merwin and wife, and Rev. Dr. David Trumbull and wife are the missionaries. *Santiago*, the capital city of Chili, is 120 miles inland from Valparaiso, with which it has railroad connection, and has a population of 125,000; Rev. S. J. Christen and wife, missionaries. *Concepcion*, on the coast, 300 miles south of Valparaiso, has a population of 15,000; Rev. Robert McLean and wife, Rev. Eneas McLean and wife, missionaries. *Talca* is 120 miles south of Santiago, and connected with it by railway; population, 20,000; Rev. S. W. Curtiss and wife, missionaries. The last annual report says:

Rev. Mr. Merwin, at Valparaiso, has been encouraged during the year by an increased average attendance upon his services, and by cheering indications of a ripening and stable piety in the membership of his church. The additions to the church have been but 9; but the attendance and attentiveness of the congregation, as well as the interest felt in the two Sabbath-schools and weekly prayer-meetings, have encouraged him to labor on in hope. During the year a commodious and well-located chapel has been purchased for his congregation by private individuals, who hold it in trust for the Board.

The work at Santiago has been vigorously carried forward by Rev. S. J. Christen, assisted by Senor J. B. Canul. The congregations in the Mission chapel have not been large, though seven new members have been added to the church. The preaching of Mr. Canul in different parts of the city has been fairly attended. According to the testimony of the missionaries, he is a most earnest and indefatigable laborer. Freedom of thought is greatly on the increase in Chili, yet, in proportion to this increase, is the growing bigotry and intolerance of the priesthood. The work must be of slow growth. It is seed-sowing rather than a great harvest; but the church should be content to labor on in the assured belief that the day is near when in Chili, as now already in Mexico, hundreds and thousands will break away from the shackles of the priesthood, will demand the Bible, and claim the rights of free thought. The most unrelenting surveillance and social persecution are to be met by those who identify themselves with the Protestant movement; and in not a few cases in Santiago have Protestants been compelled to leave the place and go elsewhere into communities where they are unknown. It is, however, an encouraging fact that they prefer to do this, under the pressure of persecution, rather than to recant and secure the favor of the Papacy by a return to its superstitions. Santiago, being the seat of the Government, and the highest intellectual life of the republic, and especially having among its statesmen those who open-



ly advocate the free circulation of the Bible, can not long remain under the power of superstition.

Mr. Robert McLean, some months since, changed his location from San Felipe, in which he was reported last year, to Concepcion, in the southern part of the republic, where he joined his brother, Rev. Eneas McLean, in a very hopeful work. They have started, and are sustaining a vigorous religious paper, which they have published wholly at their own expense besides various tracts and a small collection of hymns. In a letter written on the 23d. of January, Rev. R. McLean, speaking of a recent organization of a church, says: "It would have done you good to have been with us at the formation of our little Spanish church last Sunday. Three persons were present who I waited more than sixteen years for that day; and as I saw tears of joy running down their cheeks, I felt more than repaid for all my toil. I had the privilege of baptizing seven persons and receiving them into the visible Church of Christ. Two others presented themselves, but I had not been able to examine them sufficiently, and requested them to wait until next communion."

"Here and there, throughout these communities, are sprinkled nominal Protestants, who have retained in the midst of this generation, something of their loyalty to the Kingdom of the Redeemer. These sheep without any visible shepherd have been prepared the way in some measure by the testimony of their lives. Be that as it may, we have worshiped God according to the

tates of our own conscience, with no molestation ever since March, 1879, here in Concepcion."

Statistical summary: Number of stations, 3; ordained ministers, 6; native licentiate, 1; churches, 4; total number of communicants, 92; number received during the year, 23; schools, 4.

Missions of the American Presbyterian Church (North) in the United States of Columbia.

Bogota, the capital of the country, has a population of 45,000, and was first occupied as a station in 1856. The missionary laborers are, Rev. M. E. Caldwell and wife, Miss Kate McFarren, and Miss Margaret Ramsey. The last annual report says:

Missions of the Methodist Episcopal Church in South America.

This Church formerly had a mission in Brazil, but its work is now confined to the Argentine Republic and to Uruguay.

ARGENTINE REPUBLIC.

Buenos Ayres, the capital of the Argentine Republic, is the oldest point of labor. It is a city of 200,000 inhabitants, and there are probably 4,000 Protestants and 5,000 in the English-speaking population. The first missionary of the Methodist Episcopal Church entered the country in 1836, and for 21 years the work was limited



Buenos Ayres.

It is believed that the outlook of this mission is one of encouragement. The chief drawback to its usefulness, heretofore, has been changes in the ranks of the missionaries. One was not permitted to continue by reason of death; others were variously led to return to this country, after not long periods of service. But the door remains open. A liberal government is still in power, notwithstanding the machinations of the Romish priesthood. Toleration of religion, Protestant as well as Roman, is maintained. The press is free. A railroad from Honda on the Magdalena River, to Bogota, will make the capital of the U. S. of Columbia more accessible to commerce and more widely influential as the centre of social and political power. Our missionary work in a city which is to Columbia what Paris is to France, ought to become of priceless value, especially in the lines of educational and religious instruction, aided eventually by the issues of the printing-press. And these considerations receive the greater force from the providential fact that no other Protestant mission is now at work in this country. Our missionaries hope to make known a form of religion set free from ritualistic and superstitious observances, to three millions of people—a people of warm and generous sympathies, many of them of a high order of intelligence, capable of great advancement in culture, but not less than ourselves in need of the grace of God in Jesus Christ our Lord. The discouragements of the past may have been ordered to test the faith of the Church. A brighter day will shine on the work of this mission.

largely to the Protestant English, preaching in Spanish being prohibited by law. The Spanish work was begun in the city in 1867. The Rev. John F. Thomson is now preaching to large native congregations in the city. The church in the city for the English-speaking population is now self-supporting, and also assists in the support of the Spanish service.

A subsidy from the national government of \$32 in gold monthly, is received for the incidental expenses of Spanish Sunday-schools. The annual pew rent for the support of the pastor amounts to \$1,600 in gold. The statistics for 1880 show that there are 1 foreign missionary, 1 assistant missionary, 1 native unordained preacher, 1 native local preacher, 7 native teachers, 53 members, 114 probationers, 875 attendants on Sunday worship, 7 day schools with 510 scholars, 1 church valued at \$44,000, 1 parsonage valued at 16,000. The collections amounted to \$17 for missionary society, \$2,600 for self-support, and \$975 for church repairing.

Rosario is the second city in importance in the Argentine Republic. It has a population of about 30,000, and is 200 miles from Buenos Ayres. Rev. Joseph R. Wood

is the missionary in charge. Mrs. E. M. J. Clemens and Miss Julia Goodenough are also at this place as missionaries of the Woman's Foreign Missionary Society. The statistics for 1880 report 1 foreign missionary, 1 assistant missionary, 2 foreign missionaries, and 2 native workers of the Woman's Foreign Missionary Society, 1 native unordained preacher, 1 native local preacher, 2 native teachers, 2 foreign teachers, 24 members, 5 probationers, 90 attendants on Sunday worship, 1 Sunday-school with

places near the city, Bella Vista, Pocitos, Union, Esmeralda, and there is also a Colonia Circuit.

The statistics for 1880 of Montevideo and its dependencies are, 1 foreign missionary, 1 assistant missionary, 3 native workers of the Woman's Foreign Missionary Society, 10 native unordained preachers, 4 native preachers, 3 native teachers, 1 foreign local preacher, 159 members, 140 probationers, 720 attendants on day worship, 2 day schools with 60 scholars, 14 Sun



Paraguyan Costumes.

30 scholars, 1 day school with 30 scholars, 1 church valued at \$5,000.

URUGUAY.

Montevideo is the capital of the republic of Uruguay, and has a population of 30,000. The superintendent of the South American Mission, Rev. Thomas B. Wood, resides here, and is in charge of the church at this place. He reports that the work in Uruguay "goes on grandly."

Besides preaching to the English and Spanish congregation in the city, missions have been established at four

schools with 530 scholars, 1 church valued at \$6,000, other places of worship, \$915 collected for self-sup

Work of the South American Missionary Society

This Society was instituted as the Patagonian Mission in 1853, and its head-quarters removed to London in December 1865.

It is the only Protestant Society of Great Britain operating in South America, with the exception of the S. P. G., which operates in British Guiana.

The Society is conducted in conformity with the doctrine and discipline of the Church of England, the object being to send out the Gospel by Missionary agency to the native tribes of South America and to their own countrymen who may need their services. The Right Rev. W. H. Stirling, Bishop of the Falklands, with jurisdiction over all English Episcopal congregations in South America, excepting British Guiana, is the superintendent of the Society's stations. We have in another place given an account of the work of the Society in Brazil.

FALKLAND ISLANDS.

Keppel Station, West Falklands, is a valuable missionary settlement, where natives of Terra del Fuego are boarded, instructed in Christian doctrine, and trained in husbandry.

Salto Concordia and *Paysandu*, on the River Uruguay, have together a population of 20,000 inhabitants, of whom 200 are English. The mission in Uruguay is in charge of Rev. W. H. Shemield.

CHILI.

Lota, the first of the Society's stations in Chili, was opened by Rev. A. W. Gardener in 1861. It is chiefly intended for the benefit of an English community of miners. The Rev. J. A. Dodds has lately been appointed to this post.

Chanaral is a small seaport town of about 5,000 inhabitants. The English and American population is small, but so much in earnest that they made application to the Society for a chapel, and guaranteed one-half of the salary and also erected a church.



Interior of a Temple of Worshipers of the Sun in Peru.

TERRA DEL FUEGO.

The first missionary station here was opened in 1869. The Rev. Thos. Bridges occupies *Ooshooia*, residing in an iron house sent out from England, and surrounded by about one hundred natives, dwelling in improved wigwams and cultivating plots of land, about two-thirds of whom have received the rite of baptism and many of them have been trained at Keppel. The baptismal register shows 137 names.

ARGENTINE REPUBLIC.

Patagones, or *El Carmen*, is a medical mission in charge of Rev. G. A. Humble, M.D. who has labored there since 1864.

Rosario is in charge of Rev. F. N. Lett, who has been there since 1878. A beautiful church was dedicated in August 1879.

Gran Chaco is a large territory west of the River Parana, belonging to the Argentine Republic. The Protestant colonists are estimated at 2,000. Rev. Geo. Scott sailed from London in January last to work in this mission.

Frayle Muerto and *Cordoba* are both under the charge of Rev. F. N. Lett, of Rosario.

Buenos Ayres Province is a mission among the settlers in the vast plains lying south of Buenos Ayres, where Rev. J. H. Gybbon-Spillsbury has been itinerating since September 1879.

URUGUAY.

Fray Bentos. The importance of this place arises from its being the head-quarters of certain celebrated meat-extracting operations. A good mission school is conducted there.

Mr. J. S. Robertson acts as lay-reader.

Santiago, the capital of Chili, is the head-quarters of a Bible depot, conducted by Mr. J. Spratt.

Missionary Societies in South America.

BRAZIL. Northern Presbyterian Church, Southern Presbyterian Church, Southern Methodist Episcopal Church, Southern Baptist Convention, and South American Missionary Society.

ARGENTINE REPUBLIC. Methodist Episcopal Church, and the South American Missionary Society.

CHILI. Northern Presbyterian Church, South American Missionary Society, The Methodist Episcopal Church Independent Mission under the direction of Rev. Wm. Taylor.

FALKLAND ISLANDS. The Scotch Free Church, and the South American Missionary Society.

GUIANA (British). The London Society, Society for the Propagation of the Gospel, Wesleyan Methodists, and the Moravians.

PATAGONIA. South American Missionary Society.

UNITED STATES OF COLUMBIA. Northern Presbyterian Church.

URUGUAY. South American Missionary Society, and the Methodist Episcopal Church.

Canada.

Quebec: Its Population, and their Spiritual Needs.

BY LOUIS N. BEAUDRY.

The entire population of the Province of Quebec, by the best authorities, is estimated at one million two hundred thousand. One million and a fraction over are Roman Catholics, mostly of French extraction, including, however, a few of Irish descent.

The French Canadians are by nature a light-hearted, simple, industrious and hospitable people. They are very fond of diversions, such as singing, dancing, and card-playing. They are, however, an intensely religious people: witness their cordial devotion to their churches, with their frequent festivals, and their long and expensive ceremonies. They are also a remarkably vital people, raising very large families, and thus increasing in numbers more rapidly than any other nationality on the Continent. But Romanism has laid mighty barriers in the way of their intellectual and moral training. At least three-fourths of the adult population can neither read nor write. The many convents, nunneries, and other educational institutions with which the country abounds, are so controlled by the Romish hierarchy as to prevent the general diffusion of knowledge, and are made to serve the double purpose of proselyting unwary Protestants, who very unwisely send their children to such places, and also to make priests, monks, and nuns, who infest the land about as the locusts did Egypt in the time of the plagues. It is the boast of the Pope of Rome, that Canada is the brightest star in his coronet. Here it is probable that he reigns more absolutely than in any country in the world. Here the priests are not only numerous, but wealthy and influential. By means of their confessionals, and their system of espionage, which is managed mostly by the monks and nuns, like a great net-work of detective police, no person or subject of influence escapes their knowledge. The industrial, political and spiritual destinies of the people are largely in their hands. They seek to manipulate every individual from the cradle to the grave, and even after his death, they speculate upon the credulity of his friends, who are made to believe that he has gone to a strange, horrible place they call Purgatory, from which he may be assisted to escape by the prayers of the priest. Thousands of dollars are annually poured into the coffers of the church by this means, for the priest must be paid for his prayers.

But there are some bright spots in this dark picture. Protestantism, with its open Bible, its missionaries, its colporteurs, its schools, though working against potential combinations of prejudice, superstition and opposition, with many legal as well as social disabilities, has nevertheless made itself felt in the Province. All the leading branches of the Christian Church have organized for mission work, and are toiling here and there throughout

the vast field. Large sections are, however, as yet unoccupied and uncultivated.

Our Methodist Missions are not the least important on the list. The first missionary to the French Canadians was sent by the parent Wesleyan Church. His name was De Puytron. This occurred in about 1821. He, however, found the work so difficult, every point of contact with the people being so closely guarded by the cunning and unscrupulous priests, that he soon became discouraged, and retired to the English work. This was a stunning blow to the enterprise, and for some years comparatively nothing was done.

At length God raised up men from among themselves—men who could speak of struggles and longings of soul which their former co-religionists could readily understand; and also of victories and blessings in Jesus Christ, the only priest of God, who offers salvation without money and without price, which awakened in many hearts a deep interest in the things of God.

Mission after mission has been established, sometimes shifted from one point to the other, until to-day there are at least eight missions, with as many missionaries. Their centres, or headquarters, are at Montreal, Ottawa or Hull, Sherbrooke, Waterloo, Roxton and Kingsley Siding. This movement also includes missions to the Indians at Oka, Caughnawaga and Cornwall Island. The aggregate membership of all their missions is 720.

Every one of these fields has been the theatre of great struggles. Blind zeal, stimulated by pretence of authority, has sought to annihilate all Christian effort to evangelize the people. Bibles, Testaments, and tracts, have been repeatedly torn and burned; the missionaries and their families have been insulted, threatened with violence, and sometimes beaten and stoned; churches and chapels have had their windows smashed, and in one instance—at Oka—the church was torn down and left a heap of rubbish. Notwithstanding all this opposition, as it was during the days of the apostolic societies, so here, "mightily grew the Word of God and prevailed."

There has recently been reached a happy turning-point in the history of mission work in Quebec. Persecution is not as violent as it used to be, except in a few cases of breaking up new ground, or of meeting peculiarly rabid and dangerous characters. In places where, some time ago, Bibles were burned, now the people buy them. During the month of February one colporteur sold twenty-seven Testaments. A gentleman, himself a Roman Catholic, residing in a notably Roman Catholic parish, sent to me some time since for a dozen Testaments to be distributed among his Roman Catholic friends. The spirit of awakening seems to be abroad among the people. They want to know for themselves what the Holy Bible has to say about human redemption.

Families that a short time since would have driven us with violence from their door, now receive us with respect, listen with attention to our words, and weep as we pray with them. Young men, in much larger numbers than ever, are flocking to our services. A young

gentleman, a stranger, called on me on one occasion. On sitting down he said: "I heard you preach a few days ago, and then felt that you could advise me. Two uncles of mine are Jesuit priests. All my relatives are devotees of the Romish Church; but I can find no rest to my soul there. Carefully I have sought it in the confessional, in penances, fastings, pilgrimages, and various ceremonies. But I am still vile and wretched. I have given up all hope of finding what my soul needs in the Romish Church; but I know that if I were to become a Protestant, all my friends would forsake me and cast out my name as an evil thing. What can I do? Oh! do advise me what to do." I wept and prayed with him in his distress, and told him to trust in the Lord Jesus Christ, read the Bible and pray. This young man represents a large class of French Canadians, who have lost all confidence in the Romish Church, but who, for fear of the persecutions of their old friends, hesitate and weep.—*Missionary Outlook.*

Work Among the Roman Catholics of Canada.

The principal mission work among the Roman Catholics of Canada is carried on by the Board of French Evangelization of the Presbyterian Church in Canada. The Rev. I. Matthiew, agent of the Board, has furnished us with the following facts respecting the work:

The condition of Romanism in Canada has a particular bearing upon the religious and social interest of the United States in many important aspects. The proximity of a people, a million in number, doubling every quarter of a century, cannot but exercise a potent influence upon the neighboring country, especially when into it a constant immigration is taking place. The French Canadians are found in large numbers in factories, tanneries, brick-yards, and shops of the States of New England and New York. It was stated that some 30,000 were enlisted in the Northern armies during the war. The Romish Church is looking for the control of the North West, and has already obtained a large share of political influence in that part belonging to the Dominion. Is it a matter of indifference to the United States whether the North Western region is to be filled and controlled by Roman Catholics or by Protestants? Whether ministers of the Gospel or priests and nuns are sent to train up and mould the minds of the population, and lay the foundation of the vast power which some day will be there exercised? Is it the same thing in the warfare on school questions, or in the struggle for good government and for the right solution of many social and political questions dear to the Protestants of the United States, whether the French Canadians, either as immigrants or neighbors, are held in ignorance and under priestly control, or are well educated and intelligent Protestants? When the Church of Rome commences in earnest her efforts to Romanize the colored population of the South, where can she better look for emissaries to send there than to the numerous and well-endowed institutions of the Province of Quebec, which have already chiefly supplied other parts of the United States with

male and female ecclesiastics? The position of the Church of Rome in Canada is, therefore, to the people of the United States, especially to the followers of Christ, not one of indifference, but of immediate and solemn interest; and not only should they consider what is best to be done to evangelize the French Canadian Romanists within their own bounds, but as to the duty of lending a helping hand to those in Canada who are contending with the gigantic power of Rome, and seeking to bring her followers to Christ.

The French-speaking people of the Dominion of Canada constitute one-third of the entire population. In the Province of Quebec, nine-tenths of the population—embracing more than a million of souls—are of French descent, the vast majority of whom are still blindly devoted to a corrupt faith. Though it is within this Province chiefly that the operations of the Board are conducted, they are by no means confined to it. In every one of the other provinces there is a considerable French-speaking population, and the Board are seeking, as far as the means at their disposal will admit, to supply these with Gospel ordinances. The Board has missionaries not only in Quebec, but also in Nova Scotia, New Brunswick, Ontario, and Manitoba, and are about to commence operations in Prince Edward Island.

Our space prevents our giving particulars of the church mission work, except in the cities of Quebec and Montreal.

In many respects Quebec City is one of the most difficult fields occupied by the Board, largely owing to the fact that the Protestant population of the city (7,000) is so disproportionate to the Roman Catholic (54,000); and fear of the consequences and the almost certainty of being thrown out of employment, prevent many not only from embracing Protestantism, but even from attending the services of our missionary. The church, a substantial stone edifice, is situated in a central position on one of the leading streets. This may to some extent account for the attendance on the Sabbath evenings being larger during the short winter days than during the summer. The missionary of the Board, Rev. R. P. Duclos, reports twenty-one converts from Rome during the year. Owing, however, to the numbers compelled to leave the city for want of work, the attendance as well as the membership continues nearly the same as a year ago. Mr. Duclos distributed among Roman Catholics during the year forty-seven copies of the Bible, seventy-five portions, and a large number of religious tracts. A circulating library connected with the congregation does good service among Roman Catholics.

The Rev. C. A. Doudiet continues to labor in Montreal with increasing zeal and success. The utmost harmony and good feeling have existed during the year in the session, board of managers, and congregation, and the hand of the Lord has been clearly visible. Six new elders have been ordained, thirty-eight converts from Rome have been received into the membership of the church, the communion roll of which, after being carefully purged and the names of thirty-one who have left

the city and others who have died, etc., being removed, numbers 112 in good standing. The Secretary of the Board was present at the quarterly communion in March, when eighteen new members were received and upward of 200 attended the service. The prayer-meetings are largely attended. The Bible-class numbers from twelve to twenty, and the average attendance at the Sabbath-school, which has five teachers, is forty-one. The school contributed \$10 for missions. After deducting twenty-two families that have removed during the year, there remain 130 families who claim connection with the Church, the members of ninety of whom are regular in their attendance. The Sabbath collections amounted in the year to \$87.19, the subscriptions of the congregation to \$113.37, and from other sources \$53.03 were raised in the church, making a total of \$253.56 for the year.

At the commencement of the year, thirteen missionaries were employed in colportage, but subsequently, owing chiefly to reduced income, five of these faithful laborers, some of them connected with the Society for many years, had to be parted with. This retrenchment was made with deep regret, and it is to be hoped better times will lead to more extended operations, the necessity of which is so important to the cause of French Canadian evangelization. It is a cheering fact, however, that although the staff of colporteurs had to be reduced, yet the circulation of the Word of God and of religious books has been maintained at the average of past years. Indeed, it is nearly equal to that of last year, which was exceptionally large. Thus there have been circulated 147 Bibles, 1,260 New Testaments, and 1,621 portions of the Scriptures; a total of 3,048 as against 3,300 circulated the previous year. Of tracts and other books of religious instruction the large number of 56,200 has been placed in the hands of the people. The previous year's total was 52,486.

This department of our work is of vital importance, especially in those parts where the population is almost entirely Roman Catholic, under priestly control and filled with prejudice against the Bible. Here, although vain to attempt the establishment of schools or stated public worship, the colporteur finds his special work. With the Word of God and religious literature, he traverses the settlement, offering his precious wares for sale, but especially seeking to make the ignorant and prejudiced Romanists acquainted with the saving truths they contain. He is almost sure to be repulsed with abuse from many doors, but at length some one receives him, and often with the neighbors in addition who have gathered from curiosity, hours are spent in reading and expounding the Scriptures, and in showing the inconsistency of the priests' teachings with the Gospel. A repetition of such efforts to lead souls to the Lord Jesus Christ, it may be for years, produces saving fruit, through the Holy Spirit. One family after another is led to see the errors of Rome, and to confess publicly the Gospel; children are sent to Pointe aux Trembles,

where their progress in education on returning home strikingly shows to their neighbors the superiority of the evangelical schools; then come the stated meetings of the evangelist, and ere long the converts, if not induced by priestly persecution to emigrate, are gathered into a church, and the colporteur is set free for his pioneering labors in more destitute regions.

It is in the mission school that the best hopes for the future of this Province are placed. The sphere of its activity is limited, for much has to be overcome before a parent allows a child to be sent to it, or the priest allows the child to remain. At the mission schools of Pointe aux Trembles and other stations, over 2,000 pupils, mostly of Roman Catholic parentage, have received a Scriptural education, resulting in many cases in their conversion to Christ. Of these it has been shown that over twenty have become ministers of the Gospel, about seventy have taught school, and forty have colported for various seasons, whilst a large number have risen to usefulness in the ordinary walks of life. It is impossible to exaggerate the importance of this department of the Society's work in the evangelization of the French Canadians.

The Rev. R. H. Warden, the Secretary and Treasurer of the Board of French Evangelization, furnishes us with the following additional facts respecting the work of the Board at the present time:

"The Board employ eleven colporteurs in the most densely settled French districts. These self-denying laborers go from house to house distributing copies of the Word of God and other religious literature. During the past six months 5,000 copies of the Bible, in whole or in part, have thus been distributed, together with upwards of 12,000 religious tracts. Deeply conscious of the need of strengthening this department of their work, and recognizing the vast importance of securing thoroughly trained and experienced men for it, the Board have recently resolved to incur the financial responsibility of engaging the six best colporteurs of the French Canadian Missionary Society, believing that the Lord will, in some way, provide the means necessary for their maintenance and support. These self-denying laborers began work in connection with the Board on the first of December. The salary of each colporteur is \$420 per annum.

"During the year thirteen mission schools have been supported in whole or in part by the Board. There have been employed eighteen teachers, with an attendance of upwards of 450 pupils—the children of Roman Catholics or of recent converts from Rome. The central schools are at Pointe-aux-Trembles, where there are at present 101 pupils, sixty-two of who are in the boys' school, and thirty-nine in the girls'. In addition to the elements of a good education in both French and English, special attention is given to religious training, and the pupils, residing, as they all do, in the mission buildings, enjoy the advantages of a Christian home, under the watchful nurture of earnest, devoted teachers. The

cost to the Board of each pupil averages \$50 per session.

"In addition to the colporteurs and teachers, many of whom conduct religious services, the Board employed during the year twenty-seven missionaries, of whom twenty are ordained ministers. Sixteen of these missionaries regularly conduct services in both English and



Boys' School, Pointe-aux-Trembles.

French. About 6,000 people attend their services and many conversions to Christ were reported during the year. One of the missionaries, an ex-priest from Italy, labors among the Italians in the city of Montreal.

"The Board support a French Theological Professor in the Montreal Presbyterian College, for the training of French speaking students for the ministry. At present thirteen such students are preparing for the work of the Board. One of these is an ex-priest, and another an ecclesiastic of Rome. To meet the salaries of missionaries, colporteurs and teachers, and carry on efficiently the work of the Board, the sum of \$32,500 is required for the current year ending May, 1881,—*fully fifty per cent. more* than the income of last year.

"The increase in the expenditure is chiefly owing to three causes; *First*—the appointment by the General Assembly of a French Theological Professor for the more efficient training of French-speaking missionaries; *Second*—the purchase, by the Assembly in June last, of the Mission schools at Pointe-aux-Trembles, the maintenance of which costs \$5,000 annually, in addition to the sum of \$5,500 required this year for the purchase of the property; and *Third*—the addition to the staff of the Board of six Colporteurs of the French Canadian Missionary Society which ceased operations in November. This addition alone adds about \$2,500 per annum to the expenditure.

"It will thus be seen that the Board are committed to

this largely increased outlay, and that there cannot be any material reduction in the expenditure without a retrograde movement which would be most disastrous to the work. Never before have the appliances for conducting operations been more adequate and efficient, and never before have the prospects been more encouraging.

"To enable them efficiently to prosecute the work which God has so manifestly blessed during the past few years, the Board very earnestly appeal to all congregations and Sabbath-schools for contributions proportionate to the growing wants and importance of the scheme.

"At no former period were the Board more in need of the co-operation and pecuniary help of their friends, and they now earnestly appeal to all interested in the evan-



Girls' School, Pointe-aux-Trembles.

gelization of the French-speaking people of the Dominion to come to their help and render unnecessary the contraction of the work in its present most hopeful stage. With returning business prosperity, will not many consecrate a portion of the first fruits of "better times" to the cause of French Canadian Evangelization?"

Through the kindness of Mr. Warden, we furnish our readers with views of the two schools belonging to the Board at Pointe-aux-Trembles.

All contributions should be forwarded to the Treasurer, addressed Rev. R. H. Warden, 260 St. James Street, Montreal, Canada.

Conversion of Roman Catholics.

The Rev. C. Chiniquy, formerly a Catholic priest, and now a Presbyterian minister, has labored very successfully among the Catholics of Canada, and made the following speech before the Second General Council of the Presbyterian Church held in Philadelphia in September, 1880:

"It is a grand idea to send missionaries to distant lands, to destroy idolatry, and to give light to the poor idolaters; but, Protestant brethren, you forget that you have at your doors that which you consider a branch of Christianity, when it is nothing but old paganism coming back under a Christian name. Protestants, you are greatly deceived! When you speak of the Church of Rome, you believe that it is a Christian Church; but in

presence of my God, with seventy-two years of my life passed away, with the grave before my eyes into which I must go in a few short days, I tell you that Romanism is nothing else but baptized paganism!

"What are you doing to give light to those poor idolaters who have embraced that religion? In the Church of Rome it is true that they worship a Christ; they worship a God whom they call their Saviour, and whom they call Jesus Christ. I know that this is so; but the Jesus Christ they worship, and the God they adore, is not the same God and Jesus Christ whom we worship. They believe that they can make that Christ with a wafer, and make that God with their own hands; and they have no other God but that one. Hear the voices coming from Knox, Calvin, and Luther! Hear the voices of all the reformers of the past; and they tell you unanimously that Romanism is idolatry! The day has come when you must wage the same fight against that system of idolatry that you have done in the missionary fields of China, Japan, and Africa!

"It will be said that it is impossible for the missionary to reach the Roman Catholics; but, in the presence of God, I am happy to say that there is a simple way to reach the ears and the hearts of the people of the Catholic Church. If you go to them they will laugh at you, and they will not pay any attention to what you say; but send into the midst of them a priest who is well known to be a good man, and immediately you will see that the large halls in which he will speak will be too small for the Roman Catholics who shall come to hear him. By means of a converted Catholic priest, the Roman Catholics can be saved. Save their priests, and you can save the people.

"It will doubtless be asked how can the priest be converted? Most of the priests are not absolutely infidels, but they well know that their religion cannot be the religion of Christ, for nine-tenths of them know that they cannot make God with a wafer. They know that Purgatory is a fable, and that auricular confession is an abomination; and while they tremble, they do not know what is the truth. They know that they do not belong to the true religion, and that they are just like Paul when he went to Damascus. They know that they are the enemies of your religion; they preach against it, and they would like to destroy your churches, your government, your republic, and your God. They are just like Saul of Tarsus, full of rage against you.

"It will be remembered that when Saul was on his way to Damascus, he heard the voice of Christ saying to him: 'Why persecutest thou me?' Saul heard the voice of Christ, but did not know him, and he said: 'Who art thou?' Christ answered: 'I am Jesus Christ.' And then Saul was blind spiritually and corporeally, and he said: 'What wilt thou have me to do?' The priests of Rome hear that voice. Christ speaks to them and says to them: 'Why do you persecute me?' The priests answer Christ by saying: 'What can we do? Where is the religion? Where is the truth?' Christ had prepared in advance the answer which he gave to Saul. He had

prepared a home or a refuge for Saul, and Christ said to him to go to such a place, and then he would hear what he would have to do. Saul, blind spiritually and corporeally, was taken by the hand, and he went to that place, wherein he wept and cried. God then sent Ananias to him, and when Ananias spoke to him the scales fell from his eyes, and he saw the light, and he became the great apostle of the Gentiles. The priests of the Catholic Church are asking Christ to-day what they must do. It is the duty of the Protestants to prepare for those priests a home and a refuge. They cannot flee from their Church without some home and refuge, for if they desert their Church they will be followed by the cursing and maledictions of 200,000,000 of men; but, if a home and a refuge is prepared where these priests will be welcome, Protestantism will be blessed, and the truths of our religion will be spread among a people who are to-day seeking for the truth as we have found it."

What Should We Do for Missions?

"WHAT should we do for missions?" Well, well!

The question is proper; and so let me tell
What we should do for missions.
And first let me say, by way of appeal,
To all our dear readers, you kindly should feel
The sweetest of love for the missions.

For love begets goodness; and goodness, you know,
On errands of duty and mercy will go,
And circle the world with its missions.
And so, when our heads and our hearts are all right,
We shall do with our hands, and do with our might,
And cheerfully do for our missions.

"But what should we do?" Well, first every day,
Be sure from our fullness of heart we should pray
For the blessing of God on our missions;
And then every Christian, no matter how small,
No matter how weak, may expect there will fall
The dew of his grace on our missions.

Strong faith is the ladder on which we climb
To the gates of the heavenly heights sublime;
And prayer is the soul's earnest pleadings;
And so, from the depth of our soul we should pray,
In strength and in weakness, in faith every day,
And follow the Spirit's good leadings.

And prayer will blossom for me and for you,
Will strengthen, uphold, and help us to do
The all we can for our missions,
And make us feel deeper the duties which bind
And make us as one with the rest of mankind,
In the sweet, good work of the missions.

And then we should give, as God gives the dew,
The rain, and the sunshine, to bless me and you,
And give all we can for the missions.
To pray without giving,—well, well, let us see,—
May never reach heaven, nor bless you nor me,
Nor be of much use to the missions.

As the flowers give sweetness, so, Christians, should you,
Though your purse should be slender, your pennies but few,
With prayer kindly give to the missions;
And then the good Father in heaven will smile
On your kindness and goodness of heart all the while,
And bless what you do for the missions. J. M. D.

General Articles.

Bible Work in Japan.
BY REV. JONATHAN GOBLE.

The Bible work, a notice of which you copied from the "Bible Record" is still going forward, the Lord preparing and opening the way more and more, giving us favor with the government so that without any external influence to help, we are able to secure the kindly offices of governors of cities and provinces as well as of town magistrates and police in every place we visit, almost without exception.

In Tokio, the capital, by a general order from the chief of police, the policemen on duty in the streets aid us in getting the best localities for selling the Scriptures from the large handcart, and in preserving order in the large concourse of people who assemble to hear the preaching and purchase portions of the Holy Word. On the 3d. of November last, being the Emperor's birthday, there was a "grand review" of imperial troops at the Hibiya parade ground in Tokio, and when we asked the police on duty there for a good location for our Bible cart, where we might be permitted to preach and sell Scriptures for the day, they placed us in a very prominent position at the main gate, where none but the people composing our audience were permitted to remain and there we were permitted to remain during the day, and when the Mikado and all the grand procession passed close to our cart, we dismounted and took off our hats to salute his Majesty, but as soon as the one imperial state carriage had passed, we mounted our car and went on with our preaching, and sales, and several military officers and one of the members of the imperial household drew near to listen, and I had the pleasure to sell a Testament to the latter, and of giving another to an old friend, a Loochooan officer, who remembered the visit of the Perry Squadron to his native island in 1853, and 1854, in which visit, I participated. We also sold a large number of Gospels, Acts, and other portions of Scripture on the day of the "grand review," and towards evening, after all was over we left, thankful for the Divine favor which had given us such a day of successful work.

On the 9th. of November I set out with our pony Bible cart to travel overland to Kioto the ancient capital of Japan, and after varied experiences and good success along the way for about one month, I passed through Kioto, on to O'saker, to begin city work in the latter place first, because the governor of Kioto was known to be strongly opposed to Christianity, and it was hoped that a favorable opening in O'saker, in addition to the open favor of the government in Tokio might serve to soften the opposition in Kioto.

The city government of O'saka was even more friendly and kind than we had ventured to hope, and at once undertook to get a public hall for our meetings, and soon arranged for the free use of the chamber of com-

merce, and further issued orders to the city police similar to those of Tokio, so that our large hand-cart, and a smaller one there are permitted to work freely in the streets under the protection of the authorities. After this was well arranged I visited Kioto with my pony cart, and as the missionaries of the American Board residing there, thought it would not be prudent to call upon Mr. Makimura, the governor, who had so often tried to obstruct their Christian work, I therefore went out into the streets to preach and sell Scriptures without asking permission from any one, and had a day of greater success than I had ever experienced before; my audience in the afternoon, entirely blockading the street, some 15 to 20 thousand in number, all good natured, policemen finding no fault, great enthusiasm prevailing to get the books much faster than I could deliver them and count out the change.

My stock growing short, and fearing lest the intense excitement might run too high, I left the city next day, and after a few days in O'saka I proceeded to Kobe, where the Lord had so prepared the heart of the governor of Hiogo province that I had only to present my card, whereupon that kind old gentleman was at once ready to favor our work, by giving the desired order to the police, giving us the freedom of the city, just the same as in Tokio and O'saka.

So we find that God prepares a way everywhere for his own Word, so that the Christian Scriptures are the only books that can be sold in Japan without a license and a tax, no Buddhist or Shinto books, not even schoolbooks published by the government enjoying this privilege.

And now I hear that Mr. Makimura, the Anti-Christian governor of Kioto, has been recalled, and another appointed in his place, and I hope when I visit that city again in a few days, that I shall be able to call upon this new governor, and that I may meet with as kind a reception as has been our happy lot in other cities.

Last year and the year before that, the governor of a province about 75 miles to the north east of Tokio, allowed the Shinto priests to maltreat and drive out the native preachers of the American M. E. Mission, and for this he was removed by the central government, and a Christian man appointed in his place, and this without any complaint from the persecuted Christians or from the missionaries, the government taking notice and dealing with the case of its own accord.

After all this, and much more of the same sort, who can doubt that God has opened a wide and effectual door for His Word and his messengers in this land of the "Rising Sun." To Him be all the glory.

YOKOHAMA, Feb. 2, 1881.

The Conversion of a Persian Jew.

Rev. Benj. Labaree, Jr., writes us from Oroomiah, Persia, on Jan. 26: "I enclose the translation of a letter recently received from one of our Nestorian missionaries (Pastor Shimoon), acting pastor of a church in the city of Hamadan, the ancient Ecbatana, where the

roll was found containing the decree of Cyrus for the rebuilding of the temple.

"The church there consists of American and Jewish converts. The work has been carried on to its present degree of success, almost entirely by Nestorian missionaries sent from Oroomiah. The present pastor has been especially successful, particularly among the Jews. He gives in this letter a touching account of the last days of one of these children of Israel. The converted Jews have suffered bitter persecution, but have maintained a good confession. Rev. Mr. Potter, under whose care the station at Hamadan is, has, after laborous efforts, obtained a government order ensuring we hope, the future peace of this interesting community. The movement among the Israelites of Hamadan towards Christianity is spreading to other towns in that section of Persia.

"I have given a rather literal translation of the good pastor's letter."

The letter is in reference to the wonderful change that took place in Doctor Agajan, and gives an account of his death. It is as follows:

"Doctor Agajan was a Jew about 50 years of age. He was a native of Hamadan. He was a man of great zeal for the commandments of the fathers in Judaism, and quite familiar with the Old Testament.

"My first interview and conversation with the Jews of Hamadan, was with this man. Our first discourse together, left a deep impression on him. He could not throw off his hand from the verses I had quoted to him.

"He came and went continually, and found for himself two companions, and gradually gathered a little company, (of believers in Christianity,) whose numbers have increased now to not less than two hundred.

"He was urgent to be baptized but we kept him in probation two years.

"When Mr. Bassett came here, and baptized three of his companions, he was absent. On his return home in November 1878, I baptized him. His joy was great; he made a feast which he closed with prayer.

"From that time on he has shown great energy among the Jews of Hamadan and has written to those at a distance. With boldness he has confessed Christ before Mollahs and Mohammedan rulers. He was a doctor and had access to every class, and was highly respected. He ceased not his discussions with the Jews, until he finally opened his own house for open discussions and prayer.

"The chief men of the Jews became his enemies and traduced him to the principal persons in the town, hoping to make him ashamed or afraid.

"He, however, counted all these as trials to purify him. The company of believers suffered much persecution, but he ever gave them heart, 'Be not shaken, Christ is with us as he promised.'

"Now he has departed from death unto life—in the year of Christ 1880, Dec. 5. (O. S.) He has left a widow, two daughters, and a son. These also are believers in Christ.

"His sickness lasted four months. His bed was made rough by the Jews who came to him to urge him to return to Judaism. His word to them was: 'Christ, whom our fathers have looked for these 3,000 years, I have found. I can not throw my hand from him. If you wish to find him, He will not come except you search the Law and the Prophets—in whose writings you will discover him.'

"During his last illness we observed the Lord's Supper. I told him, 'This is our week of prayer before the Lord's Supper.' He replied with sighings, 'I cannot come to the meetings. If possible on Sabbath I will come.' I replied, 'Perhaps you can come on an animal. I will send the brethren to bring you.' He answered 'I will see by that time.' He came afoot. I asked him why he had done so, he replied, 'I did not wish to come to the memorial of my Saviour's death riding, for He suffered greatly for me.'

"After this he grew much worse. I often visited him with the brethren, inquiring carefully as to his hope. He declared himself happy in the hope that at his departure he should be received into the bosom of Christ.

"He was often saying to the brethren, Armenians and Jews—'Work—be not grieved—I am sorry I did not do more for my Saviour. I commend to your care this blessed work of Christ.'

"Two days before his death he sent for me and gave his family into my charge. 'Do not,' he said, 'neglect my children.' He asked for my hand, which he wished to kiss saying, 'I shall not forget your kindness.' We kissed one another on the mouth and I came away.

"The Jewish Rabbis went to him and asked him 'Who shall bury you, and where will you be laid?' He replied, 'Pastor Shimoon will bury me. He will know where—if possible, by my mother.'

"At his death I was not, as I desired, with him. They sent for me to come and conduct his funeral. I went with a company of the Armenian brethren. We found it impossible to conduct any services at the house. More than 400 souls—men and women, were present. The graveyard was about half an hour distant from the house. We carried the remains with singing all the way, through the market and streets of the city. When we arrived at the burying ground, about 300 persons were present, Jews, Armenians and Mussulmans. There was preaching and prayer. The silence was amazing. For an hour and a half, all, Jews as well, listened most attentively to me to the last singing and benediction.

"The governor of the city, of his own accord showed the favor of sending two officers to be near lest the Jews make some trouble, and ordered 'If any man speak a single word of disrespect to the priest, bring him to me for punishment.'"

Christian Work in Van, Asiatic Turkey.

By REV. H. S. BARNUM, of Turkey.

Our field is small, and perhaps I cannot do better to day than to give you a general idea of it. A little more than four years ago our field made a little less than two of seven districts, into which the Erzroom vilayette was divided, but the recent policy of the Port is to divide its territory up into many small vilayettes, so that now we have three valis in our station, or shall have as soon as the third reaches his port. Let me speak of our field according to its political divisions. This city (Van) is the residence of one vali, and his pashalic is wholly in our station field. The city itself contains from 30,000 to 35,000 inhabitants, of whom from three-fifths to two-thirds are Christians, and the remainder Turks. The city proper is near our beautiful lake and surrounded by a wall which is much broken on the lake side. The city is built under the south face of a rock which rises precipitously 200 feet or more from the plain, and is from one-fourth to one-half mile in length. Its tip is

crowned by an old castle, and its face bears a large cuneiform inscription. The harbor, from which a number of small boats ply, bringing wood, wheat, etc., is at a village over a mile from the city gate. The business is nearly all done in the walled city, but most of the residences are in the gardens which stretch back for four miles and more. Our own houses are full three miles from the gate. The region, or vilayette is mainly Christian—one of the few districts in Asiatic Turkey where the Christians clearly predominate. Perhaps the whole Armenian population, including that of the city, is not much short of 100,000. There are also a few—very few Nestorians, and some Yezidees, or devil worshippers. The Moslem population in the villages, though less than the Christian, is considerable, and is almost exclusively Kurdish. In fact, outside the cities, there are few Osmanli Turks in this eastern part of the empire.

The Gospel work here began in the fall of 1872, when we came—three missionary families strong—and has been prosecuted uninterruptedly since. Results, though not wholly wanting, have been small thus far. The ecclesiastics, though losing their influence, are a very large body here, and wily in their opposition. The Russo-Turkish war was near us, and kept the city full of excitement for quite awhile. And now the Armenian national spirit is very much aroused, and they have hopes of political changes which are of more interest to them at present than Christ's kingdom. Many have been enlightened, but have not felt willing to bear the opposition and contempt involved in embracing the Protestant name. Not a few, it is to be feared, have been tainted with infidel notions, gained by a brief residence at Constantinople or from others who have been there. In fact, we apprehend that not superstition, but skepticism will be the great enemy of our work in the city in the years to come.

We have so far gathered a little church of 27 members—three of them female—most of whom are active in the Lord's service. At our November Communion we received two on profession, the only ones to join during 1880. We have hopes of receiving two more soon.

We have just begun boarding schools for both sexes. The number of pupils is small so far, but we are hopeful of growth. As yet we have no suitable buildings, but this defect we hope to remedy soon. In Van pashalic we have only one outstation, where is a little handful of brethren who this winter are left without a preacher. The want of laborers for the vineyard is one from which our work suffers grievously.

Of Bith's vilayette, and the work there, I will speak in another letter.

The district of Hakkiari, to the south of us, has just been cut off from Van to form a separate vilayette. The southern portion of this vilayette contains almost no Armenians, but a large Nestorian population, and is connected with the Oroomiah station of the Persian Mission. In the part which falls to us, including the little city of Bashkala, where the Vali is to have his seat, the Christian population is perhaps not more than 4,000 to

5,000, of whom three-fourths are Armenians, and the remainder Nestorian. There is also a community of Jews, from 100 to 150 houses in Bashkala. We have no work, only two or three brethren, in Bashkala, one of whom, a hopeful young man, is here studying with a view to return and become a helper there. It was in that region that the famine raged most fearfully last year, probably carrying off one in five of the whole population. From thence also the Kurdish sheikh went to begin his recent war against the Persians, and though beaten and driven back, he is said to be drilling his men with a view to renewing his offensive movements in the spring.

VAN, January 19th, 1881.

Mission Work in Russia Adjoining Turkey.

By REV. R. M. COLE, of Turkey.

Though Mr. Robert Chambers makes the report proper of our late Russian tour, yet a few jottings from my pen may not be amiss, since the work that way has such a large hold on my sympathy, and has been such a motive-power in holding us to our post during our late experience in this city.

Enough investigation has been made and reports sent to show what are our hopes and confident expectations as to this part of our station field—ours, notwithstanding it now falls within the new frontier.

This visit was all the more attractive for me, as also successful for the work, inasmuch as instead of being alone, as in the past, I had for a road companion my old Princeton friend, Mr. Chambers, as also two of our teachers, that are members of our Erzroom church. It seemed a success because, notwithstanding some unpleasantness at the boundary, once in the country, we were in sufficient number to form a church, thus clinching the nails driven in the past. Though having enjoyed so many visits from us and our helpers, their best dreams of what they were to realize in proper church privilege only ended in promises for the future, as binding as circumstances would warrant. But they now see with their eyes and hear with their ears what means church membership with us. They have recoiled from the Russian Lutherans because union with them signified little more than with the old church they had left, they said. They had seen their pastor moving about here and there with the sacred wafer in his pocket, ready to put one on the tongue of such as betrayed the grossest ignorance of Gospel principles, and gave no evidence whatever of a renewed heart. When a poor soldier is questioned as to Christ, who he is, what his office, etc., he can only reply, "I don't know;" and yet he is in good and regular standing at the sacramental board. Another still more flagrant case was that of a notoriously immoral woman who was still one of the flock! No wonder our people shrank from such, and have been beseeching for a union with us. Only for our missionaries' experience in Austria, I should hardly have counted on such a low plane of Protestantism. Here it would seem there is great need of another Luther to reform Lutheranism. I heard through some of our people that dissension was

already begun in regions toward Tiflis, resulting in something of persecution. We are only too thankful if we may have saved our dear little flock from such a painful circuit round back to the corrupt church whence they have come out.

Our new people are most positive in their ideas of Christianity, and sometimes reflect on certain things in the old church. A group of pilgrims was asking the road to one of their so-called sacred places. "Which way is *amen-a-purgich* (all Saviour)." "Up there," said the Protestant, pointing his finger to heaven. The question was repeated, and with the same reply; upon which the man called to his companions to come there, as the fellow was crazy or he must be a *Furmason* (derisive term for Protestant). On asking again, and giving the earthly instead of such a high and unfitting name, he received a proper reply.

Our people have had rest for the most part the last few years, and are gradually coming to be looked upon with favor, even by such as have been of the persecuting party in the past. The local governor, a bigoted Armenian, claims one of our people as among his fast friends, and referred to him as an example worthy of imitation for other sects, when, as an act of mercy during the famine of last winter, he pledged his credit for the famished to the amount of 2,000 roubles (nearly \$1,000).

Protestantism of our kind is coming to be discussed not a little by the people, and even by certain of the press. We personally, as well as our work, have been written up by more than one of the periodicals, beginning from the time of the late war, when we were interviewed here by their correspondents. The *Mushag* papers takes sides with us in commending our care for our people, though it require long and trying marches, and thinks it quite in contrast to the conduct of their imbecile priests and vartabeds, that draw off into monasteries. Quite recently another article, associated with our name, appeared in the *Golos*, a Russian paper of St. Petersburg, so very prejudicial in its nature as to bear on its very face the marks of grossest falsehood, and hence could do us no harm. Certain it is that the past three years have set in motion influences that way which must be felt. Russia is surely ripening for the harvest. Count Melikoff has removed the strict censorship on the press, so that large liberty is being used in religious discussion. The people are beginning to reach past the ignorant priests and meaningless jargon of church service to the Bible in the modern tongue; to read it and decide for themselves.

The Word of God is no longer bound for the Russians, but is being scattered broadcast over their great land. During the late war, the authorities were so much occupied that a stand was opened at Etchmiadin, right under the wall of the Vatican of the Armenian Church, and large sale of Scriptures reported. Even the vartabeds were said to have purchased to the amount of 100 roubles. Our people wept tears of joy at witnessing that for which they had prayed so long. They purchase extra copies so that the veteran old one, spoken of in

past letters, which has been so much thumbed for these 13 years as to appear in its third binding, may be kept as a sort of heirloom, to be brought out only on stated occasions, as was the case at our late communion there. Only the Bible can be sold, though during the interregnum we run into Kars some 10,000 pias. worth, most of them religious books very important for the work. These were under Government seal for a time, but have been given over of late, partly on the ground of Protestant occupation of Kars under the Turks, and partly from irregular time of their arrival—before boundary formation.

The Maligans are taking pretty full possession of those parts. There are said to be some 30 villages in the Kars and Erivan provinces. We need a permanent pastor (or better, one of ourselves) who shall learn their language, when they would, in my opinion, be hopeful material for missionary work.

ERZROOM, TURKEY.

Mission Work Among the Nestorians in Persia and Turkey. By REV. J. H. SHEDD, D.D., of Persia.

Between the two great sects of Islam, the Sheahs in Persia and the Sunees in Turkey, a small remnant of Nestorian Christians has been wonderfully preserved for centuries. They number in Persia about 5,000 families, and two or three times as many in Kurdistan. The portion in Persia have had the full force of missionary influence for more than a generation from the station at Oroomiah. To a less extent the larger body among the Kurds have been reached, but nine-tenths of the results have been gathered thus far in the community about Oroomiah.

Forty years ago their spiritual life was extinct, and only superstitious and dead forms left. Morally they were deeply debased by imbibing the habits of Moslems, by gross ignorance and superstitions, by besotted drunkenness, lying, and deceit. Their civil condition was, and still is, one of semi-feudalism, with violence and oppression in every day's experience.

The process of lifting them up to the purity and manhood of true Christians has necessarily been slow. For ten years the work was essentially one of preparation. Then came the Spirit of God, bringing revivals in the schools and in a few of the villages; then separation from the Old Church and steady growth. Many times all effort seemed paralyzed by the opposition of the Old Church or of the Roman Catholics, and by the wickedness of the ruling classes, and still more by the sinful habits of the people.

In 1850 there were converts, but they were not separated from the Old Church. In 1860 the number reported was 385, and beginnings of churches were made in several villages. In 1870 the report gave the number received from the first at 974, and the number then in communion at 763. In 1880 the number received from the first is set down at 2,029, and the number now in communion at 1,398. In the year past the number added on profession is 254, the largest number yet re-

ceived in one year. The year past has been one of great mortality among all classes. Five of our preachers, one teacher, and over seventy church members have died, several of them by violence in the war. The gain in stated attendance at worship is large, near 800. The present average attendance is near 5,000. The gain in contributions is remarkable for a year of famine, and shows that even among the poorest people the prime means to giving is a heart to give. The sums reported are \$112 to missionary work, \$240 to schools, \$544 to the poor, \$582 to houses of worship, and \$948 to pastors and preachers. Total \$2,396, or nearly \$1.74 per member.

The educational statistics show 53 students in our college, 51 in girls' boarding school, and 1,840 in village schools; a total of 1,944 pupils.

Eight of our preachers are engaged as missionaries in distant parts of Persia and in Russia. Twenty-one pastors and thirty-four preachers are engaged in our mission field here. As to the openness of the field among nominal Christians there is no doubt. The people gladly accept our teachings and schools. The steady growth in the past, and the general attitude of friendliness, lead us to believe that, whatever convulsions may occur, our work is safe. A truly evangelical church is taking root, and will gather more and more under its influence this long oppressed people.

OROOMIAH, PERSIA, Feb. 3rd, 1881.

Erzroom City and Missionary Field.

BY REV. R. M. COLE, OF THE AMERICAN BOARD.

Though Erzroom is the center around which we revolve for a home, yet so extensive is our field as a whole that we might be said to be located in Southern New Hampshire, and attempting to work the whole of New England. Think of a diocese of some 80,000 square miles with a million and a half population for four missionaries. Beginning at Ordo on the Black Sea, 100 miles west of Trebizond, it sweeps on over the highlands of Armenia to the Persian frontier, having for its eastern market venerable old Ararat,—a distance of more than 400 miles. From our old northern boundary, to the extreme south, upwards of 200 miles. In this territory there are something over a thousand that may be termed staunch Protestants, though thousands more are in the light, only halting between two opinions—hardly *this* or *that*. These little communities of "the faithful," scattered up and down in important centers, form cheering oases in this wide-spread desert of sin, and ours it is, as pigmy apostles of the 19th. century to pursue them to their homes and hamlets, in a thousand sequestered spots up and down this great expanse. Now mounting our steeds we turn our backs on Nashua, and push to the northernmost part of Aroostook in the old Pine-tree State. Now we face to the southward, not staying our steps till we have saluted the Sound, and held council with the brethren in New London, Ct., returning, perhaps, by western Massachusetts, and the Green Mountain State, everywhere expounding the Word, and seeking to confirm the churches. Such are

some of the magnificent distances we have to canvass—magnificent when you take into account, not your steam-car, but the long monotonous tread of a horse, which insures us a day's march of some 25 miles.

But to return to the center, Erzroom is not only an interesting city from its own history in past ages, but from its association with various wars. It is now a town of only some 60,000 inhabitants, though it is said to have had upwards of 80,000 previous to the stampede to Russia, following the war of 52 years ago. It seems to have been founded by a Greek general, about A. D. 415, and named by him Theodosiopolis in honor of Theodosius the Second, but later the Armenians gave to it the name of Garin which is a common name for it now in the Armenian language. The place was comparatively unimportant till during the 11th. century, when the savage Seljuks from the northeast destroyed Ardzen, that stood some two hours to the northeast, massacring, as is said, "some 140,000 of the inhabitants, while about as many more were taken prisoners and their 800 churches leveled to the ground." Those that survived, fled from their desolated city, and settled in Theodosiopolis. Such an important addition did they make to the place, that it began to be called Ardzen.

The name is thought to be Arabic, and that as there was a place of that name in Arabia, they began to give to this one the name Ardzen el Room (Ardzen of the Greeks) from which has come the word Erzroom by some changes. This was the capital of ancient Armenia, and was formerly, as it is now, the largest and most important town of this part of Asia. It lies upon the great thoroughfare between the Black Sea and Persia. Formerly the custom house here, was a busy scene, and after the arrival of some of those *through-trains*—"ships of the desert"—to the number of 300, the ways were pretty well blocked. Of late, however, Russian railroads have drawn of much of the transport, as the Turk has little brain and less money to open up such methods of communication as are needed to hold the trade. This city has been in the hands of the Russians twice in 60 years, and came near to it the third time. The first it was nearly stripped of its Armenian population, they having followed on in the wake of the enticing General Paskewitch to Russia. But they were glad to return, the most of them to the lands of their fathers, so that we find in the city 15,000 to 20,000 of them, while the remainder are Turks, Persians, &c.

This is a center for trade not only for this vilayette but for other provinces as well. Hither, come country and other interior city merchants, to replenish their stock of goods as a sort of Constantinople for this part of the empire.

This makes up a large floating population that throng the town, and in ordinary times (the late war, famine, &c., causing a rare exception) contributes largely to the business of the place. The trades are iron, brass, copper, silver, &c. The exports are of hides, wool, dye-stuffs, &c.

No little interest centered about this place in connec-

tion with the late Russo-Turkish war. For six weeks it was under a close siege, within which was shut up the writer with his little family. Those dark days of war, famine and pestilence, are indelibly fixed on our minds. The long weary weeks of watching, looking out from our little world to see the tramp of Russian soldiery winding over our plain: expecting but kept in such suspense as to the dreaded attack! The wail of death and hunger within, till, from disease alone, there are borne out some 500 a day. Some of those most bitter winter mornings send back 8 or 10 of the Turkish out-posts frozen to death, and they pass under our window slung over the horse's back, like so many billets of wood. We had foreseen what must be, ere the siege had closed us in, and our appeals had brought kind friends enough to the rescue so we could inaugurate a Relief work. We also raised by subscription in town some \$200. It was thus we were able to stave off death from starvation to a large extent. But to have 2,000 looking to us for their weekly allowance, and yet our communication with the outside world so cut, that we could not know whether money was waiting to replenish our exhausted funds or not, was indeed trying to our faith. But trustingly we went ahead, and the end justified the means, for, if we may believe their words, hundreds were thus redeemed from the jaws of death. But the difficulties of our position none can know. Not only launching out on credit for a little time, but finding it impossible to secure flour. We had wheat and barley but found it impossible to get control of a mill though turning to Moukhtar Pasha and other officials. The troops were forced to "grind at the mill" in the hand to hand method just as in Bible times, since the crude mills could not supply them from ice and lack of water. To allow special favor to the common people, would cause open rebellion among the soldiery it was thought, and we had to desist. Hence for a few times we were forced to give out nothing but raw wheat and barley for the poor creatures to parch and eat as best they could.

It was amid such scenes that the enclosed photograph was taken and multitude are just rushing into our door for their weekly allowance. Above them floats the flag that though extemporized in a few brief hours while the battle was raging to the eastward, was our only rallying point during the Black year in Erzroom. Gone the English consul that had been our recognized political head; gone all the European and other correspondents; but we chose for ourselves, to hold to our post and people, and abide the issue. What followed, however, would be dark, and too lengthy for the present article. Suffice it to say that amid all the fluctuations incident to war—during actual attack on our town, when the blood of the Turks was at boiling heat, only once was our national insignia insulted. After the recapture of Azizieh fort by the Turks, the followers of the false prophet were wild with excitement. A motley crowd of Bashie Bozooks came dashing down into town from the hill, bearing high on their bayonets a few caps of the gallant Russian dead, away from whom they had turned, only

after most fiendish outrages. It was one of these that leveled his musket at the Ghiaour's flag; but he met such a rebuke from one of our Turkish citizens that knew us, and explained to the stranger who we were, that he dropped his gun at once. But the clouds of war passed away, and we have our city back again, and with it the "unspeakable Turk." Not that I have any eulogy to pass on the Russian, as we have seen him to some extent in his own country, and more especially as we saw him here during his six months sojourn. Though surpassing the Turk immeasurably in executive ability, and having by far a higher appreciation of education and civil advancement, yet their religion, as at present, seems a lamentable failure; so that intemperance and immorality are most alarming. Their great need is reform in the church, while the Turk needs *creation* in the first instance, both civil and religious, after which there may be some hope of grafting in the long-looked for branch of reform.

In the northern part of our field a church of 17 members was gathered in July last, and so near to old Ararat that it might not improperly be called the Ararat church. One of their number has seen such bitter persecution in the past that for three years he had to send his aged mother to a near city for needed purchases, himself being a sort of prisoner for the time in his own little village. The Holy Bible they could only read at night, but kept it buried under the ground in a part of the house during the day. All this he suffered for the truth, more especially because he was of a high family, and hence singled out by the old Armenian Church as a mark to aim at.

ERZROOM, January, 1881.

A Letter From South India.

FROM REV. JOHN S. CHANDLER, of India.

EDITORS GOSPEL IN ALL LANDS:

Your note of October 27th came to me last Sunday out in the villages, and I feel quite like complying with your request to give you an account of my work, although great pressure of work at this time forces me to be very hasty.

When I first came here, six years ago, I used to go to the village where I wished to stay, and sleep either in the church or in my cart Saturday and Sunday nights, and spend the intervening day in religious work. But I never had any great physical comfort, and often lay awake a good part of the night wondering how many white ants were under me, or larger living things were crawling around me. The little school-houses are very unclean, especially where the people occasionally sleep in them, and there is no privacy. Once I was taken sick in the midst of the afternoon Sunday-school service, and after considerable sickness took to my top wagon and came home, seventeen miles; and often I suffered a few days after such a trip.

Now, however, all that is changed. Twelve miles from here is the railway station, and close by is a good traveler's bungalow, with furniture and all that is needful for cooking and eating in the way of utensils and dishes. So I simply take my bedding and food and go right there Saturday evening. Sunday morning, after a private breakfast, I can go to four different centers of work, represented by as many churches, and either remain all day, or return at noon and go in another direction in the afternoon.

December 27th, 1880. You see the pressure of my work did not allow me to finish my letter. Since then Christmas has come

and gone, and I will change my subject, and tell you how we spent Christmas. We really spent it the day before, because the people who came to see us could not have returned home before the Sabbath.

Friday afternoon was set apart for receiving and entertaining and instructing the Christians who came from 20 different villages from half a mile to 17 miles distant.

Promptly at twelve came the first set from a village near the base of the Lower Pulney Mountains. We had to take our seats on the verandah and have wreaths of golden chrysanthemums put on our necks with limes in our hands. Their various horns and drums had to be stopped before we could speak. Then we had a few words, the women received bags, the children pictures, and all had a mixture of parched rice, pounded flakes of rice-flour paste, and Bengal grain, given into their clothes. They were then invited to another place, the limes were carried away and put in a basket, the wreaths hung up for ornament on a hat-rack, and our hands and necks thus cleared for the next party, while the bunches of plantains and papers of sugar were removed.

The others were all late, and we improved the interval otherwise. At half-past two the crowds came. One set, representing several congregations, came with fiddles and cymbals and songs composed for the occasion, another with flags and banners waving, while the din of their so-called music was deafening. All had large-type Scripture texts for their banners.

As soon as we could get through with these noisy scenes of welcome, the women were called to the church and we held a special service. There were fifty or sixty women who had never all met together before, and a few who never went into a church before.

Then the games began with the "tug of war," five men representing each congregation. Before these sets had finished, the games had to be interrupted to receive some tardy congregation that had been delayed because they could not get flowers earlier, and could not come without.

The "tug of war" contest ended, each of the five victors received a cocoanut. There was some fencing, the boys played ball and the girls and women had their games of singing and stepping and clapping their hands.

The close was a scramble. Taking the large basket of plantains that had been brought, I went to the corner of the house-top and pitched them out to the men separately, and the boys separately. The women scrambled with the children.

In the evening the church was crowded, and the annual meeting of the Wide Awake Society continued for nearly three hours. This Society pledges its members to avoid intoxicating drinks, to give a portion in charity, and to observe the Sabbath. Monthly meetings are held in the several congregations, and a general monthly meeting, and at the final annual meeting all the objects of benevolence and other subjects are considered. An interesting feature was addresses by lay members. One man said he tried never to go to church without giving something; another, a police constable, said we must be willing to go anywhere, just as policemen have to; another told of the heathen sending a contribution. So the day passed, and a Christmas service next morning ended the celebration.

BATTAGUNDU, Dec. 27th, 1880.

The American Board in Turkey and the East.

By REV. GEO. W. WOOD, D.D., of Constantinople.

This Society sent its first agents into the Levant in the year 1820. Its first mission was to Palestine. This was given up in 1844. Beirut, in Syria, was occupied in 1823, and Oroomiah, in Persia, in 1833. The Syria and Persia missions were vigorously prosecuted until 1870, when these were transferred to the care of the American Presbyterian General Assembly's Board of Foreign Missions. The American Board maintained a small mission in Greece from 1829 to 1869. The station of Constantinople was commenced in 1831.

The existing missions extend from the western limits of Bulgaria (south of the Balkans) to the borders of Persia, and from the Black Sea to the Orontes and Aleppo. The expenditure of the Board upon those fields has, for several years, been an average of above \$150,000. Besides this, its friends and patrons have made special large contributions for establishing and aiding the Home School for Girls in Constantinople, the Aintab College, and Armenia College at Harpoot; as also for the Bible House at Constantinople and other objects. Robert College, on the Bosphorus, is an outgrowth of its operations, founded by the munificence of C. R. Robert, Esq., of New York, who devoted to it in his lifetime about \$170,000, and at his death left it a bequest, which, it is hoped, will yield \$50,000. Besides the operations of the British and Foreign Bible Society, supplementary aid to the object of these missions has been given from Great Britain to the amount of perhaps £30,000 in twenty-seven years.

Seventeen central stations are occupied (in 1880) by 54 American ordained missionaries; two laymen, of whom one is a physician and one an editor; 95 missionary ladies. Associated with these stations are 239 out-stations manned by native laborers, of whom there are 57 ordained ministers, 89 unordained preachers, and 392 teachers, translators, or colporteurs. Ninety-four churches have been organized, containing about 6,000 communicant members, and about 30,000 souls are registered in the Protestant civil community, besides whom are many persons Protestant in sentiment, some of them being church members, who are not enrolled in the civil organization. Perhaps two-thirds of the Protestants are of the Armenian race, the remainder being composed of Bulgarians, Greeks, Syrians, and various other nationalities, including a few converted Turks. These statistics very feebly express the value of the results gained in introducing the living power of the Gospel into the midst of the dead formalism and persecuting fanaticism of Oriental Christianity and the dominant Mohammedanism of the East.

Four ecclesiastical bodies, called Unions, have been formed—the Cilicia, Bithynia, Central, and Eastern or Harpoot, Unions. These embrace most of the churches with their pastors and other ministers. They are independent of foreign control, missionaries attending only as "guest" or honorary members without a vote, and being absent whenever a meeting of the voting members by themselves is for any reason desired. The entire ecclesiastical government is in native hands.

The name borne by the aggregate body of converts of the Armenian race is "The Evangelical Armenian Church." Free to mould their government and usages according to their own views of what is Scriptural and expedient, it is undesirable that they assume the badge of any particular denomination, and the introduction of a denominational name and organization by foreign influence, it has ever been regarded, was especially to be deprecated as leading inevitably to controversy, division, and strife.

To hasten the development of self support and capacity for self-government, the missionaries, though they preach and sometimes partially and temporarily assume pastoral care, do not become pastors of churches. For the same reason, only men sent out by the Board, personally known to those who appoint them as the Board's agents, and having such relations with the donors of its funds as to insure due responsibility in the administration of them, are members of the "missions." For convenience of administration there are four such organizations, viz:

1. Western Turkey Mission, including Constantinople and Western Asia Minor.
2. Eastern Turkey Mission, embracing Eastern Asia Minor, Armenia, and part of Mesopotamia.
3. Central Turkey Mission, occupying Northern Syria, Cilicia, and a portion of Mesopotamia.
4. European Turkey Mission, with stations at Constantinople, Eski Zaghra, Samokov, and Monastir.

These are charged with the use of the funds committed to their hands, according to the instructions given to them. The mission

aries consult personally with native brethren, admit them to "open" sessions of the annual meetings of the missions with the privilege of speaking, making propositions, etc., and meet them in committees and larger conferences from time to time; but when the missions act on questions of money appropriations, and have to do with matters of delicate personal bearings, they do as many similar organizations in other lands do—as bank directors do when they do not receive to their meetings men whose notes presented for discount are made subjects of discussion; that is, they transact such business in private sessions.

While, because the relations of the native ministers are with the recipients and not the givers, and they are not the Board's agents over whom it can exercise an efficient authoritative supervision, the disbursement of the Board's expenditure is confided to its missionaries alone as such agents; on the other hand, whatever moneys the native Evangelical Christians contribute are entirely subject to their own control. It is a prime object in the policy of the missions to foster the principle of self-development; to open fountains, however small, rather than to build cisterns, however large; to form a manly Christian character which understands and accepts its responsibilities, and learns how to meet them under self-government and by self-help. To this end grants-in-aid are made to congregations for support of pastors, houses of worship, schools, and evangelistic operations; and a readiness is expressed to transfer to native direction and control all missionary work to which some due proportion of native pecuniary support is rendered. It is believed, in accordance with the language of the directors of the London Missionary Society in the report of that society for 1871 (p. 29), that all assistance supplied from abroad "should be reduced as soon, and as far as the circumstances of the native churches will allow" (and of this the contributors, through their appointed agents, must be the judges); and that it "should be given under healthy conditions, calculated to stimulate their spiritual life and zeal, and not to encourage that dependence upon foreign help which has in so many instances crippled both." Whatever restiveness is sometimes shown under the imposition of such conditions, abundant experience demonstrates the wisdom and importance of them.

THE PRESS.

From 40,000 to 60,000 copies of the Scriptures, and portions of the Scriptures, are put into circulation (by sale) yearly, by the agencies of the American and the British Foreign Bible societies and the missionaries in the Turkish Empire. Besides the Arabic in Syria and the Modern Syriac in Persia, the Armenian, Bulgarian, and Turkish versions have been prepared with native help by missionaries of the American Board, a valuable co-operation in the final revision of the Osmanli Turkish text being rendered by a missionary of the Church Missionary Society of England.

Newspapers and Illustrated Monthlies for children are published in the Armenian, Armeno-Turkish, Greco-Turkish, and Bulgarian languages at the Bible House. These have a larger circulation than any other native periodicals, and reach not less than 500 towns and villages in all parts of the Empire.

Religious tracts and religious educational books in the same languages, also in Greek and Osmanli-Turkish, and in other languages, have been prepared and issued. Among these are Text-books in Arithmetic, Algebra, Geometry, Geography, English Grammar in Armenian, Astronomy, Physiology, Intellectual Philosophy, Moral Science, D'Aubigne's History of the Reformation in Germany, History of the Christian Religion and Church, Commentaries, Bible Hand-book, Text-book of Theology, Pilgrim's Progress, Natural Theology, Evidences of Christianity, Christian Doctrine, Confessions of Faith of Reformed Churches, Cause and Cure of Infidelity, Armenian Concordance, etc., etc.

EDUCATION.

The promotion of education is an object of much solicitude on the part of the missions. From the beginning the Board has made

heavy expenditures on its account. Every church, and every place of evangelistic effort, is expected to have at least one school as good as can be secured; if possible, supported by the people, but if not, aided by the mission. Besides Sunday-schools, in which religious instruction was given in 1879 to about 11,000 pupils (of whom many were adults), 293 common schools are reported, containing 9,800 children of both sexes. Teachers are trained, and a higher education is given in boarding-schools and "station classes," the latter being specially designed to prepare young men for a theological curriculum, as candidates for the ministry, or to become helpers in other forms to the work of evangelization. Nearly 500 girls and young women are taught in fourteen female boarding-schools by lady teachers from America.

One of these schools, "the Home," occupies a spacious edifice on a beautiful site on the Asiatic side of the Bosphorus, for which a fund of \$50,000 was raised by the Woman's Board of Missions auxiliary to the American Board.

Theological schools have been established at Marash, for the field of the Central Turkey Mission; at Mardin, for Mesopotamia, in the use of the Arabic language; at Harpoot, for Eastern Turkey or Armenia; at Marsovan, for Western Asia Minor, or Bithynia, Cappadocia, etc.; and at Samokov, for European Turkey. In these are an aggregate of about 100 students preparing for the ministry of the Gospel. At least two American and one or two native instructors are connected with each of these institutions. The course of instruction is not less than four years, and is made as complete as the circumstances will allow in view of possible previous preparation, the demand of laborers in the field, adaptation to the people and the work to be done among them. It is designed to elevate the standard as rapidly as the advance of the people may require, and the possibility of doing so can be attained.

CONSTANTINOPLE, January, 1881.

The Somajes of India.

The *Brahmo Year Book* for 1880, edited by Miss S. D. Collet, contains much information about the condition of the Somajes of India, and a review of the progress that has been made during the fifty years of the existence of the Brahmo Somaj. The societies show various signs of revival after the depression which they suffered during the schism of 1878, and have recently been the subject of an elaborate and valuable article in the *Revue des Deux Mondes*. Miss Collet seems to believe that the schism of 1878, was a blessing in disguise for the societies, for after it a new period of life set in for the Bengal somajes, which has already achieved more for them, than had been done for many years before, while in the independent somajes of Western, Northern, and Southern India, the activity of the local Brahmos has decidedly increased. The Theistical Church of India, consists now of about one hundred and thirty small churches, scattered over the country; which churches, however, represent very unequal realities, both as to the number of members in each, and the quality of their Brahmoism. The number of members ranges from three or four to three hundred. Sometimes a small somaj is strong in influence; sometimes a large one is weak. Among the metropolitan somajes the first place is given to the Sadharan Brahmo Somaj, which originated in the schism of 1878, which leads in propagandist and philanthropist work. The Adi Brahmo Somaj is the historic remnant of the original institution founded by Ram Mohun Roy, in 1830, and is somewhat conservative in its religious views. Beyond Calcutta its influence consists chiefly of the personal sympathy existing between its leading members and those provincial somajes which have advanced as far as itself beyond the current Hinduism, but are not inclined to go further. The next place is given to the Brahmo Somaj of India, of which Keshub Chunder Sen, is the leader and head. Interesting facts are also given concerning the suburban somajes and the somajes of East Bengal, West Bengal, North Bengal, Assam, Orissa, Northern India, and Western India.—*Independent*.

Children's Department.

Daya, the Santal Girl.

THE *Missionary Helper* gives from a missionary in India the following story of a "little girl who beat all the boys:"

My wife and sister had been from house to house in large Santal village, begging the mothers to send girls to school. Finally, two bright girls came, the only girls in our forty schools. During the season, we held a competitive examination. There have been a dozen schools, and possibly two hundred children assembled in the beautiful mango grove, where, in the shade of the dense foliage, the examinations were held. Many people from the surrounding villages came to see their children compete for the prizes. Some, not knowing what an examination was, had come armed with spears, arrows, and clubs, ready for a hunt.

Other lessons done, the spelling-match began. It was about this time that spelling-schools were "all the rage" at home. So we caught the fever. In this class Daya and her little mate, our only Santal girls, were the scores of boys. I shall never forget how erect the two girls held their heads that day. Did they know that they were forever settling the question that a goat is better than a goat, that a woman knows more than a cow? One by one, the lads dropped to their seats on the grass, leaving that brace of lassies firm on their feet.

Now, but ten are standing,—the hard words have brought down all the rest,—and two of the ten are girls. Eagerly those spellers are watched! Presently, one girl misses, and drops. Call it a slip of the tongue, she knows better. Five still stand, Daya one of them, spelling the double-twisted jaw-breakers as if by magic. One by one, the last four boys come down, leaving Daya alone in her glory! "*Nothing but a girl!*" had been all the boys! You should have seen her eyes, her mother's eyes, too! And you should have heard the significant grunts that went the rounds of that wild, merry group, when our victorious girl carried off the prize for spelling. It had been proved that a girl can learn to read.

The King's Young Daughters.

THIS is the name of a mission band in Racine, Wisconsin. It is composed of girls and young ladies, who are learning of the need of Christian missions, and doing what they can to raise money for missionary purposes. Cannot some of our young readers organize for this purpose? "Whatsoever thy hand findeth to do, do it with thy might."

Child-Life in India.

WHEN a child is born in India, and it is a boy, there is great rejoicing; but if it is a girl, there is sorrow, and the little stranger is not welcome. "A boy," they say, "can support us when we are old, but what is a girl good for except to make us expense when she gets married?"

A few days ago a poor woman came to our house to ask for food. She had five children with her. Two of them, a boy and a girl, were twins, and only a few days old. The little things were nearly starved, for the woman had come from the famine district, and had had no food for several days. When we gave her food for the children, we noticed that she gave the boy four or five spoonfuls, while she gave the girl only one. When asked why she did that, she replied: "Oh, if the

girl dies, I can take care of the boy." But whether the babies be boys or girls, there are no soft pillows for them to lie on, no little cradle-beds for them to be rocked to sleep in, no snow-white dresses and dainty little socks for them to put on. An old piece of cloth for a wrapping, and a cot with hard ropes and no mattress, must generally take the place of these.

Instead of getting a warm-water bath, the baby is rubbed with oil from head to foot every day. If it happens to get sick, it does not receive that gentle treatment and watchful care which mothers in Christian lands give their little ones. The loud voices of the parents and older children are not lowered because the baby is sick. On the contrary, the little one is now felt to be a burden, even by the mother; and very often she does not want to touch it, or have anything to do with it, simply because it is not well.

In the cool season, when the parents are shivering with cold, and are wrapping themselves up in their clothes, the poor children have scarcely anything on to protect them from the cold. The parents say: "Oh, the children do not feel the cold." But their shivering little forms and troublesome coughs tell a different story.

Many of the children have not enough to eat most of the time, and, as a result, they are very small for their age, and are not as full of joyous life as healthy boys and girls ought to be. To earn food for the family, they are also put to work very early; and thus, between hunger and work, their young life has not much chance to be a free and happy one. Besides this, they have none of those pleasant home attractions, with which the readers of this book are so familiar—no bright and cheery rooms in which to gather around their parents, no picture-books and illustrated newspapers to teach and amuse them, and above all, not that tender care of father, mother, and friends, which makes home so dear.

But what is far worse for the children than even this, we are told by the natives themselves that it is a common thing for parents to teach their children to lie, deceive, and to say all sorts of bad words, so that in quarreling with their playmates they may be able to get the advantage of them.—*Talks about India.*

Marriages in India.

CHILD-MARRIAGE is the rule among the Hindoos—that is, parents give their girls away to be married when they are only from five to ten years old. The boys are generally a few years older, or the husband may be even a full-grown man.

After the marriage, the girl is taken to her home again, and kept there until she is twelve or thirteen years old. Then a second marriage ceremony is performed, after which she joins her husband.

The first wedding is the principal one, and if the husband should die after it has taken place, the girl would be considered a widow, although she may be only seven or eight years old. All her jewels will be taken away from her, she will be allowed to eat only one meal a day, she is never to marry again, and must not be allowed to engage in any amusements. Widows are treated very badly in India, and it is an unjust consequence of the system of child-marriage that a young girl who has not had anything to do with her marriage, should be liable to become a widow before she is even ten years of age, and then have the joy and sunshine taken from the rest of her life. There are also other objections to this custom which the intelligent Hindoos are beginning to see, and some of them are trying to get a law passed to break it up.

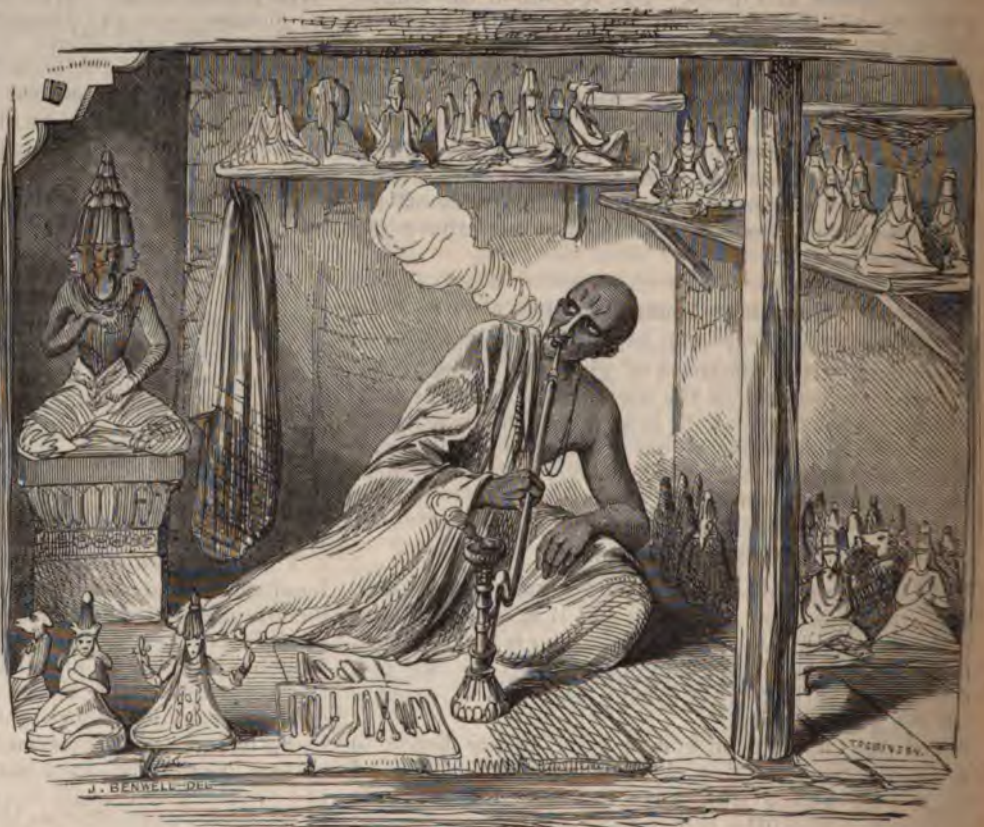
There is a special law for the native Christians, and none of their girls are allowed to be married before they are thirteen years old. The marriage ceremony of the Hindoos lasts five days, and is very curious. It differs somewhat among the various classes, but the order as given below is generally observed by the higher castes in this part of India.

After an auspicious day has been selected for the marriage, the previous day is set apart for a ceremony of the bridegroom, which indicates that he has completed certain studies of the Vedas since he received the sacred thread. Offerings are made to fire, and the locks of hair which were supposed to be left at the five places on his head at the former ceremony, are removed. Then follows a make-believe performance, in which the bridegroom pretends to be seeking for a bride, and as he finds none, prepares himself to go to the sacred River Ganges. Then a friend of his comes forward with a promise that he will give his sister or daughter in marriage to him. The bridegroom then stops the preparation for his journey to the Ganges, and says he is ready for the wedding. A few hours before the marriage, the bridegroom's father sends a beautiful cloth for the bride, and one for some other person in her house. This is the conclusion of the betrothal. The bridegroom then sets out with all his men relatives and friends, and marches in brilliant procession to the house of the bride. After he has been received, the bridegroom and the bride are seated in the midst of the assembly on a wooden stool made for the occasion. The family priests of both parties, and other aged and learned men, then repeat a number of texts from the Vedas, and also the names of the ancestors of the bride and bridegroom.

After this, the bride's father, or whoever gives her away, washes the feet of the bridegroom with water and milk.



Idol Makers in India.



Hindoo Idol Shop.

A yoke is then brought, and is caught by two men and held above the head of the bride, while the bridegroom repeats a few texts from the Vedas, and pours some water on her head.

After this comes the ceremony of tying on the *tali* or marriage badge. This is a circular piece of gold worn around the neck, and is used by all classes. It is first passed around, and all the Brahmins touch it, wishing happiness and prosperity to the young couple. The husband then ties it to the neck of the bride, while he repeats: "I tie this to your neck. It is the sign of my life. May you too be blessed with long life."

Then two large plates of rice are brought, which the family priest takes; and while he repeats sacred texts, he puts the rice first into cocoanut shells, and then upon the heads of the bride and the bridegroom. Then they take the rice, and to the utmost of their ability and with much enjoyment, throw the rice on each other's heads. After this, the clothes of the bride and bridegroom are tied together, and while the family priest is reading sacred texts, they make offerings to fire. On the evening of the first day of the marriage, while another offering is made to the god of fire, the bride and bridegroom walk around the fire, and in seven steps come to a certain stone, which they together touch with their feet. This is a sign that they are to live together until death. These are the principal parts of the ceremony, which are performed on the first of the five days over which the marriage extends. We can not give in full, for want of space, all the performances of the other days. They consist principally of offerings to the god of fire and other gods, of distributing food and money among the Brahmins, and of brilliant processions.

Every part of the ceremony has a significant meaning, and many of the performances, together with their meanings, are very appropriate and interesting.

The ceremony which we have now described takes place while the bride and bridegroom are yet children. After they become older, and go to live together, another wedding takes place which lasts three days, and is the seventh of the religious ceremonies which must be observed. It is very much like the one now described, but less showy and expensive.—*Talks about India.*

Ella's Missionary Box.

 FEW years ago, a missionary who had been in India a long time came back to England for rest. While he was at home, he tried to interest the Christian people of England in the poor heathen in India. He was specially anxious that the boys and girls should feel a deep and tender pity for far-off India.

The children in a certain Sabbath-school became so much interested in what he told them, that they resolved to lay aside all their pennies to help send the Bible to India. Among the children in this school was a little girl named Ella, belonging to a very poor family. The little girls of her acquaintance brought very pretty bright red-and-gilt boxes in which to drop their pennies; but Ella was too poor to spend even a few pennies for a bright box. She had so few, that she wanted every one for the missionary. But she found some pieces of thin board not far from the house, and she persuaded her brother to make her a box with them, and she did her best to fill it with pennies.

After a while, the missionary came to the school for a second visit. Ella was one of the first to be at the place of meeting. Her rude little savings bank was placed on the table among the gay boxes of her companions. After a short address from the missionary, the boxes were

opened and the contents poured out upon the table. Several of the banks contained silver pieces; but in Ella's there were only pennies, and the loving little girl sighed as she thought how few they were.

When the missionary heard the story of the box, he asked that he might be allowed to take with him to India, not only Ella's pennies, but the little box that held them. Soon after his return, the good missionary preached to his people on the subject of giving, and at the close, holding up before them the little box, he told its story, and asked them to put something into it.

The following morning one of the native helpers came to the missionary, and, making his salaam, said:

"I did not sleep much last night, thinking of all you had said in the morning about giving. Last night I thought of a plan, and I have come to tell you about it. Do you think the potter could make some little vessels of clay, entirely closed except a small slit through which pice could be dropped?"

"I presume he could," said the missionary.

"Then," said the man, "we can put in them as much as we can every day, or every week, and at certain times we can come together to present our offerings."

The missionary heartily approved of the plan, and the man went home. After a few days, the man appeared again, holding in his hand the vessel the potter had made according to his directions—his savings bank for the Lord's money. Near the mouth he had pasted this text, "Freely ye have received, freely give."

Others in the congregation followed this man's example, and soon in almost every house there was a little clay saving's bank. At the end of the year the people met in the church to present their offerings. One bank near the door was so full of pice that when the missionary shook it there was no sound. This belonged to a very poor woman, who earned her living by sweeping the Traveler's Rest House. The money in all the boxes amounted to about sixty-four rupees, about equal to thirty-two dollars. Before the people went away, the missionary said to them:

"Twice during the year you reap the grain from your rice-fields; why should you not twice come to the Lord with your offerings of thanksgiving?"

"It is right that we should do so," answered the people.

Six months later they came again with their gifts, which amounted to ninety-four rupees, forty-seven dollars, while the last half-yearly collection brought in these curious savings banks came to one hundred and eighty rupees—ninety dollars.

The example of this church was followed by others; and from little places all over the district, and from other districts, came orders for little clay pots to hold the money each family wished to lay aside for the Lord. So richly God blessed Ella's gift.—*Allahabad (India) Exchange.*

What are our readers doing for the missionary cause? Everyone can do a little.

The Gospel in all Lands,

AN EVANGELICAL MONTHLY MAGAZINE

Of Universal Missions.

TERMS:—Twenty-five cents for single numbers, or \$2.50 per year, postage prepaid, to all subscribers residing in the United States, Dominion of Canada, Great Britain and Ireland, British India, France, Germany, Spain, Portugal, Sweden, Switzerland, Persia, Japan, Turkey, the post offices at Hong Kong, Canton, Amoy, Ningpo, Shanghai and Hankow in China, and all other countries and colonies included in the Universal Postal Union. To all others the postage will be an additional charge. To Clergymen, Theological Students, and Missionaries, it will be sent, postage free, for \$2.00.

Subscriptions are payable in advance, and should be sent by checks on New York, or Post-office orders payable to Eugene R. Smith, or by registered letters.

NEW YORK, APRIL, 1881.

Monthly Summary.

In the preceding pages our readers will find comprehensive and almost complete details of the various missionary movements among the Roman Catholic populations of the American Continent. A brief synopsis of the facts will aid the general reader in comprehending the result of these efforts.

MEXICO claims the first place, in national proximity and the extent and importance of the work. It is scarcely twelve years since foreign missionaries really began their labors in that land, and yet to-day there are nearly ten thousand converts among her ten million degraded inhabitants, and eight societies with more than one hundred and fifty laborers are spreading the Gospel in every part of the country. After a long series of bloody revolutions, order has been restored, and a stable and liberal government established. Trade has received a new and surprising impulse, and railways are spreading in all directions, and connecting every portion of the republic with this country; while new lines of foreign steamships are constantly extending the commerce of its ports. Toleration and protection for missionaries are now enjoyed, and the whole land is open to the Gospel. The corruption of the Romish Church is so extreme that even its own prelates and statesmen often become disgusted, and there is a manifest reaction from its vice, luxury, and idolatry towards the simplicity and purity of true Christianity. The Presbyterians, (North and South,) and the Protestant Episcopal Church under Bishop Riley, chiefly divide the field, and have each nearly 4,000 communicants. The Methodists, (North and South,) have about 1,400 more. The American Board, Reformed Presbyterians, Southern Baptists, and Society of Friends have also each a small force in the field; and thus, side by side with the astonishing revival of her prosperity and commerce, the streams of salvation are already flowing in deeper and swifter currents through all the beautiful valleys of Mexico.

BRAZIL contains a population of about eight millions, nearly all of whom are Roman Catholics. Up to 1808, Protestants were proscribed from the country. During the present century, however, a considerable Protestant population has grown up, and there are several English and German Protestant churches in Rio, Bahia, Pernambuco, and San Leopoldo, which have a large German population and several Protestant ministers. Within the past few years, the Emperor of Brazil has made several advances towards a liberal and progressive policy, and there were ardent hopes that his recent contact with American and European civilization would lead to the inauguration in Brazil of a new and brighter era in the social and religious life of the nation. But he seems to have taken alarm, in the midst of his reforms, and fallen back, in a measure, into the hands of the priesthood of Rome, whose iron hand still holds the great mass of the people under the abject power of its superstitions; while infidelity, the inevitable reaction, is already, in thousands of minds, creating utter indifference. Notwithstanding these temporary checks, there are some most cheering indications of missionary progress. The Presbyterian Board has been established in the empire for nearly a quarter of a century, and has about a thousand members under the care of about thirty laborers. The Southern Presbyterians, Southern Methodists, and Southern Baptists, and the South American Society of England have, altogether, about as many more laborers. There are several most interesting schools, and the work, upon the whole, is advancing.

In the remaining states of South America, the Methodist Episcopal Church is doing an excellent work in the ARGENTINE REPUBLIC and URUGUAY; the Presbyterians, North, in CHILI and the UNITED STATES OF COLUMBIA; several British Societies have accomplished much among the Coolies and natives in BRITISH GUIANA and DEMERARA; the South American Missionary Society of England has its headquarters in the FALKLAND ISLANDS, with stations in other parts of the continent; and the Rev. William Taylor, of California, a devoted minister of the M. E. Church, assists a number of independent laborers, chiefly among the foreign population in different parts of South America.

CANADA is the home of the most bigoted Romanism on the face of the globe, and, at the same time, probably the place where the most successful attempt has been made by the Christian church to assail this colossal system of error.

The conversion and labors of the celebrated Father Chiniquy, an ex-priest of Rome, first directed the attention of the Church to this field. The French Canadian Missionary Society has long labored undenominationally for the conversion of the French Canadian Romanists, and now the work is merged in the Presbyterian Board, and carried forward with increasing energy and efficiency. Twenty-seven missionaries, eleven colporteurs, and eighteen teachers are now regularly employed by this Board; a school for higher education is maintained at Point aux Trembles, with

attendance of over 100 pupils; and a French Professor is supported in the Presbyterian College at Montreal, for the training of French missionaries. Several excellent French congregations are regularly organized.

During the past year twenty-one converts from Rome were received by the church in Quebec, and twenty-eight by the congregation in Montreal. These are remarkable results; and earnest men everywhere would aid our brave Canadian friends in their conflict with this most defiant form of Papal arrogance and superstition. The Methodist Church of Canada has a most important work among the *habitans* of Quebec.

Thus amongst almost all the Roman Catholic communities of this hemisphere is there, at least a protestant Rome, and a standard for the truth, maintained in the church of God. And, although this is ever the most difficult of all forms of missionary work, yet, nowhere can it be said that the effort has been in vain. In many cases the success has been most remarkable. The story of Mexico is almost as sudden, recent, inspiring and Pentecostal as that of Japan; and the result in Canada, when the population, and consolidated strength of the enemy are considered, is most encouraging. While we cannot hope to convert the Church of Rome; yet this "mystery of iniquity" will work out its full development of baleful evil and final perdition, yet this can do; afford a beacon light, a guiding hand, a refuge asylum to those within her pale who, with perished and trembling hearts have heard the warning cry, warn me out of her my people that ye be not partakers of her sins and receive not of her plagues."

Anti-Christ—Papal or Personal.

In our last number we notice a thoughtful and candid writer, calling attention to our article in the February number on "Papacy and Prophecy," and referring favorably to Dr. Seiss' work on the Apocalypse, in which he either advocates the view that Anti-Christ is a person in the future. Even admitting that the Anti-Christ-system of the Papacy is yet to develop into a person as its last head and consummation; even admitting it may yet develop a Man of Sin who shall fulfil in person what has been fulfilled in its history for nearly sixteen centuries; yet, if Rome be indeed "the mystery of iniquity" which was already working in the days of Christ, and only waited the removal of a hindrance, to appear in all its manifest evil; and if she is still the greatest enemy of Christianity on earth; still fulfilling, she has ever fulfilled, all that the prophets have said of the Man of Sin; then surely there is danger we suffer our energies and thoughts to be diverted from the present enemy and the conflict of to-day, to idle speculations about the future. Is there not tremendous force in the words of Dr. Bonar, who himself dwells in the probability of a still darker personal development of the Papacy:

"Some writers on prophecy are so engrossed with a future Anti-Christ as to forget, nay, to deny, the present. Nothing can be more perilous for the Church. It throws her entirely off her guard. It persuades her that though Papacy may be an enemy, yet she is not the bitter and deadly enemy which the Scripture represents her to be, or that there is nothing so decidedly anti-Christian about it as to prevent its being in some measure recognized as a Church of Christ. Is it not God's special object to keep us on the watch against the anti-Christ of the day? It is the present apostacy more than the future that the Church needs to know and to watch against. It will be a fatal day for the Church when Satan succeeds in silencing, or, at least, in muffling the prophetic testimony against the abominations of Rome, and convincing men that Papacy bears no resemblance at all to Anti-Christ, and that they should be looking beyond the present into the future for him against whom they have to contend. *And then, when that day arrives, and the last Anti-Christ stands before us, the great deceiver will show how all the predictions regarding the Apostacy have been long ago exhausted in the Papacy, just as he teaches Papists to believe that they were all exhausted in pagan Rome.*"

Methodist Protestants in Japan.

EDITORS GOSPEL IN ALL LANDS:

I have noticed in your paper that the Methodist Protestant Mission recently established in Yokohama, Japan, under Miss Harriet G. Brittan, as having been organized by the "Woman's Foreign Missionary Society of the Methodist Protestant Church." This is an error. That Mission has been established and is under the control of the "Board of Home and Foreign Missions" of the Methodist Protestant Church. The Woman's Foreign Missionary Society are, for the present, aiding the Board in this work to the extent of assuming the payment of Miss Brittan's salary, and have made valuable contributions towards assisting in furnishing the Mission Home,—but that Society proposes soon to establish a Mission of its own, devoted exclusively to "Woman's Work for Woman."

By correcting this error, you will oblige,

C. H. WILLIAMS, Cor. Sec.

Board of Missions Meth. Prot. Church.

Gospel Theory of Missions.

This, then, is the *Gospel theory of missions*: The whole world is in a condition of condemnation through sin, which sin abides in the soul naturally; Christ has, by his death, made the salvation of every man possible, and has ordained and set in order the agencies by which all men may be saved. The condition of salvation on the part of the individual is faith in Christ, without which there is no promise of life to any responsible person. In order to the exercise of this faith, there must be some knowledge of Christ; and in order that all may have that knowledge, our Lord commanded his apostles, and through them, all to whom a dispensation of the Gospel may be given, to "go into all the world and preach the Gospel to every creature." To question or cavil in respect to the sincerity of this commandment, or the sole efficiency of the remedy it proposes, is the part of neither wisdom nor piety.—*Rev. Dr. Curry in Methodist.*

Missionary News.

At the meeting of the Church of Scotland Commission of Assembly, lately held in Edinburgh, Dr. Rankin, who was appointed to inquire into the charges affecting the church mission at Blantyre, South Africa, reported that the substance of the allegations against the missionaries was undue severity in punishment. Cruelty appeared in two cases only out of eleven instanced, and the chiefs are favorable to the mission. The Foreign Mission Committee recommend the recall of Mr. Macdonald, and of two other members of the mission. A long discussion took place on the report, and ultimately, on the motion of Dr. Phin, a series of seven resolutions was adopted, recognizing the good accomplished by the mission, but condemning the conduct of which certain agents of the Church had been guilty, and approving the action of the Foreign Mission Committee in respect to the recall of the persons named.

The American Bible Society, at its stated meeting last month, elected to the office of President, Samuel Wells Williams, LL. D., Professor of Chinese in Yale College. The Board ordered the publication, in raised letters for the blind, of one of the Gospels of the Japanese translation. Grants of books were made to societies, churches, and individuals in more than twenty States of the Union, to the value of about \$10,000. Appropriations in funds were made amounting to \$68,265. One auxiliary was recognized in Iowa, and another in Tennessee. Receipts for the month, \$64,268.87. Issues, 69,492 volumes.

The Foreign Missionary Committee of the United Methodist Free Church of England met at Liverpool, in Feb. A letter was read from the Rev. T. A. Bayley, who for many years has superintended the Australian Mission, intimating his intention on account of failing strength, to retire from the itinerancy at the close of the Connexional year. Intelligence was received that the Rev. R. C. Ramshaw, of East Africa, was not in good health, and a resolution was adopted inviting him to visit England in time for the ensuing Annual Assembly. The Rev. T. Wakefield informed the committee that the winter months had exercised a very beneficial influence on the state of his health, but that, though desirous of returning to Ribe as soon as possible, he did not think it would be prudent for him to do so until his health was still further improved; upon which it was resolved that his stay in England be prolonged another six months, and that steps be taken to secure one additional missionary for the station. Correspondence from China intimated that the Rev. R. J. Exley, of Wanchow, had been seriously ill, and on his way to Shanghai for medical advice,

had been robbed of all his property, but that he had completely recovered. The present amount of the Jamaica Relief fund was reported to be £1,265, and letters from the Rev. J. Roberts intimated his acceptance of the invitation of the committee to visit England in time for the "May Meeting." Offers of service for the Sierra Leone Mission were received, but their consideration was deferred until the June session of the committee. The reports from the mission stations in general were encouraging.

American Missionary Association.

A benevolent gentleman offers to duplicate any excess of \$50 or more over last year's contribution by any churches to the American Missionary Association, up to the aggregate amount of \$2,500.

It will be of interest to the friends of African Missions to learn that Mr. Robert Arthington, of Leeds, England, has paid over the £3,000 pledged by him to this Association for a new mission on the Upper Nile.

The following extracts from letters give a comprehensive view of the present attitude of affairs relating to the mission:

"LEEDS, ENGLAND, Dec. 14th, 1880.

"Dear Brethren in our Lord Jesus, our Saviour: For some time I have had it in my mind and heart to write to you and say I thought it time—I do trust the Lord's time—we should begin the mission. If, therefore, your faith is fully with my faith, I propose to send you the £3,000 at once. How does it seem with you in the Lord's sight? Without him we can do nothing, and we must have him with us from the beginning to the end of this enterprise.

"Let all the true people of God in the United States understand this, our view and feeling. We are all one family—they who are 'the children of God scattered abroad.' So I ask them all throughout the States, yea, and the world, to go with us heart and soul and prayer always in this undertaking. Surely in the mighty God of Jacob we shall overcome. We shall win many for Christ, and they shall stand amidst the multitude of the redeemed with palms in their hands, out of every kindred and nation and tongue and people.

"With my Christian sentiments to your committee, and asking the blessing of God on all their deliberations, yours and theirs, ever in him, whom not having seen we love, in whom believing we have joy unspeakable and full of glory,

"ROBERT ARTHINGTON."

"56 Reade Street, New York, Jan 14, 1881.

"Robert Arthington, Esq., Leeds, England, Dear Brother: * * * * Further information about the requirements of the mission and the territory to be occupied have been gathered, so that on the receipt of your letter, we felt called of God to take definite action. Our Executive Committee, with prayerful gratitude to God, interpreted your communication as an indication from him that the time had come for us to go forward. Accordingly they voted to accept your bountiful gift and to undertake the preliminary work needful during the coming year. Among the persons with whom we had been in communication was Rev. Henry M. Ladd, the son of a mission-

ary, who had spent 17 years of his early life at Smyrna and other localities in the East, before coming to this country to study for the ministry, and who was presumed to have peculiar fitness as the leader of the new mission. On receiving your letter, we obtained an interview with Mr. Ladd, and after a full and prayerful deliberation, we tendered him the superintendency of our African Missions, and this week he writes us as follows: 'I hereby accept the position, praying the great Head of the church for his blessing on the arduous work undertaken in his name.'

"We learned last spring from Gordon Pacha, the late Governor-general of the Soudan, that it would be necessary to secure certain privileges from the Egyptian government, assuring protection to the missionaries, the privilege of navigating the Upper Nile, etc. This we trust may be accomplished in part, at least, by correspondence, upon which we can enter directly. Meanwhile, inasmuch as the best season for starting from Cairo and the mouth of the Sobat commences about the first of October, we desire Mr. Ladd and a physician to be on the ground at that time, to take advantage of the favorable weather of the latter part of autumn and the early winter, to visit the territory it is proposed to occupy, and determine about the location and the men and facilities needful in order to insure the success of our new work.

"We are seeking prayerfully and most earnestly under God to lay enduring foundations, and to build up a work which may extend over the utterly destitute region of the country, included in the boundaries marked out, we believe, so wisely and prayerfully by yourself. We now most cheerfully, and relying upon God hopefully, are ready to undertake the great work you have suggested to us."

Of the class of 1880, Fisk University, Ernest H. Anderson has been elected Principal of the State Normal School for the training of colored teachers, located near Hempstead, Texas. This is the most important position open to a colored teacher in the state. It gives a large field of usefulness for which Mr. Anderson is well qualified. Laurine C. Anderson is in charge of a school in Leesburg, Camp county, Texas. J. J. Durham is studying medicine at the Meharry Medical College, Nashville. J. E. Porter is teaching in one of the public schools at Jeffersonville, Ind. R. P. Neal is in charge of the school at Humboldt, Tenn. Here is a practical answer to the inquiry that is often raised by our friends, "What do your students do after graduating from college?"

Rev. H. B. Frissell, pastor of the church at Hampton, Va., writes: "My work among the colored students progresses very pleasantly. It is hard to get out of their minds wrong conceptions as to what a Christian life is. They expect to see visions and dream dreams when they enter upon it, and seem to look upon the entering as the all important part. They haven't been used to thinking of the Christian life as a struggle against sin. It is a real pleasure to preach to them, and they are earnest to know the truth. I am trying to make the Christian boys and girls feel their re-

sponsibility more. I am trying to make them work for others. We have started a Missionary Association for work in the country about. On Sunday afternoon twenty-five go out into the cottages to read the Bible and pray with the poor families. Many of them work in the Sunday-schools in Hampton. One goes out to the poor-house, another to the prison. They all make the reports of their work to me. We are talking of starting a Sunday-school in the Butler school house. We think we could get in many who do not now attend, and it would give our students a chance for work. I am anxious to make them feel that they are not merely to be recipients. There is a good interest in our meetings, and although I don't feel at all contented with what is being done, and look for much greater things, yet I am thankful for the evidences of God's favor which I see."

Rev. G. W. Andrews writes from Talladega, Ala., that 23 connected themselves with the college church on March 6th. Of the 30 girls boarding at Foster Hall, all are Christians, as are the 40 boys, with two or three exceptions.

The chapel of the University and the main dormitory, with two recitation rooms, at Tougaloo, Miss., were burned on January 28d, and an appeal is made for funds to rebuild. The University has been doing a good work. \$16,000 are needed at once. Who will aid? Funds may be sent to H. W. Hubbard, treasurer, 56 Reade Street, New York.

American Board.

AUSTRIA.

Mr. Schaffler of Brunn, reports that the Austrian Ministry has rejected his appeal against the action of the local authorities forbidding him to read the Scriptures, or pray, or make an address at the grave of a member of his congregation. The government will not admit the ministerial character of our missionary, as he belongs to a non-recognized church, and when he, therefore, falls back upon the acknowledged right of private citizens to speak at the grave of their friends, the government thereupon asserts that he is not a private citizen, but is known as a minister of a church. It is evident that the Austrian Ministry will not allow any questions of consistency or law to stand in the way of their purpose to suppress religious liberty throughout the empire.

MEXICO.

Rev. David L. Watkins and wife, are the only missionaries of the American Board in Mexico. They are at Guadalajara. In *Life and Light for Women* for April we find the following interesting letter from Mrs. Watkins:

"You will be glad to hear that Mr. Watkins celebrated his birthday, December 26th, by baptizing between seventy and eighty

persons, about fifty of whom he received to church membership.

"It was the seventh anniversary of the organization of the church on Christmas, but as it fell on Saturday, it was thought better to celebrate the day following. Mr. Watkins sent out invitations to Tecolatlan, Ahualulco, San Pedro, and other places, to the faithful that could come, to be present on that day.

"Twenty-one came from Ahualulco, seventy miles distant; from Tecolatlan, one hundred and forty miles, came fifteen. Others came ten, twenty, and thirty miles. Most of these men, women, and children walked all the way from the various places, thus showing the degree of interest they had in uniting with the church, and partaking of its sacraments.

"Your hearts would have ached, and at the same time glowed with joy, to see these poor people so full of the love and spirit of the apostles and early church of Christ.

"I need not tell you we had a glorious meeting. Among the number received into the church, was the one who bore the lighted torch for the mob who assassinated Mr. Stephens. For two years he had been holding up, not the assassin's, but the Gospel torch, in Ahualulco, and to those very ones whom he aided to commit the dreadful deed. He is a noble Christian man; and, when Mr. Watkins took him by the hand, to welcome him into fellowship of the church, a most solemn stillness reigned. There were but few dry eyes in the assembly as Mr. Watkins said: 'I welcome you to this church and communion, who was once its persecutor; and commission you from henceforth to take up the work of the martyred Stephens and Reyes, bearing persecution, in your turn, for His sake who has cleansed you by his precious blood.' Poor Crysanto burst into tears at the memory of the past. January 1st he took up his work with a happy heart, bearing the 'glad tidings' to the Pueblos, thus showing his devotion and sincerity, which no one could doubt, did they know him as we know him.

"Our hall, that evening, was crowded. On the platform, behind the pulpit, sat over one hundred of the little ones. Surely, there was 'joy among the angels of heaven' that night, as well as in our hearts. God grant we may have many more such meetings!

"You will also be glad to know that an old gentleman from Ahualulco, the first to welcome Mr. Stephens to his house, brought to Mr. Watkins \$3,000. This he placed at interest, and the income to be used according to Mr. Watkins' judgment. This will give us thirty dollars a month for the work."

American Baptist Missionary Union.

The *Baptist Missionary Magazine* for April says that Mr. Eveleth, Mr. and Mrs.

Crumb, with the Misses Rockwood, Upham, and Palmer, reached Toungoo, Dec. 24, and entered at once upon their work.—A card from Rev. John Packer announces that his party reached Rangoon, Jan. 4th., in good health, after a very delightful voyage.—Rev. W. B. Boggs and wife, have removed from Ongole to Ramapatam, to take charge of the Theological Seminary; releasing Mr. Williams, who is compelled to return to this country for a season of rest.—Miss Marie Menke arrived safely in Madras, December 13, 1880.—Rev. G. L. Mason reached Ningpo safe and well December 24, 1880, and entered at once on the study of the language.—Rev. C. H. Carpenter and wife, of Bassein, reached this country March 2d., after a safe and pleasant passage from England.

INDIA.

Rev. W. B. Boggs, writes from Ongole January 10th., that on the 18th. of December the preachers, teachers, and helpers, etc., assembled from all parts according to appointment, for the usual quarterly meeting. It was an exceedingly interesting occasion, as all these meetings are. The number present was large, the news from different sections of the field gratifying, and the prospect full of encouragement. During the meeting 283 persons were baptized, making 2,757 baptized in the Ongole field during the year 1880.

The annual conference of the missionaries of the American Baptist Telugu Mission took place at Ramapatam December 24, and continued through the three following days. The Telugu Baptist Association, composed of native delegates from the different stations, was held at the same time and place. Twelve missionaries were present, and it was an occasion of much interest. There were reports to the association from all the stations. During the meeting three of the native teachers in the seminary were ordained.

The one great need that presses itself upon our attention above all others, and that sometimes oppresses us very much, is the need of more missionaries for the Telugus. Oh, if some of the brethren in America could witness what I did during my month's tour in the Cumbum fields, and could see how the work is spreading and deepening, and summoning us forward, I am sure there would soon be many applications pouring into the Mission Rooms, with the offer, "Here am I: send me."

SWEDEN.

Brother C. G. Lagergren writes, January 16, from Upsala, "The second week of prayer in succession closes to day. We prayed to the Lord that he would give us such a week of prayer as during 1880, when one hundred and thirty-six persons professed to have found life in Christ, of whom we were permitted, during the last year, to receive many into our church. We prayed that the Lord would, during

those evenings, at least save some. This prayer the Lord has heard. We did not this year witness a revival, but the Lord has saved some souls. We know twelve persons who have professed to have found Christ during these two weeks of prayer, among those who have been in the habit of listening to the preaching since our chapel was opened in 1878, and even before."

BURMAH.

Rev. Mr. Rainbridge tells of a visit with Mr. Carpenter to a Karen village in the Bassein district, which has been for several years infested with rats to such an extent, that the people were reduced to extreme poverty, and were only kept from starvation by eating the rats that swarmed about them. As the missionary was leaving, a member of the church put into his hand ten ruples, "This is our annual contribution to foreign missions." Mr. Carpenter was not willing to receive it, since they were so very poor; but they insisted, saying, "We can live upon the rats, but the Ka-Khyens cannot live without the gospel." With us it is a conspicuous instance of self-denial if a brother gives up his gold watch, or a sister her jewelry, for the sake of sending the gospel to the heathen. "See that ye abound in this grace (of giving), also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love."

American Presbyterian. (North.)

MEXICO.

Rev. H. C. Thomson writes from Monterey, January 12th., that progress has been made all over the mission in respect to organization in a more formal and ecclesiastical way. The churches are being convinced of the necessity of learning to support themselves and are making cheerfully their first movements in this direction. They seem very feeble indeed, and only indicate the small beginnings, but the lesson is being well learned both by the native preachers and the churches.

CHILI.

Rev. Robert McLean reports, that all is going well at Concepcion. At the last communion which occurred the last week in November, nine new members were admitted to the church, the number now being 37. He says: "Last Sunday I went to Caronel, where Mr. Canut is stationed, and preached to a crowded house in the evening. Not only did the people fill the house and hall, but there was also a large crowd listening in the street. The order was perfect, with one exception. A prominent man of the place, having drunk too much wine, saw fit to express his approbation in a rather loud voice, consigning the 'other church' to perdition, because the curate had just cearged a hundred dollars for burying this man's father."

"It was announced a week before that a Jesuit would on that Sunday, preach in the Romish Church, and would then unmask Protestantism. Mr. Canut and myself went to listen, getting so good a position in front of the preacher that he was quite disconcerted and consequently cut his sermon very short."

JAPAN.

Rev. T. T. Alexander reports progress in the work at Shimonoseki. He says, "It is now about eighteen months since our mission sent the two native preachers, Avyama and Hattori, to that place. You doubtless remember that, for a time, they met with violent opposition. But the hand of the Lord was with them, and in due time a door was opened and ever since they have been blessed with tokens of the Divine presence. Their first converts were baptized precisely one year after they arrived on the field. Others followed soon, and, on Christmas day, 1880, having received authority from the Presbytery, they organized a church in Shimonoseki. Twenty-eight members were enrolled (including baptized children, some five or six in number). This is a cause for great joy and thanksgiving on the part of the two men who have been instrumental in bringing it about. If we are able to sustain this church and also the one in Yanagawa-Kinshin, as I trust we may be, we shall then have pretty firm hold upon both ends of this island, with a strong claim upon that of Kinshin."

SIAM.

Dr. E. A. Sturge reports that there are only one fourth the number of priests in Bangkok that there were thirty years ago, and these are not nearly so much respected as formerly. Without a doubt Buddhism is slowly but surely losing its hold upon this people, and there seems to be spreading, especially among the higher classes, a kind of indefinite belief in a Supreme Being, the Creator and Preserver of the Universe. The example set by most of those engaged in business here who have come from Christian countries is fearful; were it not for this Siam would probably ere now have become a Christian land. At least this is the opinion of one of the Siamese nobles.

CHINA.

Rev. J. L. Nevius, D. D., has been making a tour in China, concerning which he writes: "On this tour 84 grown persons have been baptized and 13 infants. There are also many other inquirers. The number of stations in my route where Christians meet for worship now numbers twenty-five, and in seventy different villages there are either Christians or inquirers. These stations extend two hundred miles from north to south, and seventy miles from east to west." We shall give a fuller account of this work next month.

M. E. Church, South.

On March 26, Rev. J. J. Ransom, missionary of the M. E. Church, South, to Brazil, left this city on his return to Brazil, accompanied by Rev. J. L. Koger, wife, and child, Rev. J. L. Kennedy, and Miss Mattie H. Watts. They go to South America by way of England. Miss Watts resigned her position as teacher in the High School of Louisville to take charge of a girls' school in Paracibaba, 500 miles interior from Rio de Janeiro.

Rev. Dr. Patterson writes from Mexico January 29, "Our work in Michoacan is doing as well as could be expected, under the circumstances. In Morelia, the capital of this State, and in some other towns, we are beginning to feel that we have a footing. We have been holding public services for a few months past, but not without much difficulty. In Morelia a strong guard has been necessary to keep back the mob. Much opposition has been waged by the priests and those who serve them. A man recently gave to the populace two hundred knives with which to attack the Protestants, but was soon afterward himself killed in an attack by robbers upon a diligence. A short time since a city paper announced the establishment of Protestant worship in the State of Michoacan "by the help of the soldiers," making comment on the extreme fanaticism of the priests and their subjects. To-day the liberal papers publish, with severe criticism the excommunication, by the Archbishop of Morelia, of all the State and city officers concerned, directly or indirectly, in allowing the Protestants a footing in that State. As this includes the Governor, Mayor, etc., we expect to hear more of the matter; and although we may get many bumps on the way, we shall doubtless find ourselves well established in that fanatical, oppressed section of the country. The field is rich, but we shall have to work to reap."

Protestant Episcopal Church.

Mr. G. W. C. Schmidt, and Miss Lizzie Dabney have been appointed missionaries to Africa. Rev. Dr. Nelson and Miss Mary Nelson have resigned as missionaries to China, and have returned to this country. Dr. Deas and Miss Belle T. Michie arrived at Yokohama, Japan, on January 31.

Miss Marion Muir writes from Athens, Greece, of the continued prosperity of the school under her charge. There are about 700 pupils on the roll.

Bishop Schereschewsky writes from China, urging the appointment of two men and two single women for missionary work in Shanghai.

A hospital is much needed by Dr. Laning at Osaka, Japan. He has many applicants for treatment that he cannot receive, because he has no room for the patients.

Methodist Episcopal Church.

Rev. Dr. J. W. Waugh, Rev. J. H. Gill, and Rev. A. D. McHenry, with their families will return this spring from India. Rev. I. H. Correll, who has been eight years in Japan was to sail for the United States on the first of March. Rev. J. R. Hykes left San Francisco Feb. 26th., on his return to China. He was married on Feb. 15th. to Miss Marshall. Rev. J. C. Lawson and Rev. F. L. Neeld arrived in Bombay Jan. 24th. Rev. Marcus L. Taft is now settled in Kiu kiang China.

Dr. Maclay arrived in Yokohama, Feb. 10th. He was there tendered a formal reception by the members of our mission force in Yokohama and Tokio, which was, to the much beloved Superintendent, a perfect surprise and an occasion of great joy. In his absence he spent twenty-two days at Shanghai, a month at Foochow and eight days at Kiukiang. He has assumed in addition to his own duties part of the work of Rev. Mr. Correll who is *en route* for America. Our brethren in Japan express an earnest desire, for the full restoration of the Superintendent's health. Rev. C. S. Long writes from Nagasaki: "We cannot yet afford to lose him from the mission. His long experience in the work pre-eminently fit him for superintending the affairs of this growing mission."

The pastor of the First Methodist church in Brunswick, N. J., increased his missionary collection threefold. He says, "I have districted the foreign field and assigned the various divisions—Japan, China, N. India, S. India, Bulgaria, etc., to the several classes of the Sunday school, and these are made responsible for the latest tidings from their respective fields. A report is expected once a month. Further, I have secured an entire session once in three months for the subject of Foreign Missions." To this means of enlightening the church in the details of the great missionary work, the pastor attributes largely his success in this direction.

India.

The American Reformed Church at Vellore, India, being urged by men of the highest caste to organize a school for their daughters, did so, twenty being at once enrolled, twelve of them Brahmans. In one month the number of pupils rose to 104.

In Calcutta, infidelity is endeavoring to capture the educated young men. Paine's *Age of Reason* is sold at the lowest price, and widely read. The *Madras Times* says there is an agency in that city to distribute anti-Christian books. Its emissaries are actively at work in the streets all the time.

In the last number of the *Indian Evangelical Review*, published at Calcutta, reference is made to what are termed "Secret Disciples" in India. The writer says that some are surely disciples of Christ, living lives of prayerful devotion; and others, like

the young scribe who came to Jesus, are "not far from the kingdom of God." Recently, in a Hindoo village, from thirty to forty miles from a civil station, in Bengal, we called at the house of a silversmith. There was a cordiality about the greeting that cheered us, and we felt the welcome. We found the Holy Bible in that house, and what is better, found the man of the house familiar with its teachings. He told us of two men, whom he called Christians, both dead. One was his own father and the other a neighbor, and both for years professed to be disciples of Christ, though neither ever made a public profession of his faith. When one of these men was dying, he begged his wife to put the New Testament under his head, and to tell the first Christian who chanced to pass that way that he died trusting in the Lord Jesus Christ. We doubt not many have passed to their account whose heads and hearts both rested on the Bible.

In another village, not many months ago, we visited a young zemindar, who spoke of himself freely as a disciple of Christ. In one of the Bibles we found at his house we noticed many verses marked in pencil along the margin, and under his name on the title-page of one were the words "A Secret Christian." He assured us that he prayed to Christ daily, and had no other hope of salvation. Almost every missionary of a few years' experience could speak of cases similar to this.

What keeps such men from public profession of their faith in Christ? We think that the fear of petty persecution is the chief thing. They lack the courage to face obloquy and social ostracism. Hindooism is getting to be wonderfully tolerant of free-thinkers and free-livers, so long as they do not openly profess Christianity; and secret or quiet disciples are rarely molested. But let a man be baptized, and he is made a target for arrows from every quarter. Another reason, and one that deters some excellent inquirers from a public profession, is the bad lives of some so-called Christians. There are Europeans and natives who wear the garb, but are utterly destitute of the graces of our holy religion; and these are a stumbling block in the path of not a few.

But after all, the reason why these "borderers" do not come over into our ranks may be their imperfect knowledge of the obligations that faith in Christ imposes upon believers. Hence our duty to search out such persons, and to teach them thoroughly the rudimentary doctrines of Christianity. They need to have expounded unto them 'the way of God more perfectly.' We should show them the benefits sure to accrue to them and to others from their making a public profession of allegiance to Christ. By so doing we shall in due time bring them to the glad discharge of duty, and into the visible Church."

"The Burman Missionary" tells the story

of an old man who, thirty or forty years ago, when a heathen, came in possession of a copy of the Psalms, in Burmese, which had been left behind by a traveler stopping at his house. He began to read, and before he had finished the book he had resolved to cast his idols away. For twenty years he worshipped the eternal God revealed to him in the Psalms, using the 51st (which he had committed to memory) as a daily prayer. Then he fell in with a white missionary, who gave him a New Testament. With joy unspeakable he read for the first time the story of salvation by the Lord Jesus Christ. "Twenty years I have walked by star-light," he said. "Now I see the sun."

Africa.

Dr. Kraph, writes to the Religious Tract Society of London as follows, respecting Abyssinia, and the Galla:

"Unfortunately, John, the present Emperor of Abyssinia, is forcing, with reckless power, the Mohammedans and heathen into Christianity. In the south of the Shoa, he has not yet tried to force the heathen Galla, probably from regard to Menelek, the ruler of Shoa, who dislikes forced conversions, and who, besides, does not think it politic to interfere with the religious feelings of the southern Galla. These, when united, would give much trouble to the Abyssinian Christians, as will be the case with the Mohammedans in the east of Shoa, who have been strictly ordered by the Emperor to be baptized without delay, or to leave the country, or be killed. It is remarkable to observe how in the north of the Equator the fanaticism of the Abyssinian Emperor endeavors to force the Christian religion upon the Mohammedans and heathen, whereas in the south the fanatic Mohammedan Somali force the Galla residing between the rivers Jub and Dara to turn Mohammedans. The rest of the broken Galla will, no doubt, be compelled to flee and join the more southern nations, whereby they must abandon their seclusion from other nations, and thus they will be prepared for the Gospel and Christian civilization. Now, some have already joined the Wapokomo and Wasika. Formerly the Galla were the terror of Eastern Africa; now they get humbled and broken up, and the surviving rest will get acquainted with the missionaries staying among the Wasika. How wonderful and mysterious are God's ways with the nations!"

A Wesleyan missionary in the Yoruba district of Western Africa, writes as follows: "In holding a conversation with a heathen man, (as I took him to be) on religious subjects, I questioned him thus, 'My friend, why don't we see you come to the chapel on Sundays?' In reply he said, 'Do you think that the few people you have got attending your chapel are the only results of your labors at Porto Novo?"

No! But let me tell you that you have over four thousand private Christians, both men and women, who have received the Christian religion secretly, and are no worshipers of heathen gods, are praying only to the true God of the Christians. They have renounced idolatry in their hearts, and have placed their whole and entire confidence in God and their Saviour Jesus Christ. You do not know nor see them, and I, who am speaking to you now, am one, yet you do not see me in your church amongst your people. Sir, we all believe that your religion, I mean the Protestant religion, is the true and better religion than paganism or heathenism, Mohammedanism, and our sister worshipers of idols, the Roman Catholics."

Rev. Mr. Chaplin reports the setting apart to the ministry of six of the best men connected with the Wesleyan Mission in Natal, South Africa. While not educated, in one sense of the word, these men do have a genuine fitness for the work of proclaiming Christ. Nearly eighty converts have been received within the year in the district in which Mr. Chaplin is located, concerning which he says: "These good results are largely due to the earnest manner in which the splendid band of local preachers I have the fortune to possess have worked and striven to bring the heathen to Christ. I am a stanch believer in the employment of native agency for reaching the masses. When it is employed under the suitable supervision of a white missionary, the results which we aim at as a church, cannot fail to be realized. I never saw the equal of a good Zulu Christian anywhere for zeal in seeking the salvation of his own brethren. It is a passion with him, which puts many of us to shame." As an illustration of the zeal and fidelity of native Christians, this story is given concerning fourteen women whom the missionary found at an out-station: "A brief statement from one of the leaders acquainted me with the fact that these women had been newly converted at some kraals near by, and that they were the seals of one man's ministry. Further inquiry elicited the fact, that the man's wife, an infirm and blind old woman, whilst feeling her own personal inability to go and tell others about Christ, yet longed to do something for the Lord before her rapidly declining days ended; so she induced her husband, also an old man, to become her mouth-piece. She named the place he was to go to, and the people specially to be addressed; and while he went to plead with the people, she remained at home to plead with the Lord. The same holy fire was kindled in both hearts, and the unnoised mission of these two aged partners went on for days and weeks, and was only disclosed to human knowledge by the precious results which appeared. Fourteen souls have thus become 'the crown of rejoicing' for

that aged and faithful matron. I mention this case, because it is the most recent one that I have met with; but many others equally striking might be cited, which clearly demonstrate the possession of a character by our native Christians which can be used for immense good in the work of God."

General.

Rev. Dr. Jessup, in the New York Observer, tells of the recent dedication of a Sunday-school hall at Beyrout, Syria, the gift of Mr. and Mrs. H. Dale, of New York City, as a memorial of their infant son. More than 1,200 children and adults were present at the opening exercises, and many could not gain admittance.

In Armenia, Turkey, there are already twenty-five Young Men's Christian Associations. They have greatly aided in counteracting the spread of infidelity there. In many places they have entire charge of the schools, buying the text-books, paying salaries, and making the examinations. In the city of Choonkoosh, where at first the women were most violent against the missionaries, now they beg for an instructor for their girls, and sell their ornaments to help pay the teacher's salary.

Six of the class just graduated from the New York University Medical College will seek appointment as medical missionaries. The institution has ten scholarships for students looking toward this work.

The metropolis of idolatry for the South Pacific Islands within a compass of five hundred miles, whither less than a century ago from every shore, human victims ready slain, were sent to be offered on the altar of the god of war, Oro, was Opoa, where the King of this island was a living idol among dead ones who were worshiped with bloody and most detestable rites. And now at this same island, this center of cruelty and crime within the memory of men still living, there has just been a great gathering for the dedication of a Christian Church, at which the natives subscribed nearly nine thousand dollars (£1,751, 17s., 6d.) for the church alone, and for the adornment of the grounds of which they are gathering nuts that they may have it all completed and out of debt. The London Missionary Society records are replete with the interesting story.

A remarkable movement is in progress amongst the Aboriginal Indians of British Guiana. Forty years ago a young man commenced work among them and waited five years for his first convert. The converts have since become a thousand. Two or three years ago an Indian family from the Upper Potaro river came from their distant home to know more about the Gospel concerning which they had heard somewhat. They have as a people often pleaded for a teacher. A missionary has recently been sent among them who,

within a few days, baptized 1,811 natives of the neighboring tribes, whom were persons who had a weeks' journey and were living on rations rather than go unbaptized missionary of the Propagation writing to the Bishop, says: "I history of ancient and modern hardly ever, I conceive, has a known where so many at a time little of worldly advantage to ten have voluntarily sought for admission to the Christian Church."

"The Chiu Kuwai of the Church Lord Jesus Christ in Japan," or the Middle Assembly," representing the United Presbyterian Church land, the Reformed Church in and the Presbyterian Board of Missions, has presented another report of its operations, the fourth union took place. The combined missions consists of 16 ordinationaries, 12 of whom are connected with the American societies; 2 physical 8 teachers, besides 13 ordained native ministers 17 native licentiates, and licensed native helpers and students are 21 organized churches, and 7000 singing places and stations, and 859 day and boarding-schools. The number of adults in full communion is 1,261 in 1880 of 92. These are besides baptized infants; making the total of 1,441, against 1,333 in the previous year. The contributions of the churches from 1,763 yen in 1870 to 2,166 yen (\$1,950) in 1880. Twelve of the churches are in the city of Tokio, besides 10 of preaching places and Sunda In Yokohama there are two churches north of Tokio six. The latter are under the care of native evangelists. The subject of self-sustaining churches has received earnest attention during the year, and the native pastors and elders are looking forward to a time when this will be entirely practicable. A plan embracing the following points has been matured: 1. The churches to be more systematic and proportionate assistance. 2. The constant diminution of help from the mission funds as the churches increase in size. 3. The cessation of help after a certain moderate gain has been attained.

LITERARY.—We have only space to mention the receipt of the Sixty-ninth Annual report of the Missionary Society of the Methodist Episcopal Church for the year 1880. It is a large pamphlet of 100 pages, and gives a very complete account of the Missions of that Church. We present our readers in this number some of the interesting extracts from the year.

The Gospel in All Lands.

Albert B. Simpson, {
Eugene R. Smith, { Editors.

MAY, 1881.

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CHINA; THE CHINESE, AND MISSIONS AMONG THEM; GENERAL ARTICLES, MISSIONARY NEWS, ETC.



China.

The Chinese Empire.

The Chinese Empire has a threefold division. 1. China Proper, which is divided into eighteen provinces

"China lies on the southeastern slope of Asia. It is walled in from the remainder of the continent by gigantic chains of mountains having some of the loftiest peaks on the globe. It has at least 400 canals, equal to all the rest in the world. Some of them are 2,000 years old; the longest was dug 600 years ago and is twice the length of the Erie canal. That Titanic work of defense



and has a wall on the north and west. 2. Manchuria; the country of the reigning emperor and of the Manchus who conquered China in 1664. 3. Colonial Possessions, Mongolia, Ili, Kokonor and Thibet.

Rev. Dr. Humphrey furnishes the following description:

"This Empire comprises one-third of Asia and one-tenth of the inhabitable globe. It is exceeded only by the Russian Empire with 7,725,000 square miles, and the British Empire with 6,890,000 square miles; having itself 5,300,000 square miles. It is one-third larger than all Europe. You can lay the United States upon it, Alaska included, and have room around the margin for half a dozen of Great Britain and Ireland.

the Chinese Wall, was built more than 100 B. C.; it is 20 to 30 feet high, 15 feet broad, and 1,500 miles long, and represents more human labor than any other structure on the globe. It is the oldest nation in the world; 2,000 years before Christ it had an elective monarchy. The names and dates of 58 monarchs before Romulus founded Rome are extant. 'Its authentic annals reach back beyond Abraham. It was substantially what it is now—and what it had been for 3,000 years—when the shores of Britain echoed the first war cry of our invading barbaric fathers.'"

Rev. Dr. J. L. Nevius thus describes the country:

The Chinese Empire bears a strong resemblance in many respects to our own country. It occupies nearly

the same position in the Eastern Hemisphere that the United States does in the Western. It comprises very nearly the same degrees of latitude, and has the same varieties of climate and productions. The area of the whole empire, including Chinese Tartary, is greater than that of the United States, including the lately acquired Russian possessions. China proper, sometimes called "the Eighteen Provinces," contains an area about equal to the present organized States of the American Union. While the empire is divided into provinces, as our country is into states, so each of these provinces is divided

ulation of the globe. The Chinese Ambassador in Paris, places the number at 400,000,000.

Rev. J. L. Nevius, missionary of the Presbyterian Board in China, says:

But the great proportion of the inhabitants of China are to be found in almost innumerable unwalled towns, villages, and hamlets which everywhere dot its fertile plains. Everything you see strengthens the impression of the immense population. The canals are full of boats, the fields of laborers, the roads and by-paths are filled with pedestrians, and in some parts of the empire with



A Chinese Peddler.

into Fu and Hien, as our states are into counties and townships.

Each of these divisions has its corresponding city. These cities are all surrounded by walls from twenty to twenty-five or more feet in height, with an outer face of solid masonry, either hewn stone or brick. The circumference of these walls varies from three to fifteen English miles. The provincial capitals contain on an average about a million of inhabitants each; the Fu cities, or those of the second class, are considerably smaller; while the cities of the third class contain generally a few tens of thousands. All the names found on our largest maps of China are the names of these walled cities. These cities alone, which number in the aggregate more than one thousand seven hundred, contain a population of not less than sixty millions.

The People of China.

It is difficult to realize the immense population of China. It is believed to contain one-quarter of the pop-

ulation of the globe. The Chinese Ambassador in Paris, places the number at 400,000,000.

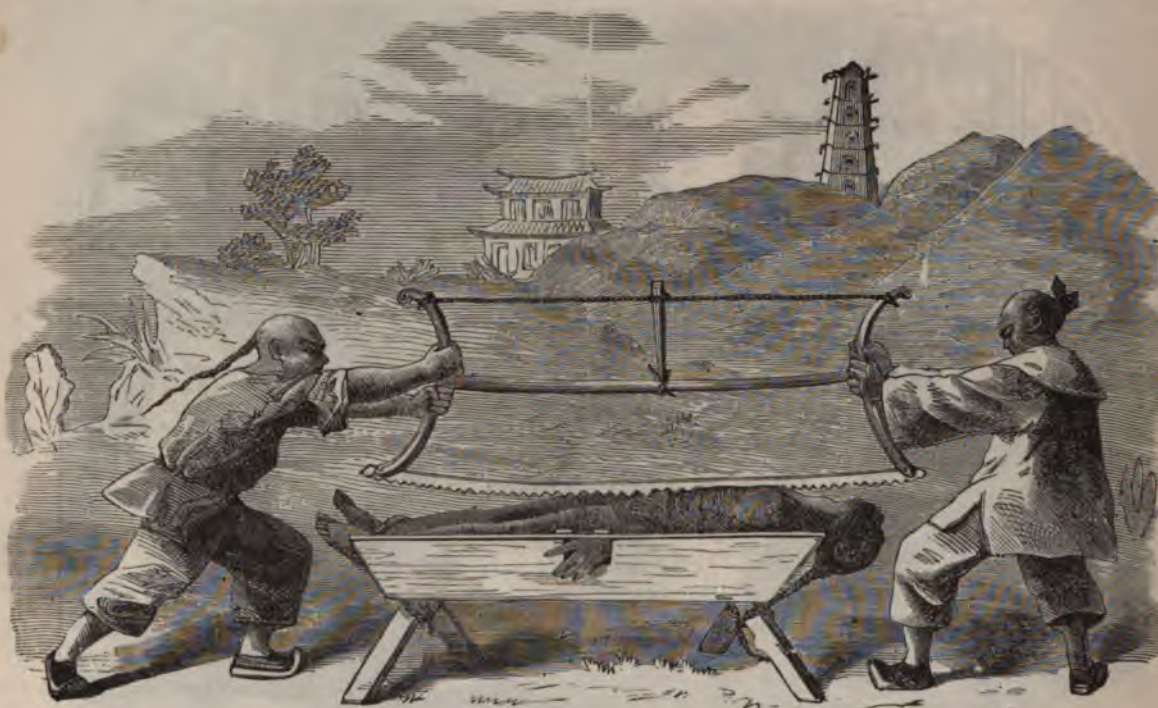
There are now living in the empire at least four hundred millions of Chinese, a population about equal to that of all the nations of Europe and North and South America combined. They are our contemporaries, looking to us for the Gospel; we must soon pass into eternity together and meet them at the bar of God. It is for us to say whether they too shall perish, without any united and earnest efforts on our part for their salvation.

This vast population, isolated by its position from the rest of the world, has developed a civilization peculiarly its own. They have a language embracing in all about forty thousand arbitrary signs or characters, an authentic history which dates back more than three thousand years, and a very extensive literature embracing a great variety of subjects. They have in active operation benevolent societies and institutions of different kinds, and

have the lead of western nations in the knowledge of some of the practical arts and sciences.

There is certainly something remarkable in the culture and institutions of such a people, and in a government which for so many centuries could bind them together in one commonwealth. The character of the government and of the people is due, more than to any other cause, to the teachings of the great sage, Confucius, who lived about five hundred years before Christ. He professed to have derived his system of truth from the sages who preceded him, and regarded it as his

by that of any other nation in the world. They present a striking illustration of the truth that "the world by wisdom knew not God," and that a nation may go on improving in intellectual and social culture, and in a knowledge of the arts and sciences, and be all the while going farther and farther away from God. It is almost impossible, without a great deal of explanation and illustration, to communicate a knowledge of Christianity through the medium of the Chinese language. Having no correct religious ideas, they have no words to express them. Idolatry has preoccupied the minds of the peo-



Punishment of a Parricide in China.

special mission to preserve from oblivion and to hand down to posterity their works. We may gain a general idea of his system from the "Five Relations" and "Five Virtues," which he made the basis of it. The first of the "Five Relations" is that between the Emperor and his officers, which developed gives their system of government and political economy. Then follow the relations between father and son, husband and wife, brothers and friends. It will be observed that while these heads cover the whole sphere of human relations or duties, our relation to God is entirely ignored. The Five Virtues are Love, Righteousness, Propriety, Knowledge, and Faith. As in the Christian system, love stands in the first place. Confucius's conception of this virtue was very high, so much so that he would hardly acknowledge of any that they had attained it. When asked to define his idea of it, he replied: "Do not unto others what you would not have others do unto you," presenting the nearest approximation to the "Go'den Rule" which has ever been made by any uninspired teacher.

But, notwithstanding all this culture and civilization, the spiritual destitution of the Chinese is not exceeded

ple, and the whole empire is full of heathen temples and idol shrines.

Rev. Dr. Humphrey thinks that the character of the people is an incomprehensible mixture. He says: "In the same person stand side by side, gentleness, thrift, contentment, cheerfulness, dutifulness to parents, and reverence for the aged, with lying, flattery, fraud, cruelty, ingratitude, avarice, treachery, abominable vices, polygamy, infanticide. They are either utter atheists or abject slaves of superstition. Among the 43,000 words of the official dictionary, none could be found to describe the graces of the Spirit. It took the missionaries half a century to decide what Chinese word should be used for God. Their judges are venal, their punishments cruel and revolting; slavery exists; woman is held in a state of degrading bondage. And yet Mr. G. F. Seward who was formerly American Consul at Shanghai, says he found among the people an absence of shiftlessness, a practical sense, a self-devotion to the calls arising in the practical relations of life, and an enduring idea of right and wrong; among the gentry, scholarly instincts, and the desire for advancement, and among the rulers a

sense of dignity, and breadth of view, considering their information and patriotic feeling."

CHARACTER OF THE CHINESE.

Rev. John Ross gives the following account of the Chinese character: "More interesting than the enormous extent of China, or the unthinkable numbers of its population, is the character of the people. But we can at present direct attention to only their more external qualities. Even a considerable proportion of our countrymen who have lived long in China, consider the Chinese an apathetic, listless, unemotional people.

man shows that he is as easily affected as his western brother, by whatever is calculated to arouse emotion. But more interesting to us is the remarkable industry of the Chinese people. The peoples and nations surrounding China have been for thousands of years nomads, living on the produce of their flocks, or savages preying on the great variety of game in their boundless forests, or on the fish in their numerous rivers and lakes. But the Chinese have always been an agricultural people, and therefore necessarily possessed of a written language. It is thus unceasing perseverance in the arts of



A Street Barber and Street Peddlers in China.

Outward appearance, and a careless glance at them, certainly give such an impression. But any careful observer, living among the Chinese, will soon learn to judge differently. Many of our countrymen, to show that they are not devoid of passion, and to entitle themselves to the name of Barbarian, so freely given to the Chinese, strike their Chinese servants on small provocation. Is that servant as indifferent to the blow as his unmoved countenance seems to imply? An experienced eye sees in that Chinaman ever after, a contempt for his master, mingled with the fear of the possibility of another blow. I have seen a Chinese gentleman relate the death of a favorite child with a stoical smile; but he could not keep the tears from rolling slowly down his cheeks. I have known of Chinese men, and more women, on whom the greatness of their passion brought disease and death. A very large number of Chinese women drink opium poison annually, and die to end their anger. The Chinese people are trained to exercise self-control; but let any one, master of the Chinese language, employ sarcasm against any kind of Chinaman, and he will soon see that the Chinaman has feelings as keenly sensitive as other people, though he is better educated in hiding them. And if surrounding circumstances do not demand external self-control, the China-

peace which has spread the Chinese people from the narrow tract of country occupied by them 3,000 years ago, over the immense area now under the sway of the Chinese classics. If the Chinaman can evade work while he gets his pay, he will undoubtedly be as lazy as any man can be in such circumstances; but if he can get money only by work of some kind, he will neither starve nor beg when able to get work of any kind. Industry, and industry guided by great intelligence, is the characteristic of the nation; so that, notwithstanding their never-ending and exhausting crops, their land never runs exhausted. Absolutely nothing is allowed to go to waste in China. They are beyond comparison the most intelligent of non-Christian peoples, and if any race surpasses them in industry, it is only the Anglo-Saxon."

CLASSES IN CHINA.

The *Fortnightly Review* says that "The Chinese world has often been broadly divided into official and non-official, but a subtler and more accurate division, especially for the consideration of social relationships, would be threefold, as follows: (1) Mandarins, (2) Literati, and (3) Working classes. Of these, the first section represents all that is most brilliant in point of literary culture and administrative ability, in an Empire with an area equal to that of the whole continent of Europe.

Its members, individually and collectively, have always been opposed to the presence of foreigners in China—in earlier days, from the fear of some deep-laid political scheme for the appropriation of their territory, now because of the ruthlessness with which the Government of China, its scandals and its abuses, are shown up in local foreign newspapers, or in Chinese newspapers guarded by some foreign flag; because, also, of oft-recurring causes of interference in the course of Chinese justice, and because of a protecting ægis thrown over a large body of Chinese subjects in European employ, from the

competition with his brother buyers; inn-keepers receive double rates for the filthy accommodation they provide; boatmen receive double fares, servants double wages, artisans double pay, shopkeepers double prices, and so on through the long list of those who have regular dealings with foreigners.

The Hon. S. Wells Williams, who was many years in China, gives the following account of the *literati*: "When Liu Pang obtained the throne of all China, (B. C. 202,) the long struggle of forty years had destroyed all the feudal kings and aristocracy, with their several states,



A Street Scene in China.

compradore to the convert to Christianity. The mandarins know very little about us, and they would prefer to hear still less. The *literati* represent the unemployed scholarship of China—unemployed through deserved failure, or merely bad luck, at the great public competitions, or, in exceptional cases, through a disinclination to enter upon an official career. Their feelings toward foreigners can be better imagined than described. They hate us with a fierceness that cannot be expressed in words, and they excite the masses to deeds of violence against us by the well-directed poison of pen and tongue. The "working classes" is a comprehensive term; it begins with the sleek and well-fed *te maachin*, (tea merchant,) to end only with the poor leprous beggar and other outcasts who stand beyond the pale. These have no cause for complaint against the foreigner, real or concealed, though even they know he is only a barbarian after all, and not to be compared, either morally or mentally, with the meanest denizen of the Middle Kingdom. The tea merchant, in combination with his brother dealers, gets rich upon the prices paid him for his leaf by the foreign merchants in

and left a clear field for the emperor to select the best men from every rank of life. He naturally looked to the *literati*, whose studies in their political ethics had fitted them somewhat for carrying precept into practice; and the examinations for office are still restricted to subjects drawn from those books. Strictly speaking, no religious system is therein taught, for their purpose is to inculcate the highest morality and the best government, as founded on human experience.

"The boy commences his education by learning these maxims, and by the time he has got his degree, and long before, too, the highest truths and examples he knows of are more deeply impressed on his mind than Biblical truths and examples are on graduates of Yale, Oxford, Heidelberg, or the Sorbonne. The honor and power of official position, and the high standing paid to scholarship, have proved to be ample stimulus and reward for years of patient study. Not one in a score of graduates ever obtains an office, and not one in a hundred of competitors ever gets a degree; but they all belong to the literary class, and share in its influence, dignity, and privileges. Moreover, these books render not only those

who get the prizes well acquainted with the true principles on which power should be exercised, but the whole nation—gentry and commoners—know them also. These unemployed *literati* form a powerful middle class, whose members advise the work-people who have no time to study, and aid their rulers in the management of local affairs. Their intelligence fits them to control most of the property, while few acquire such wealth as to give them the power to oppress. They make the public opinion of the country, now controlling it, then cramping it; alternately adopting or resisting new influences, and sometimes successfully thwarting the acts of officials, when the rights of the people are in danger of encroachment; or at other times combining with the authorities to repress anarchy or relieve suffering. This class has no badge or rank, and is open to every man's highest talent and efforts, but its complete neutralization of hereditary rights, which would have sooner or later made a privileged oligarchy and a landed or feudal aristocracy, proves its vitalizing, democratic influence. It has saved the Chinese people from a second disintegration into numerous kingdoms, by the sheer force of instruction in the political rights and duties taught in the classics and their commentaries."

LAWS AND GOVERNMENT.

All the Chinese laws are carefully digested and codified, and the code is added to or modified by Imperial edict. Their penal code is 2,000 years old, and is published at so cheap a rate, that there is no excuse for any one to be ignorant of the country. It is unnecessary to say that lawyers do not flourish. The Emperor is assisted in government by two Councils: (1) the inner or Privy Council, and (2) the general or strategical Council. Under these are six *yamuns* or colleges, which have each the charge of a district department of government. Over all is the Court of General Inspection—or the *Censorate*, as the foreigners call it—the duty of which is to see that all the officers and departments faithfully perform their duties; and if not, then it alone has the power of presenting complaints to the Emperor.

Each of the eighteen provinces is governed by an Imperial delegate, who is also Commander-in-chief, and possesses the power of life and death for certain offences. Under him are various officials—such as Superintendent of Finances, Criminal Judge, Education Examiner, &c., government in itself, and in two provinces there is also a Viceroy, or Governor-General, who presides over the whole provincial governmental machinery. The term *mandarin*, universally applied by foreigners to the Chinese officials, is a Portuguese term, not a native one—*Kwan-fu* being the Chinese name. The mandarins are distinguished by a button on the apex of their hats—different colors denoting different grades of rank, the highest being a coral one. Richness of dress also indicates rank, and so highly envied is this distinction, that generally there is little trouble in obtaining a substitute, who will submit to death in room of any one, on condition that his family is provided for, and that he is dressed in a mandarin dress—the belief being universal

that in this case the deceased will wake up in the next world, and find that by such means he has "gentled his condition" to that of the possessor of a blue button. A peacock's feather at the side of his cap is also the mark of a mandarin of higher rank; a feather with three eyes denoting an official ranking next to the Emperor.

The late Emperor *Tung chi* son of *Hien Fung* died when about twenty years of age without issue, and as the rule of the government requires that the successor shall always be younger than the deceased monarch the only member of the royal family that met the demand was a boy four years of age. He was crowned Emperor



Prince Kung.

under the title of *Kwang Su*, and the Empire has since been under the regency of two Empress Dowagers, one of whom died last month. Prince Kung is the Prime Minister. The Emperor at the present time is about ten years of age.

The LANGUAGE is monosyllabic, and each word expresses a complete idea or meaning. The gender, number, and case of words are not determined by the form of the words, but by the addition of other words. Thus, *people* in Chinese is *multitude*; *son* is *man, child*; *daughter* is *woman, child*. *The best of men* is in Chinese a *hundred man good*. The written character does not generally indicate the word, but gives a hieroglyphic representation of the thing to be expressed. Hence, there must be as many characters as there are words to be expressed; in all, there are about 50,000. The characters are arranged in perpendicular columns, which follow one another from right to left. Chinese writing is picture writing, with the addition of a limited number of symbolic and conventional signs; the larger number of Chinese characters are formed by the combination of hieroglyphs and signs. "Native grammarians divide their characters into six classes. The first class comprises simply pictorial representations of sensible objects, such as the sun, moon, mountains, etc., and contains 608 characters. The second class includes such

characters as are formed by the combination of two or more simple hieroglyphs, which together convey, in a more or less intelligible manner, some other idea; for example, hieroglyph for sun, combined with that for moon, conveys the idea of light; mouth and bird, that of song, etc.; of these there are 740. The third class embraces those characters which indicate certain relations of position; as above, below, the numerals, etc.; of these there are 107. The fourth class consists of characters which, by being inverted, acquire an opposite signification; as right, left, standing, lying, etc., and contains 372.

The characters of the fifth class are termed derived characters; the meaning of the simple or compound characters used to express physical objects is transferred to mental objects, or to other physical objects with which they are associated, *e. g.*, the hieroglyph for a

heart signifies the soul; that for a room, signifies the wife, etc.; of these there are 598. The characters of the sixth class include those which are composed, as above mentioned, of sign and sound. Almost all names of plants, fishes, birds, and many other objects which it would be difficult to represent hieroglyphically, are described by the compound characters of the sixth class, which amount to 21,810 in number. As this class, however, consists merely of repetitions of the other five classes, the immense number of Chinese characters may be reduced to 2,425; and whoever learns these may be said to know them all."

There is no dialect that is common to the whole of China as English is common to the whole United States, but each of the eighteen provinces has its own dialect, so that it is frequently very difficult to understand in one province if only the language of another province is used. The foundation of the written character is two hundred and fourteen root characters, which it is necessary to learn in order to write the language. The common dialects are not written, and the missionaries have had great trouble in translating the Scriptures into the common dialects from the want of characters.

Girls are seldom sent to school in China, or taught to read at home. Education is not regarded as fitting them to fill in a better manner the stations they are expected to occupy. Pupils do not study, in school, books on mathematics, geography, and the natural sciences, but the writings of Confucius and Mencius.

Religion.

The Religions of China.

In China there are three great religions, if they can be so called—Confucianism, Taoism, and Buddhism. The first two are indigenous; the last is an importation from India.

CONFUCIANISM.

Rev. Dr. Robert Brown furnishes the following account of Confucianism: "Koon-foo-tse, or, as his name

has been Latinized in the writings of the early missionaries, Confucius, was born about 550 B.C., and is now accounted the great sage and teacher of China. This is scarcely the place for a general account of his doctrines, and, therefore, a few particulars in regard to him and his teaching may suffice for our purposes. He was the son of a



Chinese Rat Merchant.

statesman, and chief minister in his native kingdom—one of the many into which China was then divided. Despising the amusements and gaieties common to those of his age, he devoted himself to study and reflection in moral and political science; but, unlike the great Stagirite, he investigated none of the branches of natural science, nor did he interfere with the common superstitions of his country. His doctrines, therefore, form a code of moral and political philosophy, rather than a religious system, and his followers are philosophers more than religious sectarians. He endeavored to correct the corruptions which had crept into the state, and to restore the maxims of the ancient kings, who are celebrated in traditional history. Unswayed by personal ambition, he promulgated his doctrines with a singleness of purpose that, even in conservative China, gained him respect and multitudes of followers; and after being employed in high offices of state, he retired in the company of his chosen disciples to study philosophy, and to compile those collections of philosophical maxims which have now become the sacred books of China. Nor can it be denied that, though erroneous in some respects, they deserve much of the honor which has been paid to them. 'Treat others according to the treatment which they themselves would desire at their hands,' and 'guard thy secret thoughts,' were among his favorite maxims. Filial affection he taught, and even enjoined it to such an extent that he ordered that the slayer of a father

should be put to death by the son; that 'he should not live under the same heaven,' were the words in which he urged this application of the *lex talionis*. He was modest in his demeanor, though this virtue has not descended with his doctrines to his modern disciples, who are self-sufficient and overbearing to all who do not profess the

state religion of China, as Confucianism really is. After completing his last work, which was a history of the times in which he lived, the great sage died at the age of seventy-three, and was 'much regretted by the rulers of the states whose government and morals he had contributed mainly to ameliorate. Time has but added to the reputation which he left behind him; and he is now, at the distance of more than 2,000 years, held in universal veneration by persons of all sects and persuasions, throughout China with many shrines and temples erected to his worship.' Of course various prodigies are related as having occurred at his birth; and, not content with knowing that his intellect was more than that of his contemporaries, his followers maintain that in stature he overtopped all the men of that period also. We need

not follow them into these by-paths of hero-worship. It is enough for us to know that though he inculcated great morality, he was like many others in similar circumstances—an indifferent observer of the common precepts which ought to govern men's actions. Among other breaches of good manners, it is related that, without any sufficient reason, even for a philosopher, he divorced his wife, and that his sons and grandson followed his example so far as to divorce theirs also. Nevertheless, if for nothing else than the extraordinary influence that he has exerted in Chinese life and modes of thought, Confucius must incontestably be looked upon as a very

great man. Though only a single grandson survived him, yet the succession has continued up to the present time, through upwards of seventy generations, in the very district where their great ancestor lived. We have spoken of the hereditary honors by which his family are to this day distinguished. In every city, down to those

of the third order, is a temple dedicated to him, and the emperor, and all the learned men, delight in doing him honor. Whoever a Chinese may sneer at, whatever he be skeptical about, he takes good care to honor Confucius, and to respect his doctrines; and his opinions, being merely those of a philosopher, do not come into violent contact with any religious system, and have, therefore, a better chance to live than if they formed the basis of a theological sect.

TAOISM.

Rev. Dr. Doolittle describes Taoism and its priests as follows:

Judging from the number of Taoist priests, and the number of temples which are exclusively devoted to the worship of gods of the Taoist sect in this place, this religion is much less popular than the Buddhist. There are only four or five

temples belonging to the Rationalists or Taoists, and connected with them are not more than twelve or fourteen priests, properly so called. Of them very little is known by foreigners. They seem to shun the acquaintance of the "stranger from afar" much more than do the Buddhist priest. They are very uncommunicative in regard to their opinions and practices. They confine their official labors principally to the temples where they reside, though on great and special occasions they sometimes officiate at other places. In many respects they are very much like the Buddhist priests. They never marry, nor do they confess to the



A Chinese Funeral Procession.

relations of life, as emperor, parents, friends, etc. Their sect is perpetuated in much the same way as is the Buddhist priesthood. They do not confine themselves, even in theory, strictly to a vegetable diet. They may eat animal food. Their dress is different from that of the common people.

Some of their objects of worship are said by the common people to be the same as those which are worshiped by the Buddhists, but these are probably very few. Many of their customs and ceremonies are quite similar to those practiced by Buddhist priests. Buddhist and Taoist priests never officiate together, though they are sometimes employed in different parts of the same premises.

Sang Ching, the "Three Pure Ones," is the title of certain three idols found in temples belonging to the Taoist religion and worshiped by Taoist priests. The images are seated side by side. One of them is said to represent Lo-chu, or the "Old Boy," the founder of that religion. Others explain that the three images refer to three different incarnations of Lo-chu. There is very little know among the common people about these divinities, and they are seldom worshiped by them. Taoist priests of both classes universally worship the Three Pure Ones.

BUDDHISM.

McClintock and Strong's Cyclopaedia furnishes the following account of Buddhism: "The third religion of China is that *Fo* or *Buddha*, introduced from India about the year A. D. 65, which, however, became commingled with the remains of the old Chinese religion and with the maxims of Confucius. With the majority of the people it has sunk into a coarse idolatry. The Dalai Lama is in China replaced by the *Ban-dschi-in-er-de-ni* as the spiritual head. The priests are called bonzes (Chinese *Seng* or *Ho-shang*), and number more than one million. The lower order of priests are ignorant, live in convents, and go about begging; the higher orders (*Tu-ho-shang*) are educated, and obliged to study their religious books. There are also female bonzes, living in convents like the Romanist nuns. The temples are either mere chapels, or else large edifices surrounded by columns, at the end of which is a hall (*Ting*) containing the image of the god. The larger temples are merely a reunion of several smaller ones, having in the corners pavilions two stories high, in which the image of the god is kept, and which are surmounted by pyramidal octagonal towers (*Tua*) 7 to 10 stories in height, each story being separated from the next by a cornice projecting in imitation of a Chinese roof, and from each angle of which depend dragon-heads and bells. By the side of the hall are the cells of the

bonzes, and accommodations for a number of animals. On occasions of great ceremony, such as the feast of the temple of *Te-en* (Heaven) and *Te* (Earth), at Peking, the New Year's day offering, the equinox, the processions of July and August in honor of rain, the feast of the dead, and the emperor's plowing (which is also considered as a religious ceremony), the emperor officiates as high-priest. Buddhism, although the religion of the emperor is not the religion of the state, and is actually only tolerated, like the *Tao-sse*. Both systems have been so much altered by the influence of the doctrine of Confucius that the three religions can morally be considered as but one.

Dr. Robert Brown says: "The religion of Buddha, or Fo, as it is sometimes called in China, may well be styled 'one of the best forms of religion ever invented by man.' It inculcates benevolence, humanity, piety, and in all things moderation. It has no sacrifices, and none of its rites are obscene, secret, or cruel. Its sacred books are open to the perusal and study of everyone, and



The Three Pure Ones, Worshipped by the Taoists.

this fact alone is one of the guarantees of the good faith of its founder. In the more corrupt state into which it fell after the death of its founder, it has images of all kinds in the temples. There are images representing gods of the hills, woods, valleys, &c., as well as household deities, to whom offerings, but not sacrifices, are made. In the temples, which are very numerous, there are altars, bells, and beads. Incense and tapers burn day and night in these buildings, around the images, some of which are of colossal size; and the rites of the religion are celebrated by singing, processions of priests, and such-like ceremonials. The transmigration of souls is, now at least, a leading doctrine among the Buddhists, and accordingly it follows, from their holding this belief, that they avoid animal food and the act of sacrifice, either of which might involve the killing of some human being who was performing one of the states of transmigration in the body of the animal killed. They have many monasteries, containing numerous monks, who pass their time in religious exercises and study. The head of the faith is the Dalai Lama, or Grand Lama of Thibet, who resides at Lassa, which is accordingly the capital of the Buddhist world. This personage has divine honors paid to him, and is also the nominal sovereign of the county, though the real governing power is vested in the Chinese governor and a Thibetan minister.

One of the most ancient and famous temples in China, is "The Temple of Five Hundred Gods," at Canton. It is said to have been founded by a Buddhist monk, about 520, A. D. It was rebuilt by the Emperor Kienlung, in 1755. It contains five hundred images, in its various

tments, and worshippers with their votive offerings be seen there at all hours of the day. There are several houses occupied by the numerous priests, and there are also lakes and gardens within the temple grounds. Golden fish and lotus flowers are in the lakes, curious dwarf-trees and flowering shrubs are in the gardens, and the people go for pleasure and holiday entertainment as well as for worship.

Rev. Geo. F. Fitch has given in the *Herald and Ex-aminer* the following interesting incident:

In the city of Soochow, in the temple of the "Heavenly Monarch," at the foot of the bridge of the "Golden Mother," lives a Buddhist priest, past the middle of life, but well preserved, and evidently well

Not an ignorant man, well read, and for a man well up in a knowledge of foreign names, and with some little tincture of astronomy, came to my chapel one

and presented a book which he had evidently cared himself, and in which he showed me a map of the hemispheres, evidently taken from some foreign book he had met.

Directing my attention to the North Pole: "Here," said he, "is where the signs have never penetrated; and why? Because there is the seat of the gods. There is the

of the thirty heavens. There is where no human being 'in the body' can arrive." "And how," said I, "do you get your information?" "Why, when the great Teh (the founder of Buddhism) was upon the earth, in the country of heavenly bamboo (India), he had but to sit with his hands and closed eyes, when his spirit would leave his body, and, going to the remote parts of the earth, would make observations, then returning to its earthly tabernacle, give out the knowledge thus obtained." "But," said I—wickedly skeptical, I suppose, thought me—"did your great Teh ever tell you anything about my inferior country, or Great Britain, or the wilds of Africa, or, indeed, any of the known places of the earth?" He confessed that he had not. "Then," said I, "I fear he would hardly do to make a geography for Western nations. We must have the testimony of our men, corroborated by unmistakable evidence, before we would put anything upon a map." The old man was not convinced; he thought foreigners *didn't know*.

One day, shortly afterward, as I was passing, he invited me into his temple, took me in past the gilded Buddhas, with smoking incense and burning candles, into his own little room, gave me the seat of honor at a little table, and ordered an attendant to bring a cup of tea. He then produced a terrestrial globe, which he exhibited with not a little pride, as also several books of travel and astronomy. He confessed to his belief that the world was round, and not flat, according to the belief of the great majority of his fellow-countrymen. In

the midst of all this, he lost not an opportunity of endeavoring to enlighten me, and impress upon me the (to him) great truths of his religion; an example in which I endeavored not to allow myself to be excelled. Knowing that I did not believe in the worship of idols, he endeavored to explain the reason of their use in his religion. They were for the ignorant people; an enlightened priest needed none, but could sit in pious meditation and worship the unseen.

He afterward called upon me at my house—a matter requiring not a little courage, as it would be a subject of remark that a Buddhist priest had been seen inviting a foreigner and a missionary to visit him, and had himself returned the visit. After we had passed the usual



The Temple of Five Hundred Gods, at Canton.

Chinese compliments over a cup of tea: "Tell me," said he, "could I become a member of your 'honorable sect,' and yet continue to discharge my functions as a Buddhist priest?" "By no means," said I; "many of the tenets of your religion are directly antagonistic to those of the religion of Jesus. And further, the religion of Jesus is exclusive. You may be a Buddhist, and a Taoist, and a Confucianist, but you cannot be a Christian and any of these others, or anything else. If Christianity is true, then all other religions are false." This did not seem to please him, but he continued his questions, asking about the Sabbath, prayer, our forms of worship, the requisites for church-membership, etc., pausing continually to tell me what *his* religion taught. Just what the old man really thought I never could exactly tell. Curious, he certainly was, but whether truly interested I could not decide. May we not hope that the Holy Spirit will yet open his eyes, and that, instead of being a blind leader of the blind, he may yet guide others into the fold of peace?

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The Chinese, like all the people of Asia, is a fatalist, and he finds in his priest the interpreter of destiny. The mode of appealing to the oracle is shown in the engraving, and is at least ingenious. One of the inquirers takes a sort of quiver containing a number of small strips or laths of wood, each of which is inscribed with certain characters. This he shakes violently, watching anxiously the laths which, as he thus dislodges them, fall to the ground. If there be more than one inquirer, the others prostrate themselves with their faces in the dust, while a

all. These three religions differ from each other, however. Dr. Edkins has so well defined this difference that we give his words:

"Confucianism speaks to the *moral* nature. It courses on virtue and vice, and the duty of compliance with law and the dictates of conscience. Its worship rests on this basis. The religious veneration paid to ancestors—for that is the worship of this system—founded on the duty of filial piety. The moral sense of the Chinese is offended if they are called on to neglect this custom.



Appealing to the Oracle.

bonze notes down in a book the characters inscribed on each of the fallen pieces as they escape from the quiver. Meanwhile, perfumes are kept burning in the sacred urn, and circular pieces of gold and silver paper are cast into the fire to propitiate the genius of the temple. During the ceremony, a number of crackers are fired off to keep the presiding divinity awake and attentive to the proceedings. When the rite is finished, the priest informs the devotees of the success of their prayers, but he takes care to be sufficiently ambiguous in his declarations not to compromise the idol he serves, whatever the result.

The following we take from "False Gods," by Rev. F. S. Dobbins:

A Chinaman may at the same time be an adherent of all three of the national religions. The mass of the Chinese people accept the three, and see no inconsistency in so doing. It is somewhat as if we Americans were at the same time Protestant, Romanist, and skeptic. The Chinese support the priests of all religions, worship in all their temples, and believe in the gods of each and

"Taoism is *materialistic*. Its notions of the soul are something physical, a purer form of matter. The Taoist supposes to gain immortality by a physical discipline, a sort of chemical process, which transmutes it into a more ethereal essence, and prepares it for being transferred to the regions of immortality. The gods of Taoism are also very much what might be expected of a system which has such notion as these of the soul. It looks upon the stars as divine. It deifies hermits, physicians, magicians and seekers after the philosopher's stone and the plant of immortality.

"Buddhism is different from both. It is *metaphysical*. It appeals to the imagination, and deals in subtle arguments. It says that the world of the senses is altogether unreal, and upholds this proposition by the most elaborate proofs. Its gods are personified ideas. It deals with matter entirely, and concerns itself only with the mind. Most of the personages adored by the Buddhists are known to be nothing but fictitious impersonations of some of these ideas. The Buddhist worship is not a mere reverence paid to beings believed to be actually existing; it is a homage rendered to ideas, and it is only supposed to be reflex in its effects. Their worship is useful as a discipline, but not effectual as prayer. The Buddhist,

can obtain abstraction of mind from the world in any other mode, need not pray or worship at all.

"These three systems, occupying the three corners of a triangle—the moral, the metaphysical, and the material—are supplemental to each other, and are able to co-exist without being mutually destructive. They rest each on a basis of its own, and address themselves each to different parts of man's nature. It was because Confucianism 'knew God, but did not honor him as God,' that the way was left open for a polytheism like that of the Buddhists. In the old books of China, God is spoken of as the Supreme Ruler. He is represented as

a missionary walked, on one occasion, to a temple near the west gate of Shanghai. There is a medical divinity much honored, who resides in this temple, to heal, as his worshippers think, the ailments of those who pray to him. The Taoist priest in charge addressed the foreign visitor with a somewhat unexpected exhortation: 'You come to our country giving us good advice; now let me address a little to you. Your religion does not meet the requirements of the people. When they worship, they wish to know whether they can grow rich, and recover from disease; but in the case of believing in Jesus, there are no benefits of this kind to be looked for.' He pointed



Sale of Prayers in a Chinese Temple.

exercising over mankind an infinitely just and beneficent providence. But the duty of prayer is not enjoined. No worship of God by the people is permitted. It was only by the emperor acting vicariously for the people that the Diety was adored in that country. The system of Confucius, wanting this, was more a morality than a religion.

"Buddhism came to fill this vacancy. Individual faith in God, with a rational mode of worship to accompany it, could not be a result of the religious teaching which preceded it in China, nor were they inculcated by it. In Buddhism the Chinese found objects to adore of mysterious grandeur, and richly endowed with the attributes of wisdom and benevolence. The appeal thus made to their religious faith was strengthened by a pompous form of worship. Processions and the ringing of bells, fumes of sweet-smelling incense, prayers, chanting, and musical instruments were their aids to devotion. No wonder that these additions should prove welcome to the religious susceptibilities of a nation which had hitherto been restricted within the bounds of a system almost exclusively moral, and which discouraged the worship of God by the mass of the people.

"How Taoism meets certain other wants which the other two systems fail to gratify, we will now show by an illustration. It was a cold morning in January, when

to the little image, representing some physician of a former dynasty, sitting in its shrine in a dim light, just visible through the opening of the curtains. 'See,' said he, 'here is the god, ready to tell the believing devotee what medicine he needs, and to guarantee its healing effect. Look at the inscriptions fixed on the roof above and on each side of the shrine. They describe his marvel-working power.' He was asked who placed those tablets there. 'They are,' he replied 'the offerings of persons cured by this divinity.' In the Central Kingdom, the setting of the tablets in the temples by individuals is customary, and they are intended to commemorate benefits received from the divinities to whom they are dedicated. A visitor from a village in the country, at a distance of some miles, now appeared, and went through the usual ceremonies. He was asked: why do you not consult a physician? This idol is dead wood. It cannot see or hear. Why apply to it? The devotee answered with great simplicity: 'I do not know what my disease is; how, then, can I apply to a physician? It is on this account that I ask the god. He will heal me. I have come a long way on purpose. His fame is very widely spread.' He was again asked: 'Will you not go to the foreign free hospital?' He answered: 'It is not the right time of day, and, besides, I like to come here; and why should I not?' He was asked again:

'Do you know that this burning of incense and seeking for oracular information at an idol's shrine is displeasing to God? It is as unwise, therefore, as it is unreasonable, to apply to this god to tell you what medicine you should use.' At this point, the Taoist priest came to the defense of his system. 'You believe in Jesus. We believe in our gods. Religions differ according to place, and every country has its own divinities. We have Kwan-kung, for example, the god of war, and other divinities, holding the same place among us that Jesus does among you.' He was asked: 'How can these supposed gods benefit you? They are but the imaginary representatives of men belonging to your nation, who long ago died.' The Taoist asked in reply: 'Is it not the same with Jesus? He also is long since dead. What benefit do you expect from him?' He was then told: 'We do not make an image of him, place it in a shrine, and cast lots before it, expecting to learn, by so doing, how a disease is to be cured. The parallel is not accurate. The benefit we expect from him is that he will help us in becoming virtuous, and in attaining a happy future life. The object of our religious books is to free us from sin, and Jesus, who still lives in heaven, is able to secure us this.' The reference to books led him to remark: 'We have our books, too, to exhort men to virtue.' He took up a copy of a well-known work, often distributed gratuitously in China. 'This,' he said, 'is the Kan-ying-peen (Book of Retribution); all that it contains is intended to make men better. It promises long life to the good, and all kinds of calamities to the wicked. Our object is the same as yours—to make men good.' He was reminded that according to the doctrine of this book, happiness and misery were the rewards of virtue and vice, and that this did not agree with the system of divination on which his temple depended for its support, and was asked why he encouraged those who frequented it to expect good from the throwing of sticks on the floor, and the shaking of lots together in a wooden cup, if good and ill fortune were awarded to men by heaven only according to character. To this the priest of Tao replied, as he sat surrounded by his boxes of medicines, arranged in pigeon-holes, with his recipe-book on the table before him, from which he selected the appropriate nostrum under the guidance of the oracle, 'If the person who comes to worship is wicked at heart, he will not be heard; the oracle will fail.' 'But,' it was remarked, 'if he be only virtuous, he need not come here at all. The great thing is to be good.' Such are the tenets of Taoism.

THE STATE RELIGION.

Prof. S. Wells William, gives the following account of the State Religion: "The state religion of China has had a remarkable history and antiquity; and, though modified somewhat during successive dynasties, has retained its main features during the past three thousand years. The simplicity and purity of this worship have attracted the notice of many foreigners, who have disagreed on many points as to its nature and origin. Their discussions have brought out many most interesting details respecting it; and whoever has visited the great Altar and Temple of Heaven at Peking, where the Emperor and his courtiers worship, must have been impressed with its grandeur. The prime idea in this worship is that the Emperor is *Tien-tsz*, or Son of Heaven, the co-ordinate with Heaven and Earth, from whom he directly derives his right and power to rule on earth among mankind, the One Man who is their vicegerent

and the third of the trinity (*san tsai*) of Heaven, Earth, and Man. With these ideas of his exalted position, he claims the homage of all his fellow-men. He can not properly devolve on any other mortal his functions of their high-priests to offer the oblations on the altars of Heaven and Earth at Peking at the two solstices. He is not, therefore, a despot by mere power, as other rulers are, but is so in the ordinance of nature, and the basis of his authority is divine. He is accountable personally to his two super-ordinate powers for its record and result. If the people suffer from pestilence or famine, he is at fault, and must atone by prayer, sacrifice, and reformation as a disobedient son. One defect in all human governments—a sense of responsibility on the part of rulers, to the God who ordains the powers that be—has thus been partly met and supplied in China. It has really been a check, too, on their tyranny and extortion; for the very books which contain this state ritual intimate the amenability of the sovereign to the Powers who appointed him to rule, and hint that the people will rise to vindicate themselves. The officials, too, all springing from the people, and knowing their feelings, hesitate to provoke a wrath which has swept away thousands of their number. The worship of Shangti, or deified Heaven, is confined to the Emperor, for to invade this prerogative would be treasonable, and equivalent to setting up the standard of rebellion. In his capacity of vicegerent, high-priest, and mediator between his subjects and the higher Powers, are many points of similarity with the assumptions of the Pope at Rome."

ISLAMISM.

Prof. S. Wells Williams thus writes of Mohammedanism: "The introduction of Islamism was so gradual that it is not easy to state the date or manner. The trade between China and ports lying on the Arabian Sea early attracted its adherents, and its missionaries came by ships to the seaports, especially to Canton and Hangchow. They likewise formed a large portion of the caravans which went to and fro through Central Asia, and seem to have been received without resistance, if not with favor, until they grew, by natural increase, to be a large and an integral part of the population. Mosques were built, schools taught, pilgrimages made, books printed, and converts were allowed to exercise their rites, without any serious hindrance, almost from the first. Yet the tenets of the prophet have made no real impression on the national life, and the number of his followers forms only a small proportion of the whole. The two great features of the faith, viz., the existence of one only true God, and the wickedness of idolatry, have not been kept hidden; but, though promulgated, they have not been accepted outside of the sect, and have not made the least impression on the state religion. The reasons for this are not far to seek. The rigid rule that the Koran must not be translated has kept it out of the reach of the *literati*, and the faithful could not even appeal to it in support of their belief, for not one in a myriad knew how to read it. The Chinese could not learn Arabic, and there was no sword hanging over them, as

was the case in Persia, to force them into the ranks. The simplicity of the state religion and ancestral worship gave very little handle to iconoclasts to declaim against polytheism and idolatry. The prohibition of pork to all true believers was a senseless injunction among a frugal people which depended largely on swine for meat, and had never felt any the worse, bodily or mentally, for its use; and the inhibition of wine was needless among so temperate a race as the Chinese. Those who liked to keep Friday or other days as fasts, practice circumcision as a symbol of faith, and worship in a temple without images, could do so if they chose; but they must obey the laws of the land, and honor the Emperor, as good subjects. They have done so, and generally speaking have never been molested on account of their faith. Their chief strength lies in the northern part, and the recent struggle in the northwestern provinces which has cost so many myriads of lives, began almost wholly at the instigation of Turk or Tartar sectaries, and was a simple trial of strength as to who should rule. While cities and towns in Kansuh occupied by them were destroyed in 1860-1870, the two hundred thousand Moslems in Peking remained perfectly quiet, and were unmolested by the authorities."

Ancestral Worship among the Chinese.

By REV. M. T. YATES, D. D. of Shanghai.

Extracts from an Essay read at the Missionary Conference at Shanghai.

Ancestral worship, or the worship of the dead,—although the first act of worship recorded in the ancient classics was of this character—has not hitherto been classed among the Chinese systems of religion; but has been regarded merely, as a commendable reverence for parents—or filial piety.

Those who form their opinion on the subject upon what they have found recorded in the Chinese classics, would naturally arrive at this conclusion; but the classics, which constitutes our only guide as to what ancestral worship was, in ages gone by, do not chronicle the changes, innovations and additions, which have been made in the system during the last two thousand years. Therefore they cannot be regarded as the true exponent of the system in our day. Filial piety, as inculcated by the Confucian philosophy, we are told, consisted in reverence for, and devotion to, parents, and to superiors in age and position; but, it cannot be denied that as practiced in our day, it consists mainly, in devotion to the dead, expressed by offerings and prostrations before the ancestral tablets, the grave, and the *Sung Wong*, or Magisterial Deity, within whose jurisdiction the spirits of the departed are supposed to be incarcerated.

The term filial is misleading and we should guard against being deceived by it. Of all the people of whom we have any knowledge, the sons of the Chinese are most unfilial, disobedient to parents, and pertinacious in having their own way from the time they are able to make known their wants. The filial duties of a Chinese son, are performed after the death of his parents. A son is said to be filial if he is faithful in doing all that custom requires for his deceased ancestors.

If then, we take the dogmas and practices of the people of the present time, to be the true exponent of the religious systems with which we in this day have to contend, all who give the subject careful attention, will be forced to the conclusion that Ancestral Worship,

and not filial piety so called, is the principal religion of the Chinese, it being the only system that unites all classes, and calls forth any thing like deep feeling. Practically, all the other systems are merely its adjuncts; for it was inculcated by Confucius and his commentators; and the Taoist and Buddhists priests, while they have their separate and distinct systems devote most of their time and attention, ostensibly, to the more profitable business of propitiating the spirits of the departed, in order to preserve harmony and good will between the living and the dead. These sacerdotal functions consist in convincing their adherents, that sickness, and all other calamities, are punishments inflicted for their inattention to the comfort of the dead; and, in performing the necessary services to ameliorate the condition of the dead, and to restore tranquility to the living.

At the death of an Emperor, even if it occur when he is very young, his successor *must be his junior*; because he must worship his predecessor; and this sort of homage is never rendered by the elder to the younger. This rule cannot be set aside, even though the welfare of 400,000,000 is jeopardized. This was strikingly illustrated in the recent accession of *Kwang Su*. The late Emperor, *Tung Chi* died young without issue, and the choice of a proper person to occupy the vacant throne would naturally seem to fall upon the Prince of Kung, an able and experienced statesman, and the head of the *Tsung li Yamen*, or upon some one of the other numerous adult Princes. But whilst this arrangement might have promoted the interests of the living, it would not have met the requirements of the dead. For the successor *must be younger* than the late *Tung Chi*. It so happened that the only member of the royal family who met the demand was a boy of three or four years.

He was therefore agreed upon, and solemnly crowned Emperor, under the title of *Kwang Su*; and the vast interests of the Empire, once more committed to the regency of the Empress Dowagers. And so thoroughly was the necessity of this order of things believed in, that Princes, officers and people, submitted to the inconvenience it entailed, in order that the tranquillity of the soul of the late Emperor, *Tung Chi*, might be provided for, as emperor, by securing the homage of his successor. But there remained two links in the family chain to be supplied. *Tung Chi*, the son of *Hien Fung*, died without issue; thus leaving his father and himself without an heir on the earth, to provide for their necessities in the Spirit world. To avert the calamities that might result from this condition of things, *Kwang Su*, at his coronation, was constituted the heir of *Hien Fung*, and his (*Kwang Su's*) first son was ordained to be the heir of *Tung Chi*. All this was done in the interest of public tranquillity. These facts, and others that might be mentioned, are sufficient to prove that the fear and worship of the dead, extend, to all classes, even to the royal family. Should this young Emperor be cut off before he has fulfilled the weighty responsibilities resting upon him, and there should be no prince younger than himself to succeed him, doubtless the government would assume the responsibility of appointing heirs, and of conferring upon them the necessary rank to enable them to meet the demands of those who have been left destitute, and thus avert serious calamity.

To define Ancestral Worship, we would say, it includes not only the direct worship of the dead, but also, whatever is done directly or indirectly, for their comfort; also, all that is done to avert the calamities which the spirits of the departed are supposed to be able to inflict upon the living, as a punishment for inattention to their necessities.

1. The Chinese believe in the existence of two states of being,—the world of light—this world; and the world of darkness, in which the spirit lives, under government for a season after death.

2. They believe that those who have passed into the spirit world, stand in need of, and are capable of enjoying, the same things—houses, food, raiment, money, &c., that they enjoyed in the world of light; and that they are entirely dependent upon their living relatives for these comforts.

3. They believe that as the dead have become invisible,

main object of which is to take the custody of their friends who die there, and in due time, assist the friends of their deceased companions; in recovering their bodies, or, as in the case of those who die at a good distance, their bones, or the ashes of their bones; in order that they may be interred with the other members of the family, and be partakers of all the benefits of the Ancestral offerings.

7. They believe in the immortality of the soul, and in certain kinds, and degrees of rewards and punishments in the spirit world. As to rewards, they desire, when



Worshipping the Ancestral Table.



Bride and Bridegroom Worshipping the Tablets of His Deceased Ancestors.

everything intended for their use, except food, must also be made invisible, by burning.

4. They believe that those who are in the spirit world can see their living friends in the world of light; and that it is in their power to return to the abodes of the living, and reward, or punish them, according to their faithfulness or unfaithfulness, in making the necessary offerings for those who are in the prison of the spirit world.

5. They believe that the dead ancestors who are neglected by their living relatives, as well as the spirits of those whose families have become extinct, become beggar spirits in the world of darkness, and are forced, in order to secure even a wretched existence, to herd with the spirits of the multitudes who have died in the war, at sea, or by starvation, or in foreign countries; who, in consequence of their burial places not being known, or having no relatives to sacrifice to them, are entirely dependent upon public charity. (From this belief has arisen the custom of contributing, three times a year, immense quantities of paper cash and Sycee—called *din*—which are transmitted to the Chinese purgatory, for their use.)

6. They believe that nearly all the ills to which flesh is heir—as sickness, calamity and death, are inflicted by these unfortunate and demoniacal spirits; who, in attempting to avenge themselves, prey upon those, in the world of light, who are in no way responsible for their forlorn condition: consequently, Chinese from the same locality, who congregate in a distant city, or country for business, in order to avoid personal danger and public calamity, invariably establish a Wei-kwan; the

they shall have served their term of probation in, or been released from, the prison of the spirit world, to be promoted, in their second advent into the world of light, to a more honorable position, or to one, in which they may enjoy greater wealth. There is no other heaven, or state of rest predicted of any of the Chinese systems of religion, than that of exemption from punishment.

The punishments supposed to be inflicted in the spirit world, are a reflection of those of the Chinese Criminal Code; and are of the most brutal character. Illustrations of some of these may be found in *Kwang-foh* temple, in the city of Shanghai; where men are represented as being sawn assunder, roasted, flayed or beaten with many stripes. But, as the Chinese have no idea of an omniscient God, and have no higher standard of official justice and probity than what they see exhibited by their own officials, they cannot conceive of any higher degree of prescience on the part of the authorities of the world of darkness, than what they see illustrated by the authorities of the world of light—China; consequently, these illustrations in the temples, have about as much restraining influence upon their evil propensities, as the bamboo and executioner's sword have upon hardened offenders in this world. They all believe that there are many chances of evading their just deserts in both worlds.

6. They believe that a man has three souls, and that at death, one remains with the corpse, one with the ancestral tablet, and that the other is arrested and imprisoned in the world of darkness. Hence, we find that the Chinese, when they wish to appease, or attempt to ameliorate the condition of their departed friends, worship and present offerings, at three different places; the

grave, the ancestral tablet, and before the *Sung Hwang* (*Hsien* deity) under whose jurisdiction the man is supposed to be undergoing trial and punishment. The means used to propitiate these *Hsien* deities and their subordinates, are similar to those used with city magistrates, by those who have friends incarcerated under them. Presents of money, or other things of value, and importunate entreaties, usually have some effect in securing the comfort of prisoners, if not their release. The gods, it is supposed, are influenced by like means.

9. Their belief in regard to the personnel of the reigning power and government of the spirit world is remarkable for its ingenuity and adaptation to their capacity. Having no knowledge of God, or of a Divine revelation; and standing in great dread of the spirits of the dead, they naturally enough decreed that the spirits of deceased officials, should exercise jurisdiction over the spirits in the world of darkness; and thus they formed a government for that world, which is found to be a perfect counterpart of the Government of China,—the world of light—from the Emperor down to the meanest subordinate of a district magistrate's suite.

Hence, we find that the District Magistrate, who governs the people directly, and who is accountable to his superior—the Prefect of a department, has his correlate deity, to assist him in maintaining public tranquillity, in the person of the *Sung Hwang*, who is the apotheosis of an official, who ranks, in the spirit world, with the District Magistrate in China. He is charged with a jurisdiction over the spirits within the Magistrate's district, similar to that exercised by the Magistrate over the people within that district. This, being the municipal and guardian deity of the *Hsien*, is much worshiped by the people in connection with Ancestral worship.

The Prefect of a department, consisting of several districts,—who has jurisdiction over all the magistrates within his department, and who is accountable to the Provincial Governor, has his correlate deity—of like rank in the spirit world—in the *Foo Sung Hwang*; who is charged with a jurisdiction, in the spirit world over all the *Sung Hwangs*, of the several districts within the department, similar to that exercised by the Prefect over all the Magistrates within his department and to whom cases may be appealed from the courts of all the *Sung Hwangs* of the several districts of the department, just as cases may be appealed from the Magistrate to the Prefect.

The Governor of a Province, who has jurisdiction over all the prefects, and through them, over all the Magistrates of his Province, and who is accountable directly to the Emperor, has his correlate deity, of equal rank in the spirit world, in the *Tao Sung Hwang* or *Sang Sung Hwang*; who is charged with a jurisdiction over all the *Foo Sung Hwangs*, and through them, over all the *Sung Hwangs* within his Province, similar to that exercised by the Provincial Governor over all his subordinates, in the Province.

The Emperor, who rules the Empire by means of Governors of Provinces, Prefects of Departments, and Magistrates of Districts; and who is accountable to no one on earth, has his correlate deity, of equal rank and dignity, in the apotheosis of a former Emperor of China, who is regarded as the Guardian of the Imperial family and nation; who through the *Sang Sung Hwangs* of Provinces; the *Foo Sung Hwangs* of Departments, and the *Sung Hwangs* of districts, exercises a jurisdiction over all the gods of the spirit world, similar to that exercised by the Emperor over all his subordinates in the Empire. The one is supreme among men, while the other is supreme among the gods and men. Thus the correlate of the government of the living and of

the dead is complete; and it could be logically completed in no other way: for the official etiquette of the world of darkness is similar to that of the world of light. Therefore, a superior is not expected to worship the correlative deity of his subordinate.

And while the correlative deities of all the above officials are only of equal rank; yet the fact that they have been apotheosized, makes them their superiors, and fit objects of worship. There are thousands of other officials with their correlative deities, in the various branches of the Government, but I have taken only those who govern the people directly, whose correlate deities are appealed to in cases connected with Ancestral worship.

All the gods described above have their assistants, attendants, doorkeepers, runners, detectives, and executioners; corresponding in every particular to those of the Chinese officials of the same rank. They cease business and take a month's holiday at the new year, just as the Chinese officials do: they occupy their yamens—the temples, and the people say, rotate in office, just as the Chinese officials do; while their subordinates, detectives, &c., are out on duty, at various strategic points of the city and country; guarding against the depredations of the turbulent and discontented spirits on the living, in order to preserve public tranquillity *i.e.* prevent sickness and calamity. These guardians of the public, are to be seen at their several stations:—some in the temples—in attendance upon their superiors;—some at the gates of the yamens—the large figures on the door;—some at the city gates; some at bridges in the city, and in the country; some at the forks of the road, while others will be found on guard in the city, where a north and south street is forced, by a blank wall, to turn at right angles. Here will sometimes be found, inserted in the wall, a stone slab, to fend off: in other more important and crowded streets, will be found a niche, containing small images, where candles and incense are often lighted.

This is considered a necessary precaution: for as spirits are said to move in straight lines, it is supposed that they are annoyed at finding their course obstructed by a blank wall. But finding themselves in the immediate presence of subordinates of their own authorities, is deemed quite sufficient to restrain their ill will, and prevent them from avenging themselves upon any one who might be passing at the time.

The Chinese, in building their dwelling houses, avail themselves of their supposed knowledge of the reputed habits of spirits, and so construct them as to conduct the spirits out of, rather than into, the premises. This desirable end is accomplished by zig-zag passages, and by not placing doors or windows opposite to each other—a thing rarely ever seen in a Chinese dwelling house, and where it cannot be avoided in the front hall, a fixed screen is placed before the back door: and ingress and egress is around this screen. Other devices are adopted, where there is no official to look after them, to guard against the calamitous influence of the spirits of the dead.

The moment a man dies in China, a cup of cold water is placed at the door that he may take a last drink; then a suit of good clothes is burned that he may be made presentable in the next world; then a quantity of *din* is burned that the departed spirit may have the money to bribe those who may arrest him; then bed and bedding and personal articles are burned that he may be provided with necessary comforts. Annual offerings are made at the graves, of food, money, clothing, etc., which are burned, and supposed to be thereby transmitted to those for whom they are designed.

The Bible.

Translating the Bible into Chinese.

By MRS. S. WELLS WILLIAMS.

The preparation of an accurate version of the Bible in the Chinese language has engaged the attention of many missionaries since a very early period. The translations of the Nestorians in this direction, during their residence in China for nearly eight hundred years, have not reached us; but it is unwise to infer therefrom that they did nothing in this direction, for else how could they have taught the messages of their God and Saviour to a literary, intelligent people. The Roman Catholics, who came to China about 300 years ago, have had many learned and earnest men in their missions, some of whom have turned their attention to a translation of the Bible into its language. The portions which are found in their Missals used in the public service were translated soon after gathering congregations; and as early as 1636 one of them published a careful version of all the portions read on Sundays and feast-days, with comments on each lesson. Others of them prepared similar treatises for their converts; but, though often proposed, none of the hundreds of missionaries who have lived in China have ever put into the hands of their disciples a complete version of the Bible. One is said to have been made about 1700. The New Testament was used in Ripa's College at Naples a hundred years ago, where young Chinese were educated for the priesthood in their own country. A number of manuscript copies of this or other versions are probably extant, but no encouragement is ever given to the printing and distributing of the Word of God among the thousands of native Catholics in China.

The circulation of the Scriptures by Protestant societies has, however, excited the opposition of the Roman Catholic bishops, who have issued their orders to the faithful not to read, keep, or lend such publications, but to burn them immediately. However, as the Chinese government has issued no similar proclamation in late years against the distribution of the Bible, copies are constantly coming into the hands of the people connected with those churches.

In regard to the versions made by Protestant missionaries, the following extract from the British and Foreign Bible Society Report for 1805, shows the first steps taken: "Having been informed that a manuscript version of the New Testament in the Chinese language was deposited in the British Museum, your Committee were led to indulge an expectation that it might afford the Society the means of introducing the knowledge of divine truth into the Chinese Empire. Their attention was, therefore, directed in the first instance to procure from gentlemen conversant with the Chinese language the most accurate information respecting the contents of the manuscript." The Committee made inquiries as to the expense of printing, and applied also to Sir George Staunton for his opinion on the practicability of circu-

lating the Holy Scriptures in China, as well as to the proper channel through which it should be attempted, and came to the following results: First, that the Chinese manuscript in the British Museum contained a harmony of the four Evangelists, the Acts of the Apostles, and the Epistles, as far as that to the Hebrews. Secondly, that although the translation may be considered accurate, and in point of style of superior elegance to any known Chinese translation from European languages, it appears from the style and wording to have been made from the Vulgate, under the direction of the Jesuits; and thirdly, that the expense attending the printing of one thousand copies would be little less than two thousand five hundred pounds, and for five thousand copies would exceed six thousand pounds. Considering all the circumstances of the case, therefore, the "Committee determined not to print the manuscript." This manuscript had been taken to England nearly seventy years before by Mr. Hodgson, of the East India Company. In contrast to this extract, it may be stated that the entire Chinese Bible is now printed in China for about four shillings.

In the second report of the Bible Society in 1806 they state: "That a commencement has been made at Serampore, in Bengal, in translating the Scriptures into the Chinese language, with advantages unattainable in this country." This translation was undertaken by Mr. Marshman and his son, with the assistance of Mr. Lassar, an Armenian Christian gentleman, who had studied Chinese at Macao. These gentlemen labored with great earnestness and scholarship to accomplish the good work under great difficulties and drawbacks. At first the printing was all done from blocks according to Chinese usage, but in 1812, in a letter to the Bible Society from Cary, Marshman, and Ward, they say: "We are revising a third time the Gospel of John in Chinese, with a view to having it printed with movable metallic types, by which we have reason to believe we shall ultimately be enabled to excel the Chinese themselves in beauty of printing, while the expense will be reduced almost beyond belief." By the labor of Marshman principally, aided by competent Chinese assistants, the whole Bible was brought to a conclusion in 1820, and printed in 1822 at Serampore. This, which was the first known entire version printed of the Scriptures in Chinese, was a remarkable monument of persevering industry, and must rank as not the least conspicuous among the multifarious labors of the devoted and scholarly Marshman, sixteen years having been spent in its production. As might be expected, the version is rude and unidiomatic, as most first versions in the Oriental languages necessarily are; but, although it has not been circulated to the extent, perhaps, anticipated by its pious authors, yet it has, doubtless, been useful in promoting the great object of the Chinese missions. I would be unfair to withhold from Dr. Marshman, the tribute of praise due to his talents, his learning, and his fervor in this Christian cause.

Soon after this translation was commenced, the Lo-

Missionary Society determined to open a mission in China, and appointed Rob. Morrison as their missionary as early as 1804. The manuscript Harmony of the Gospels, spoken of above, was put into his hands, and with the assistance of Yung Sam-tak, a Chinese then in London, he transcribed the whole. This formed the basis of his future work. So little favor did the mission receive from the East India Company, that Morrison was refused a passage in their ships, and found it necessary to proceed to New York, whence he sailed from Canton, and arrived there September 4th, 1807. At the time he reached his destination, he set himself to the completion of his translation. Many of the members of the Company's establishment at Canton looked on with jealousy and disfavor as the translation advanced, while others were favorable to the project. The remarks of Mr. Robarts, its chief, while on his death-bed, do honor to that gentleman, and are worthy of the representative of a Christian nation: "I see not why translating the Sacred Scriptures into the Chinese language might not be avowed if occasion called for it; I could with reason answer the Chinese thus: This is the one we deem the best of books; Mr. Morrison happened to be able and willing to render it into your language, in order that it may be legible to you; your approval or disapproval rests entirely with yourselves; we give him credit for the good work he has done."

Morrison continued single handed at his work till the summer of 1813, when he was joined by Rev. W. Milne, after two years began a new mission at Malacca.

These two friends continued to prosecute the work of translating the Bible, each taking separate books, and the whole passing finally through the revising hand of Morrison. Their work was brought to a termination in 1826, but before it was published, Dr. Milne died in the month of the same year.

The following year the complete work was printed, seven years after Marshman's was out. It was the result of seventeen years of close application, much toil, and fervent prayer on the part of the first Protestant missionaries to China. Still Dr. Morrison never gave it out as a perfect translation, but under the circumstances we do not too highly value the efforts of these two men; while it cannot be expected to rank high among the literary productions of the Empire, it is faithful, and we have reason to believe has been instrumental in shedding the light of divine truth on the minds of many Chinese readers.

About the year 1826, Dr. Morrison, on being impressed with the importance of its thorough revision, with the aid of the superior knowledge gained by the superior class of native teachers to be had, as well as the aid of foreign scholars already studying and using the language, entered into a correspondence with Rev. W. Medhurst, who had been about ten years in the Chinese Mission, and asked him to join in a new translation. Medhurst tells us that, doubting his own proficiency at that time, and conceiving that while Morrison lived, he would be the fittest person to set about the work, gave

up all idea of prosecuting it. Still the deficiencies in the style, and obscurities in the meaning of the translation, pressed itself upon the minds of teachers, and the misapprehensions and wrong constructions put upon the plainest passages, annoyed the missionaries, and made them urge a revision. Its importance Dr. Morrison fully concurred in, and it had been already arranged that his son John, who showed great aptitude in the language, should undertake the revision, in which he was to be supported by the American Bible Society; that body had actually made provision for sustaining him in the undertaking, when the death of his father entirely disarranged the plan.

Soon after this event, practical measures were adopted and carried into effect for a new translation by Mr. Medhurst, Mr. Gutzlaff, and Mr. E. C. Bridgman. These gentlemen completed the New Testament by the end of 1835. It was adopted by their colleagues, and was the only version used by the Protestant missionaries to the Chinese for the next ten or twelve years.

By the treaty of Nanking in 1842, five ports were made accessible to foreign residents, and the island of Hong Kong was ceded to Great Britain. Most of the missionaries who had before resided in the out-lying stations, removed to the newly opened ports. Shortly after, at a conference held in Hong Kong by all the missionaries of the three denominations then in the field, it was resolved to attempt a new version of the Chinese Scriptures. Four societies were represented, one English, two American, and one local. The result of six meetings was the allotment of the New Testament in five portions, to be translated by the different missionaries at their respective ports, subject to a final revision in concert. A general committee of the delegates met at the house of Dr. Medhurst in Shanghai, in June 1847. The work was continued, with some short interruptions, till July, 1850, when the New Testament was completed, and the labors of the Committee ended. A few days after, it was given out with the imprimatur of the five delegates—Boone, Medhurst, Bridgman, W. C. Milne, and J. Stronach. This admirable translation, known as the "Delegates' Version," was in the classical style, and has since been extensively circulated.

Soon after this, a revision of the Old Testament was commenced, but, owing to a division among the members, the Committee separated, and the result was two versions. One was carried through by the English missionaries, Messrs. Medhurst, Milne, and Stronach, and was uniform in style with the Delegates' Version. The other was issued about the same time (1862), by Drs. Bridgman and Culbertson, American missionaries. It made the fourth complete translation of the Bible into the Chinese language; another had been previously made and printed by Mr. Gutzlaff, who circulated it mostly in the province of Kwangtung. Dr. Marshman's translation had been chiefly used by the Baptist missionaries in China. It was revised, however, by the Rev. Josiah Goddard, who spent some years upon a translation for that denomination in China. The New Testament was

completed and printed by him in 1853. The following year he died at Ningpo, and the translation of the Old Testament has since been carried on by Dr. Dean, of Bangkok.

A committee was engaged for six years in a version of the New Testament in the colloquial language, called the Mandarin dialect, spoken very generally in the northern parts of China. This was completed and published in 1872. The Old Testament, in the same dialect, was translated by Mr. (now Bishop) Schereschewsky, of

tions are quite a novelty in the native literature, for the cultivated scholars never think of writing a book in the *bu-pah* or *pah-wa*, the patois or brogue of a place; hardly a specimen of such compositions in all these six dialects existed when the versions of the New Testament appeared. There is now no legal hindrance to the circulation of God's Word throughout the eighteen provinces of China, and in all of them it is now made known, and the copies come into the hands of persons of every class.



City of Shanghai, China.

the American Episcopal Church, and published in 1874; it made the last of six complete versions of the Bible which have been made into the Chinese language. Its general acceptance is proved by the great number purchased by the people. In style, idiom, and diffusiveness of expression, it approaches the spoken language more nearly than the Delegates' Version, and is, therefore, more easily understood by the common people, who have only an imperfect knowledge of the higher style of books in their own literature.

In addition to the versions now described, the missionaries residing in the three south-eastern provinces of Kwangtung, Fuhken, and Chehkiang, have been led to prepare other translations in the local dialects, for the use of the people among whom they labor. At Ningpo and Amoy, these translations have been written in what is known as Romanized character, the words being all written in English letters; at Shanghai, Fuhchan, Swatow, and Canton, the Chinese characters have been used, and the copies widely circulated. These transla-

Bible work in Kiang Si, China.

BY ROBERT BURNETT,
of the National Bible Society of Scotland.

Thinking that some phases of missionary work, especially such as do not generally come before the public, might be of interest to the readers of "The Gospel in all Lands," I have taken the liberty to send an epitome of a year's varied experience in the above province of Central China.

Heartily commended to the Lord by the American brethren at Kiukiang, I took my departure, with my books and necessary impediments, for, what was to me, an entirely new field; my previous labors having been in the provinces of Shantung and Szchuen.

The small boat I hired, manned by three men, speedily bore me to the provincial capital, which I reached on March 1, 1880. The city of Nan-Chang is one of the few which successfully resisted the rebels during the great Tai Ping rebellion. For a long season it was notoriously opposed to foreign intrusion, but of late a change has taken place. Now the foreigner can traverse the city in comparative peace, though, as a measure of security, the magistrates send 2 or 3 men to watch the populace.

The time of my arrival was most opportune for my work, though the mandarins would have preferred my absence.

Immediately on arriving I stepped ashore and made for the nearest gate. As soon as I passed the outer-gate, I was stopped by the city guard, who politely enough informed me that I could not be permitted to enter the next gate, distant only a few yards, until my arrival was reported to the higher authorities, and their permission given. To this I demurred, being anxious to make the best of my time. Meanwhile their commander appeared; a white headed and white buttoned mandarin. He trembled with apprehension lest I should

American Bible Society, had worked this district, and with fruit. In one city an apothecary came asking for books, saying he already had the New Testament. I sold him a copy of a "Life of Christ." Next day he returned, saying he had studied the books of all native religions without being satisfied. Last year a man came selling what he called a Holy Book. He bought, to compare with his own country's productions. He understood it, but not fully. The "Life of Christ" had fully dispelled darkness. He now believed.

Twice before I had arisen he came to tell of his new found joy. I invited him to return in the evening and join us in our usual worship. He promised. Failing to



Suburbs of Peking, China.

cause a disturbance, for speedily the people crowded thick as bees, and buzzed like them too. Consequently I led the crowd outside, and, after a good sale of books, returned to my boat. Next morning an official came to examine my passport, and intreated me in the name of the magistrates, not to enter the city. Civil examinations were going on, and Chinese students have not the fame of being *extremely* fond of foreigners.

This being the case the magistrates appointed an escort, which numbered 20 in all. On succeeding days it dwindled down to 3 or 4 men. Even with an escort I made my way with difficulty through the narrow streets to the open ground in front of the Examination Hall. My appearance was the signal for a pell-mell rush of students. These in addition to the large train I had attracted from the streets, made my audience. They listened to my remarks much more quietly than I expected, though "foreign devil" was often in my ears.

To one student who was more boisterous than the others, I said, "Friend, listen to me! Do you know that when you defame me you defame your own household? Confucius said 'all within the four seas are brethren.' If I am a devil, you must be one also, for you are my brother." Being thus addressed he went to the rear, amid the laughter of his companions.

From the capital I proceeded east, up the Kwang Sin river. In the preceding year, Mr. John Thorne, of the

come I sent my servant to tell him we were waiting. He could not be found. Twice in succession I sent again, only to receive the respective answers that he had gone to the country, and that he was asleep. My servant had informed them that we were starting by daylight, but I did not. Next morning I sent again and this time caught him in the shop, and very busy. He took time however to send me his card with the statement that on the previous evening his relatives prevented him fulfilling his promise. They had locked him in his room, to prevent his coming to see me, but I might rest assured *he would not turn his back on this religion.*

In the city of Kwang-Sin foo, the magistrates treated me with more than usual civility. In particular a blue buttoned military mandarin pressed me to use his horses while there. Occasionally he even accompanied me on the street and assisted me to sell the Word of God.

Sailing down the rapids of this river, the boat struck a rock, and knocked a hole in the bottom. We ran aground immediately to find the water almost flush with the deck. The owner, instead of working like a man to repair damages, only wrung his hands in agony of spirit, calling loudly on his deceased father. My assistants and myself stripped, and baled with all our might. Our example startled the crew out of their lethargy, and they commenced. We succeeded sufficiently well to proceed to the next city where we could change boats.

My second trip took me to the extreme southern border of Kiang-si, adjoining the Canton province.

At Kan-Chow foo, the second city in the province, my work was speedily stopped by the unusual flooding of the rivers. This flood even rose above the wall on the eastern side, and caused much loss of life and property.

A good wind took me up to Nan-Ngan foo, where I was informed 7 days more would take me to the city of Canton.

I was just in time for a military examination. As a suitable place for my special work I took my stand in the outer court of the prefect's yamen. I was the centre piece of an interesting group. The competitors in their silk gowns, with bows in their hands, and the 5 arrows carried by attendants. Crowding around they pushed me here and there, evidently expecting a burst of anger, that they might have some sport. Singling out one of the roughest, I told him I could not believe he was a gentleman, or he would not treat a stranger and a guest in this fashion. I appealed to the others, to tell me if I was not right, to which they assented with a hearty laugh. The roughness ceased.

Among the cities which I visited in this corner of the province, Shang Yu hsien left an abiding impression. After my experience there, unbound feet, and kindness shall be associated. The females with few exceptions had not suffered from the barbarous custom of foot-binding. One family were very kind. They invited me to take tea. They pressed me to stay a few days more, the lady of the house, as an inducement offering to wash my soiled clothes. Bidding them adieu, I once more returned to Kiukiang.

The experience of my third trip, is one which I trust shall never be repeated. Caught in a hurricane on the Po Yang Lake, our junk blown over, one life lost, and all my stock of scriptures and tracts. Clinging to the wreck, we were picked up after an hour and a half's driving before the wind. A week afterward I reached the haven of rest once more, but only to be under the doctor's care for two months in consequence of injuries received.

My fourth experience was of a different nature, but not more pleasant. On the second night out my boat was visited by thieves who relieved me of all money and personal baggage, necessitating my immediate return.

My next and last trip, proved of a more encouraging nature. By way of Nan-Chang I proceeded to Sui-Chow foo. This city though of the first rank is comparatively quiet. It has an extensive suburb south of the river. They are connected below by a splendid stone bridge of 11 arches, and above by a pontoon bridge in good condition. From this city I proceeded overland. Packing a large supply of books on two wheelbarrows, and accompanied by one assistant, I started on a walking tour. My route lay through a number of market towns and villages. Such places are in general best for Bible work, as the inhabitants of the remoter hamlets flock in on market days. Being the first foreigner they had seen, the excitement was great. The usual cry of "Yang Kwei tzu," i.e. "foreign devil" was shouted lustily and long. The people, however, in their simplicity knew no other name for me, and thus innocently addressed me, no insult being intended. Even knowing this fact the term grates harshly on the ear, and I would quietly say to some country-man "are you not a devil, a native one?" He would look surprised and say no! My reply would be "then why do you call me devil, am I not your brother?" The bystanders generally say "that is right, call him teacher."

In one very retired town the above obnoxious term was little used. The simple villagers however succeeded where Darwin's subtle mind has failed. They found in me *the missing link*. When I left them they yelled after me "monkey, monkey" as loud as they could. After walking about 300 miles, passing the cities Shang-Kao, Wan-Tsai, and Sin-chang, working the towns and villages on my way, I returned to my boat once more en route for Kiukiang.

On my way back, as is my custom, I called at Wu-cheng. This is a flourishing trade centre at the south end of the lake. The Methodist Episcopal mission have a house here, with one large room fitted up for a chapel. A native preacher lives on the premises. It is visited monthly by the Rev. Benjamin Bagnall. A good work is going on, and there are a number of inquirers.

Having spent a year in traversing this province, east, west, north, and south, I am assured that no better field could be found for the establishment of interior missions. It is two and a third times as large as Scotland, and has a population of 24,000,000.

As the American Church has first entered this province, it rests first upon it to occupy fully this needy field.

HANKOW, China, February 1, 1881.

American Bible Society in China.

The work of the American Bible Society in China has three principal centers of radiation: Peking, Shanghai, and Foochow; respectively located in Northern, Central, and Southern China. The Scriptures are printed and kept in store by the mission presses at each of these places. The press at Peking was established by the American Board, that at Shanghai by the Presbyterian Board, and that at Foochow by the Missionary Society of the Methodist Episcopal Church. At Amoy, Swatow, and Canton, in Southern China, Scriptures are kept in the local patois of each region. In addition to these main depots, each American missionary station throughout the land keeps on hand a considerable supply of the Scriptures, ordering as they need, from time to time, from the above-mentioned depositories.

The Rev. L. H. Gulick, M.D., is the agent of the society for China and Japan. In the last Annual Report we find the following account of work by two of those employed: "Mr. J. Thorne has this year been mainly engaged in the province of Kiangsi, making his headquarters at Kiukiang, where he has been most kindly assisted by Rev. Mr. Hart and his associates, of the Methodist mission. He reports having visited 195 cities, travelled 8,703 miles, and sold 8,821 Gospels. In review of his work during the last two years, Mr. Thorne says: 'The province of Kiangsi has been visited north of the Great River only. An-Hui province has been more generally visited. There are eight *Fu* cities (of the first grade) in that province, and all have been visited; of the nine *Chou* cities (of the second grade) five have been visited; and of the fifty-five *Hsien* cities (of the third grade) eighteen have been visited. Kiangsi has not yet been fully gone over, yet more than half of the *Fu* districts had been visited up to October by either Mr. Bagnall or myself. Of the two provinces, An-Hui and Kiangsi, the latter is the most difficult to get around in, yet one's work can be more completely done there. This is owing to the many branches of the Kan River and other feeders of the great Poyang Lake, all separate, or nearly so, and rendering the work very complicated. In An-Hui I was free to go or come without being questioned by the officials. In Kiangsi, on the contrary, my name and occupation were made known everywhere I went, and in advance, too, of

my movements, and I was required to show my passport at nearly every town or city visited. In no particular, however, was I treated otherwise than well; indeed, in some cities the Yamen runners put themselves out to aid me in disposing of my books! And the reason for all this is, I think, the losses the officials were put to in con-

perience, the field is as safe, and open, and free to work in, as any part of the heathen world.'

"Mr. B. Bagnall was in the service of the American Bible Society from June to December. For two months he travelled and labored with Mr. Thorne. During the last three months of the year he accomplished a most successful journey alone, in the extreme southern parts of the province of Kiangsi. He passed through many places which had never before been visited by the foreigner. During this trip of eighty-five days, he travelled, by boats, chairs, and on foot, 1,838 miles, or an average of nearly twenty-two miles a day, and he sold, during that time, 4,532 portions of Scripture. During the five months of his separate work, Mr. Bagnall visited fifty-seven cities, travelled 2,734 miles, and distributed 5,294 Portions."

The most of the work done in Bible distribution is through the missionaries of the different societies. The Rev. Dr. Farnham has superintended the native colporteurs in and about Shanghai. During nine months of the year twelve men were employed, who travelled 6,029 miles, visited ninety cities, 653 villages, and 15,678 families, and put in circulation 10,528 Portions, principally Gospels, in the Mandarin Colloquial.

Dr. Farnham writes: "The colporteurs always say a few words of Jesus as the Saviour of the world, and of the free salvation offered in the Bible. They sometimes find traces of work done by others, and some who have already read the books have asked for new ones; but, on the other hand, they not infrequently meet with opposition and personal violence, all of which they have borne with Christian fortitude and patience. The Chinese are not stretching their hands for the Gospel, and it is only by such work as we are trying to do that they are likely to learn that the Gospel is the only thing that can bring them happiness in this life or in the life to come."

British and Foreign Bible Society in China.

The last annual report states that the work of the Society in China grows in importance from year to year. "Never before was the society so well provided with able laborers; never before was the interior of China so widely traversed; never before was there so good a hope that by all means we should save some in

every province of this widespread empire. From the missionaries of the various societies valuable help is afforded. They have been the translators of the Holy Word, and their interests are bound up in its circulation."

The chief work of the distribution of the Bible is through the missionaries of the different churches, and the agents of the China Inland Mission.



Foochow, China.

sequence of the troubles some years ago at and near Kiu-kiang. They are quite right in trying to avoid complications. The work is most pleasant; for it is our Father's! The people are, for the most part, either intelligent enough to read, or to hear what you have to say. I have seen no marked aversion to the propagation of the Gospel of Christ our Lord, and to me, with my present ex-

Mr. Dyer is the general agent of the society. Two native colporteurs have been employed under Rev. G. Owen in Peking. "Opportunity was taken of the medical labors and successes of Dr. Dudgeon to put the Scriptures into the hands of persons of rank and influence. In this way there is reason to think that the Bible is not unknown to some members of the imperial family."

"Rev. J. McIntyre, a missionary of the United Presbyterian body, has had under his roof in Neu-Chwang, two Koreans, employed in the task of translating the Chinese Scriptures into Korean. The power of the Divine Word prevailed to their conversion."

make their appearance, and the Scriptures are offered for sale, the claims and truths of the Gospel have never been declared.

The work of the Society in China is conducted by Dr. Williamson as its agent at Chefoo, and the Rev. Griffith John at Hankow, as superintendent of the colporteurs in that region. The colporteurs directly in connection with the Society are four—Mr. Wm. H. Murray, Mr. John Archibald, Mr. Robert Burnett, and Mr. John Wilson.

Mr. Wm. H. Murray is still teaching the blind to read, and has had remarkable success in this benevolent enterprise. One of the boys whom he has picked up



A Missionary Lady and Her Class of Women and Girls in China.

Two colporteurs in and around Shanghai made seven distinct efforts, and their sales were above 15,000 portions of the Bible, their receipts being about £28. The average price obtained being less than a half penny. The principle of sale is maintained, but the charity of the society's work is plainly seen. A large number of native colporteurs have been employed during the seasons most appropriate for their work, and a steady improvement noted of sales effected by them.

National Bible Society of Scotland in China.

The Annual Report issued in January of this year says that the Society can report a very large increase in the issues of the Society—43,269 as against 19,084 of last year. It is true that the increase consists mostly of portions, but even in regard to Bibles and Testaments there has been a slight advance on previous issues—88 Bibles as against 26; 1767 Testaments as against 1371. It will be long before any extensive sale of the whole Bible can be effected in China. Christian congregations must be multiplied greatly before a demand for it can be produced; and it is really a valuable feature in the work of the Society throughout China, that it is chiefly prosecuted in regions where, until its colporteurs

and cared for had been turned out of a Chinese school to die in the streets, and was simply a "living skeleton" when Mr. Murray took compassion on him. The feats in the way of reading and writing which he teaches these blind boys to perform are truly remarkable.

Two native colporteurs, recommended by Dr. Edkins, have been recently engaged, the Society paying only one half of their salary, the mission at Peking the other. Mr. Murray speaks of them as very useful, and worth all their salary in the manual services they render.

In the month of April, Mr. John Archibald undertook an excursion of fifteen days to the north of Hankow. He describes the blessed change which had taken place in the spirit of the people, even in Hian-kan, where two years ago he had been hunted from street to street by an enraged mob, and where now a station of the London Missionary Society exists, and a band of Native Christians on his arrival gave him cordial assistance in his work. After pushing his way to a mountain town, up the bed of a torrent, and for two days at times deep in water to the waist, he found one man, the owner of one of the largest shops, who had heard the Gospel preached at Hankow, and had carefully studied the New Testament which he had procured in that city, and who was most diligent in exhorting his acquaintances to listen to

Mr. Archibald, as "able to preach to them the doctrine he had been telling them about." At King-san-shien, a great number of people were discovered who had come to some knowledge of Christianity through a Mr. Tung, a literary graduate, converted in the London Missionary Society's hospital, who had banished every idol from his house, and hung its walls instead with texts of Scripture, such as "Thy kingdom come," and who had been indefatigable in preaching the Gospel in the villages for twenty miles round, according to the measure of his light. As a specimen of the extent of his sales, in one

Church of Scotland Mission at I-Chang, and deriving their salary in part from the National Bible Society, have sold, in the course of the year, 10 Bibles, 31 Testaments, and 7,296 portions.

Missions.

Early Protestant Missions in China.

The *Presbyterian Record* of Canada furnishes the following synopsis of early Protestant Missions in China:



City of Hong Kong, China.

month Mr. Archibald sold 127 Testaments and 2,056 portions.

Mr. John Wilson undertook with success a journey into the remote province of Yunnan, the capital of which he had reached on the 5th of February. Passing through various cities, he entered Ching-tu, which he describes as "a magnificent city." It took him four days to pass through its streets, selling between four and five hundred portions of the New Testament. He mentions various peculiarities of the inhabitants, among the rest the absence of any deformity in the feet of the females, differing, in this respect, from Chinese females elsewhere, their feet not being bound in their infancy.

Mr. Burnett, at I-Tang, met with a Chinese doctor, giving ample evidence of sincerity in his profession of Christianity, which he had been led to embrace simply through the perusal of a New Testament, purchased from an agent of the American Bible Society. In another place will be found an interesting letter from Mr. Burnett.

The two colporteur evangelists, belonging to the

The history of Protestant Missions in China is divided into three distinct periods. The first, from 1807 to 1842, was preparatory. During this period China was hermetically sealed against the Gospel. Foreigners were strictly watched, and any attempt to penetrate into the country or to interfere with the religion of the people, were crimes punishable by death. But in their retreats at Malacca and Macao, Morrison and Milne were constantly at work, while Gutzlaff and Tomlin, Medhurst and Stevens landed on the coast at such points as they dared, distributing Bibles and tracts, each successive landing being followed by proclamations prohibiting such visits in future, and by orders to put a stop to the printing and circulation of books. This extensive circulation of the Scriptures was considered at the time a work of great importance. But the results did not equal the expectations. They were distributed too freely and indiscriminately. Few of the people into whose hands they fell could read them, and fewer still could understand them. It is not known that any were benefited by them. Two of Mr. Milne's converts tried to

do what the aliens could not do. They penetrated 250 miles into the interior, for the purpose of making known the Gospel to their countrymen. For several years they were unnoticed, and even succeeded in making a few converts, but their success led to their seizure and to the extinction of their efforts.

In August, 1842, a treaty was concluded at Nankin between the Chinese and the British governments, by which the former ceded to the latter the small island of Hong Kong and opened to all nations five of the chief ports of the empire; namely, Canton, Amoy, Foochow, Ningpo, and Shanghai, with the right of residence in them, for the purpose of trade, and also the privilege of erecting churches. The opportunity was quickly seized upon by all the missionaries in the adjoining territories. The London Society assembled its missionaries in Canton, and arranged a plan of aggressive work. In 1843, and following years, the stations in Malacca, Java, Singapore, and Penang, were all given up. They had been carried on for many years at great expense, but with small success. They had failed to exercise any influence on the evangelization of China. Now the missionaries removed to the five open ports, and the Anglo-Chinese College was transferred from Malacca to Hong Kong. The missionaries of the American Board, Messrs. Bridgeman, Williams, Abeel, and Tracey, who had hitherto their base of operations at Singapore since 1829, shortly afterwards laid the foundations of their present missions at Canton, Amoy, and Foochow. Messrs. Mitchell and Orr, of the American Presbyterian Board, who had also commenced at Singapore in 1837, followed, planting their stations at Amoy and Ningpo. At this time a number of other societies—British, Continental, and American—turned their attention to China. But they were still restricted to Hong Kong and the five free ports. In some of them they found the Chinese friendly enough; but at Canton and Foochow the missionaries were regarded with extreme aversion and jealousy, especially the English, who were hated for the part they had taken in the opium trade. As for Hong Kong, it was a most unpromising field on account of its unhealthiness and the poverty of the people generally. At some of the ports churches were immediately erected, and the missionaries preached in the streets in front of the temples, and in the adjoining villages. Some of them even ventured into the interior, and were well received by the people, though it was an infringement of the treaty. The difficulties in the way of prosecuting ordinary missionary work suggested to the societies the idea of combining the medical profession with that of the evangelist. This led to the opening of dispensaries and hospitals at all the stations, where advice and medicine were given gratuitously. By this means the prejudices against the foreigners were largely overcome. Diseases of the eye were particularly prevalent, and numbers were operated on successfully. The blind received their sight in a double sense, and Chinese youths who came to study the healing art became assistants to the medical missionaries.

But a new era was about to dawn on the Celestial Empire. The five ports were open, but China was still closed to the Gospel. The advanced guard of the missionary army were as yet only entrenched in front of the strongholds of idolatry, waiting their opportunity. Now comes a great change. The treaty of Tientsin, in 1861, which closed a war of several years' standing, secured toleration and protection for the missionaries in all parts of the empire. Article 29 of the American treaty contains the following remarkable provisions: "The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are rec-

ognized as teaching men to do good; to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, either a citizen of the United States, or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall, in no case, be interfered with or molested." The treaty with England was of like tenor. Immediate advantage was taken of this open door. Missionary operations were forthwith commenced in the North West Provinces and carried far into the interior of the country.

The A. B. C. F. M. in China.

The American Board of Commissioners for Foreign Missions commenced Mission work in China in the year 1829. The last Annual Report of the Society furnishes the following information respecting the missionaries and their work:

FOOCHOW MISSION.

FOOCHOW CITY.—Caleb C. Baldwin, D. D., *Missionary*; Mrs. Harriet F. Baldwin.—One church; one preacher; two teachers.

FOOCHOW SUBURB.—Charles Hartwell, Simeon, F. Woodin, *Missionaries*; Mrs. Lucy E. Hartwell, Mrs. Sarah L. Woodin, Mrs. Helen W. Osgood, Miss Ella J. Newton.—One church; one native pastor; one preacher; two teachers; six other helpers.

SHAU-WU.—Joseph E. Walker, *Missionary*; Henry T. Whitney, M. D., *Physician*; Mrs. Ada E. Walker, Mrs. Lurie Ann Whitney.—One church; one preacher; one other helper.

In this country.—J. B. Blakely, *Missionary*; Mrs. Isabella V. Blakely.

3 stations; 19 out-stations; 11 churches, including eight at out-stations; 5 missionaries; 1 physician; 8 female assistant missionaries; 2 native pastors; 17 native preachers; 4 catechists; 10 teachers; 7 other helpers.

It is still a time of seed sowing in this mission. There has been much faithful labor, and there are some indications of a more general interest among the people than has been witnessed in former years. Mr. Hartwell writes that the outlook has never seemed to him more promising, in some particulars, than at present. The missionaries are now better known throughout the field they occupy, and the attitude of the people toward foreigners and toward Christianity has improved on acquaintance with both. Still the hearts of the people are not yet ready to receive the truth and to obey it. Nineteen only were received during the year to the different churches on profession of faith; enough to indicate the special presence of the Spirit of God in some of the churches, and to sustain the faith and hope of the missionaries. The native preachers have been growing in character and in usefulness.

The Training School in charge of Dr. Baldwin has had an attendance of twenty pupils during the year. They are from Christian families, and are divided into three classes; the first of which comprises large boys, advanced in knowledge, and two young men in training to become preachers.

Miss Newton reports twenty-four pupils in the Girls' School. During the past year, while she has been learning the language, much of the care and the responsibility for the school has devolved on Mrs. Hartwell. Miss Newton finds much to encourage her in the character of her pupils, especially in the religious interest shown by some of the scholars.

NORTH CHINA MISSION.

TIENTSIN.—Charles A. Stanley, Franklin M. Chapin, *Missionaries*; Mrs. Ursula Stanley, Mrs. Flora M. Chapin. Eight churches; six native helpers.

PEKING.—Henry Blodget, D.D., William T. Ament, *Missionaries*; Willis C. Noble, *Assistant Missionary*; Mrs. Sarah F. R. Blodget, Mrs. Mary Alice Ament, Miss Mary H. Porter, Miss Jane E. Chapin, Mrs. Willa J. Noble, Miss Ada A. Haven. Two churches; one licensed preacher; two native helpers.

KALGAN.—James H. Roberts, *Missionary*; Mrs. Grace L. Roberts, Miss Naomi Diamant, Miss Elsie M. Garretson. Two churches; two licensed preachers; four native helpers.

TUNG CHO.—Lyman Dwight Chapin, Chauncey Goodrich, D. Z. Sheffield, *Missionaries*; Mrs. Clara L. Chapin, Mrs. Sarah B. Goodrich, Mrs. Eleanor W. Sheffield, Miss Jane G. Evans, Miss Mary E. Andrews. One church; three preachers; three other helpers.

PAO-TING-FU.—Isaac Pierson, William H. Shaw, *Missionaries*; Albert P. Peck, M. D., *Missionary Physician*; Mrs. Sarah E. Pierson, Mrs. S. Lizzie Shaw, Mrs. Celia F. Peck. One church; one licensed preacher; three native helpers.

SHANTUNG STATION.—Arthur H. Smith, Henry D. Porter, M. D., *Missionaries*; Mrs. Emma Jane Smith, Mrs. Elizabeth C. Porter.

In this country.—Mark Williams, William P. Sprague, *Missionaries*; Mrs. Isabella B. Williams, Mrs. Margaret S. Sprague.

Six stations; 14 churches; 14 missionaries, one a physician; 1 missionary physician; 1 assistant missionary; 23 female assistant missionaries; 7 native preachers; 18 other helpers.

Twenty years since, partly with a view to having a field to themselves, and partly from considerations of health, the missionaries of the American Board withdrew from Shanghai and established the North China mission, of which Peking was to be the central station. The first convert in this new field was baptized by Dr. Blodget in June, 1861. From small beginnings this has now become one of the largest missions of the Board. In April last the churches reported numbered fourteen, with a membership of 613, of whom 200 had been added during the year previous. The mission feel that the weary days of preparation are well-nigh past, and are looking forward eagerly to richer harvests in the near future.

Much of the direct evangelistic labor connected with the Peking station has been done the past year by Mr. Roberts, in consequence of the impaired health of Dr. Blodget. The latter has given such attention as he could to the work of translation and revision for the press. He is at present engaged on a history of the first half century of Christian work in China, a service which will be welcome to the friends of missions.

The Bridgman School has been sustained as in former years, and will soon have ampler accommodations in new buildings. A high standard of scholarship and character has been maintained, and it is believed that the Christian young women who go forth from this institution will render most valuable assistance in teaching other schools, and in communicating to their countrywomen the knowledge of Christian truth. The attendance during the year was twenty-four.

At Tung-cho the boys' school has had an attendance of twenty-one pupils, all that its accommodations would admit. Here, too, preparations are in progress to secure ampler accommodations. The absence of Mr. Sheffield was supplied for a time by Dr. Porter. The ladies at this station found their time and strength fully occupied in visiting among the women of the city and surrounding villages.

At the late annual meeting of the American Board, the Special Committee on the Foochow and North China Missions, reported that: "After fifty years of toil in faith and hope, there seems to be coming to the little band of fifty-four, with their helpers (two pastors and more than fifty other native assistants), great and blessed

openings and sure triumphs. We note with thankfulness: (1) the removal from the *outside* of city walls into favorable locations *within* the many cities and towns wide open to them, and into surroundings more helpful to their work and to permanency in it; (2) the re-enforcement of the North China mission, by the going to it in September last, of seven more laborers from this country; (3) the printing this year of no less than 50,400 separate volumes, including a hymn-book, and a work on anatomy, probably finished and issued by this time; (4) the organizing, in all, of fourteen churches; (5) the addition during the past year of two hundred members."

The missionaries in this field are full of hope and courage for the future, though feeling deeply their utter inadequacy to meet the spiritual necessities of the famishing multitudes, dependent on them for the bread of life, and earnestly pleading for re-enforcement and enlargement on every hand.

China Mission of the Methodist Episcopal Church.

15 Foreign missionaries, 15 assistant missionaries, 10 foreign missionaries of the Woman's Foreign Missionary Society, 11 native workers of the Woman's Foreign Missionary Society, 13 native ordained preachers, 78 native unordained preachers, 15 native local preachers, 14 native teachers, 1 foreign local preacher, 16 other helpers, 1,684 members, 869 probationers, 28 day-schools, 347 day-scholars, 31 Sabbath-schools, 1,174 Sabbath scholars, 27 churches, \$23,350 estimated value of churches, 80 halls and other places of worship, 64 parsonages.

The China Mission of the Methodist Episcopal Church was commenced in 1847 and has since developed into three large missions with the result as given above. The special work in the three missions is as follows:

FOOCHOW.

MISSIONARIES. Rev. S. L. Baldwin, D.D., and wife, Rev. Franklin Ohlinger and wife, Rev. Nathan Sites and wife, Rev. N. J. Plumb and wife, Rev. D. W. Chandler and wife.

MISSIONARIES of the W. F. M. S.—Miss Beulah Woolston, Miss S. H. Woolston, Miss Sigourney Trask, M. D., Miss Julia E. Sparr, M. D.

Rev. Dr. Baldwin and wife, and Rev. Mr. Plumb and wife, are at present in this country.

The Biblical Institute at Foochow, has 12 students. Instruction is given in the Chinese classics, natural theology, exegesis, church discipline, church history, geography, vocal music and Romanized colloquial.

The Boys' High School has grown sufficiently to demand the services of two native teachers.

There are five Presiding Elders Districts, with 14 missionaries, 118 native preachers, teachers, and other helpers. 1,468 members, and 697 probationers.

CENTRAL CHINA.

Founded in 1868. Headquarters at Kiukiang.

MISSIONARIES. Rev. V. C. Hart and wife, Rev. T. C. Carter and wife, Rev. Marcus L. Taft and Rev. Benj. Bagnall.

MISSIONARIES of W. F. M. Soc.—Miss Gertrude Howe, Miss Delia E. Howe, Miss K. C. Bushnell, M. D.

But 52 members and 58 probationers are reported from the one station and four circuits of the mission. The superintendent, Rev. V. C. Hart, reports: We have three day schools, two at Kiukiang, and one at Shuichang. The two schools here have prospered more than at any previous period. A good share of pupils from former years have been retained. The two schools have sixty pupils. Day-schools are conducted with little expense to the Society, and occupy but a small share

of the missionaries' time. In these schools we are training both heathen and Christian boys, side by side, and with good results. They attend the Sunday-school and other religious services, and join heartily in praise and Scripture readings. The Sunday-school has an average attendance of 100, and forms a pleasant and profitable feature of our work. We discern a steady improvement of our members and the children under the drill they receive at these services. We have taken advanced steps in reference to our school work. At our Annual



陳永高

Ting Ang, the First Convert of the Methodist Episcopal Church in China.

Meeting it was seen fit to place Brother Carter in charge of all our schools, with the view of increasing their number and efficiency and making them feeders to a higher school to be established for the training of advanced pupils. We believe that a rich field is open to an earnest educator. Brother Carter feels moved to this branch of missionary labor, and receives the united support of the mission. The object of the training school will be to impart, as far as possible, scholastic and religious training, to fit the young men to take advanced steps among their country-men, and not merely to turn out preachers. We believe the interests of the church will be forwarded by such a school. On the whole, we have had a good year; our old work has been kept up and new undertaken. A few souls have been gathered in, and a majority of the old members retained.

NORTH CHINA.

Mission work commenced in 1869. Headquarters are at Peking.

MISSIONARIES.—Rev. H. H. Lowry and wife, Rev. Geo. R. Davis and wife, Rev. L. W. Pilcher and wife, Rev. W. F. Walker and wife, Rev. James H. Pyke and wife, Rev. O. W. Willets and wife.

MISSIONARIES of the W. F. M. Soc.—Miss Mary Q. Porter, Miss Lenora A. Howard, M. D., Miss Clara M. Cushman.

Rev. Geo. R. Davis and wife are at present in the United States.

Rev. J. H. Pyke is in the Tartar City, Peking, Rev. O. W. Willets in the Chinese City, Peking, Rev. W. F. Walker is at Tsang-chou and Nankung, Rev. L. W. Pilcher and Miss Dr. Howard, are at Tientsin. Rev. H. H. Lowry is in charge of the training school and boarding school for boys, and Miss Porter and Miss Cushman are in charge of the Girls' Boarding School.

The Rev. J. H. Pyke, respecting his charge in the Tartar City, Peking, says: "Quite a number of persons have been sufficiently interested to inquire more particularly of these strange doctrines, but, except in one instance, their interest has not led them to make a profession of Christianity. The most we can say, is, that some thousands have understood it in part, others gave an intellectual assent to the doctrines they heard, many going so far as to pronounce them good, a few have been momentarily awakened, and one applied for admission to the church, and was received on probation."

There has been progress in the work of Tientsin station, there being at present a membership of 15. Seven students were in attendance of the Training school.

In the boys' boarding school there were but 12 boys, as the appropriation was not sufficient to support a large number. Four receive their clothing from home, the remainder are supplied entirely by the mission.

The Sunday-school in the Tartar City, Peking, has been successful and prosperous, the average attendance being between 80 and 100. During the year the Sunday-school was organized into a missionary society, and a collection taken by classes, each Sunday, which at the close of nine months amounted to over \$35.00.

"Miss Dr. Howard has charge of the charity dispensary at Tientsin which has been opened and liberally supported by the viceroy and his lady. She has found in Lady Li, a constant and sincere personal friend, and has gained ready access for herself and lady missionary friends to the homes of families high and low, and is thus opening the long closed door for woman's work in Tientsin. The ladies of her Society have made liberal provisions for taking advantage of the opening thus providentially made, and the Rev. Mr. Goucher, of Baltimore, has kindly donated \$5,000 for the erection of the 'Isabella Fisher Hospital' for women."

The Superintendent in his report of the North China Mission says: "Our position was never so fully established as now, and we have never been in so favorable a position for aggressive work. The erection of one new parsonage, a new chapel and commodious premises in the Chinese City, new school-room and other buildings for the girl's school, a lot for chapel in Tsun-hua; the spiritual progress, the opening at Tientsin, the increase in membership, the growth of the helpers in spirituality and experience, are elements in our hope for the success of the future."

China Mission of Southern Baptist Convention.

By REV. R. H. GRAVES, of Canton, China.

Our work in China was begun immediately upon the inauguration of the Southern Baptist Convention in 1846, when Rev. J. L. Shuck and Rev. I. J. Roberts were transferred to our care from the "Triennial Convention," composed of Baptists from all parts of the United States. We occupy three important centers in the Empire of China, Canton in the south near the mouth of the Pearl River, Shanghai in the center near the mouth of the Yang Tse, and Tung Chan in the north, not far from the mouth of the Yellow River, or Hwang Ho.

Canton was occupied first, Rev. Messrs. G. Percy S. C. Clopton and their wives joining Mr. Roberts here in 1846. They were followed before long by Rev. Messrs. F. C. Johnson and B. W. Whilden and wife, and Miss H. A. Baker. Subsequently, Rev. C. W. Gaillard and wife (1854), Rev. R. H. Graves (1856), Rev. J. G. Schilling and wife (1860), Rev. E. Z. Simmons and wife (1871), Rev. N. B. Williams and wife and Miss L. F. Whilden (1872), and Miss Sallie Stein (1880) joined the mission.

The Shanghai mission was started in 1847 by Rev. Messrs. J. L. Shuck, M. T. Yates, and T. W. Tobey, and

The latest statistics of our stations (December 1880) are as follows:

CANTON.—Baptized last year, 52; present membership, 357; pupils, 109. SHANGHAI.—Baptized, 12; present membership, 103. TUNG CHAN.—Baptized, 8; present membership, 83; pupils, 70.

Total.—Baptized last year, 72; present membership, 543; contributions, \$448.14; pupils, 179.

We here give the present address of the missionaries and the time of their joining the mission:

Rev. M. T. Yates and wife, Shanghai..... 1847.

“ T. P. Crawford and wife, Chefoo..... 1852.



City of Foochow, China, from a Distance.

their wives. In 1848 Dr. J. Sexton James and wife sailed to reinforce the station, but were drowned before they reached their field. In 1852 Rev. T. P. Crawford and wife, and G. W. Burton, M.D., reinforced the mission, and in 1853 Rev. A. B. Cabaniss and wife joined the missionaries. They were followed by Rev. Messrs. J. L. Holmes and J. B. Hartwell and their wives (1859), who soon left Shanghai to begin a new work in *Tung Chan*, whither they were followed by Mr. Crawford and wife (1864) and Miss E. Moon (1872) and her sister, Miss L. Moon (1874).

From these three centers the work has extended in the neighborhood. There are now six outstations in connection with the Canton mission, and three in connection with that at Shanghai. Young men trained for the ministry in Canton are pastors of Chinese churches in British Guiana (192 members), in Oregon (about 25 members), and have also labored among the Chinese in California. The Cantonese members have also a missionary society of their own, which sustains two native missionaries and rents rooms for them to preach in. The Gospel has made its way in spite of much opposition in some places. During the past eighteen months, two of our chapels near Canton have been attacked by heathen mobs, and our services have been suspended for a season; but in both cases we have been able to resume our work again.

Rev. R. H. Graves and wife, Canton..... 1856.

“ E. Z. Simmons and wife, “ 1871.

Miss Lulu F. Whilden, “ 1872.*

“ Lottie Moon, Chefoo..... 1874.

“ Sallie Stein, Canton..... 1880.

The church among the Chinese immigrants in British Guiana, presided over by Bro. Lough Fook, embraces 192 members, some 25 of them baptized last year. They have two chapels and own three stores, the profits of which are devoted to missions in China and in South America. Last year they raised \$2200 for Christian work! They have a missionary society of 60 members, each contributing 25 cents a month. Mr. Geo. Muller, of Bristol, has rendered great aid in carrying on this work.

China Mission of the American Presbyterian Church, South.

Mission work was commenced in the year 1867. From the Annual Report made this month to the General Assembly we gather the following:

There are two Mission Stations:

HANGCHOW.—Rev. J. L. Stuart and wife, Rev. A. Sydenstricker and wife, Rev. Geo. W. Painter, Mrs. A. E. Randolph, Miss Helen Kirkland. Nine native helpers. Rev. M. H. Houston and wife are on their way back to Hangchow.

SOOCHOW.—Rev. H. C. DuBose and wife, Rev. John W. Davis and wife, Miss A. C. Safford. Six native helpers.

The whole number of laborers connected with the mission is 29, of whom six are ordained ministers, 8 are female assistant missionaries, and 15 are native helpers, variously employed as teachers, colporteurs, and Bible readers.

There are two organized churches, one at Hangchow and the other at Soochow. The Hangchow church has 36 members. Ten persons have been brought to the knowledge of the Saviour during the year, of whom four were members of the female schools at Hangchow. There are 3 members of the church at Soochow.

There are 13 schools under the care of the mission, 3 of which are boarding and 10 are day-schools, embracing in all about 300 pupils. The female boarding school at Hangchow has 34 pupils and is under the care of Mrs. Randolph; the boarding school for boys in the same place is superintended by Mr. Sydenstricker. The boarding school at Soochow is under the superintendence of Mrs. DuBose. The ten day schools are

taught by native converts, and are superintended by the different ladies of the missions who bestow much labor upon the religious instruction of the pupils.

Less labor has been performed the past year in itinerating labors than usual, owing to the growing demand of the station work, still a good deal of time has been spent in this way, and it is reported that more than 20,000 books and tracts have been sold during the year.

The street chapels are regarded as the right hand of the mission work. There are six of these open daily during the greater part of the year. One of the missionaries reports that he has preached 700 times during the year.

Protestant Episcopal Church in China.

SHANGHAI.—Rt. Rev. S. I. J. Schereschewsky, D.D., Missionary Bishop, and wife; Rev. Elliot H. Thomson and wife; Rev. Kong Chai Wong; Rev. Wm. J. Boone and wife; Rev. Yung Kiung Yen, M.A.; Rev. Hoong Neok Woo; Rev. Daniel M. Bates and wife; Rev. Sung Lu Chun; Rev. Zu Soong Yen; Henry W. Boone, M.D., and wife; Wm. A. Deas, M.D.; Miss Wong.

WUCHANG.—Rev. Wm. L. Sayres; Rev. Sung Tsz Yang; Miss Josephine H. Roberts.

There are also 14 candidates for holy orders, 3 postulants, 31 catechists, teachers, etc.

There are 24 places where divine services are held, 300 native communicants, 21 foreign communicants, 538 native day scholars, 187 native boarding scholars, 118 native Sunday-school scholars, 40 foreign Sunday school scholars.

The Annual Report says: "In 1835 the Rev. Messrs. Hanson and Lockwood found that it was only by taking employment as merchants' clerks that they could reside at all in China. Declining to do this, they located themselves at Batavia in Java, with a view to laboring among the Chinese there resident. At this place they were joined, about eighteen months later, by the Rev. William J. Boone (afterward Bishop). It was not until 1840 that the mission was removed to China proper; and for seven years thereafter there were no baptisms, but only diligent labor in digging deep to lay well the founda-

tions of this mission, which reports to-day a staff of six native clergy (two others have died), an average attendance of one thousand upon public worship, three hundred native communicants, with one hundred and eleven baptisms for the year together with a preparation for the future represented by a college, thirty day schools, and four boarding schools, containing together about seven hundred pupils. Never was the



Girls' Boarding School of the M. E. Church, at Foochow, China.

prospect more encouraging. The first laborers toiled faithfully; those who came after have entered into their labors. Bishop Schereschewsky's college is the legitimate outcome of Bishop Boone's boys' boarding school, and it is pleasing to notice that when the present bishop was in need of material assistance to set on foot his enterprise, the first bishop's old scholars were those who hastened to him with most liberal proffers of aid.

The Rev. Wm. J. Boone, in the *American Church Review*, makes the following report: "Our position in the Providence of God as a church, and in the hold we have in Central China, makes urgent the sense of what we are called upon to do now while the opportunity is ours. At Shanghai, by the mouth of the great river that divides China midway north and south, is the seat of our Episcopate, and there we shall, I trust, build up our college and theological school. Up the Yang-Tsi Kiang, six hundred miles from the sea, and where it is a mile wide, and ocean steamers of largest size come for their cargoes of tea annually, and where the Han, its main tributary, navigable for native boats six hundred miles to the northward, pours in its strong tide, is our Wu-Chang and Hankow station, with more than a million of people in the cities lying so closely together. Thence up the Han, and up the Yang-Tai to the western confines of the Empire boats travel, and intercourse is easy and safe, especially for the native clergy, whom we hope to train for the one hundred and fifty millions who live along the course of this noble river. At Wu-Chang, the best center from whence to reach the north and west, we are fairly established after ten years work, but we

greatly need men to keep up the work so well begun. Between Shanghai and Wu-Chang are cities, many and great, and in all this region the mandarin language is spoken, and our books can be read. It is not unreasonable to expect to gather young men from these cities to be trained in our schools and college to help us by God's blessing as laymen, catechists, teachers, and as clergymen in considerable numbers ere many years go by; among whom we may look for exceptional minds to take the lead, and to be the first native bishops of a wholly native church."

Rev. W. S. Sayres writes from Wu-chang, February 14, 1881: "The work in this particular village and district is encouraging. In Sung Hwa Gnan itself, a village of some one or two hundred people, I took down the names of fourteen men who wished to be enrolled as candidates for baptism. Among them were three men over fifty years of age, and the others were mostly all married men with families, so that when their six months of probation are over, if these fourteen men with their families are baptized, it will make some forty to sixty souls in all. And besides these fourteen there will doubtless be others who will apply who are desirous, even now, of baptism, and who believe the Gospel, but who are afraid of men; afraid that bad men will make their believing in Christ a pretext for persecution, afraid that their neighbors or family relations will laugh at them or reject them, afraid, too, lest this new religion may be among the things for which the Mandarins will oppress or punish them, afraid, in fact, of a great many things."

China Mission of the American Baptist Church.

The last Annual Report of the American Baptist Missionary Union furnishes us with the following facts concerning the mission in

EASTERN CHINA.

NINGPO.—Rev. J. R. Goddard and wife, Rev. E. C. Lord, D.D., Rev. S. P. Burchet, M.D., and wife, Miss F. B. Lightfoot, Miss Emma Inveen. In the United States, Mrs. L. A. Knowlton.

ZAO-HYING.—Rev. H. Jenkins and wife. *Statistics*.—22 chapels, 3 ordained preachers, 17 unordained preachers, 1 unpaid preacher, 1 colporteur, 3 Bible women, 4 theological students, 314 members, 4 day-schools, 71 pupils, 1 boarding school, 20 pupils, 1 dispensary.

Mr. Goddard has under his care four churches with six additional preaching-stations.

He says, "From village to village, in the chapels, in the passenger-boats, in temples, and wayside resting-places, from house to house, and as we walked along the road, we have proclaimed the unsearchable riches of Christ. Many have heard the good tidings: a few rejecting it with unconcealed disdain, some politely arguing against it; many showing approval of the doctrine, but expressing their inability to accept it as the rule of their lives; while the larger majority listen with a stolid indifference, interested only in the novelty of seeing a foreigner, and hearing him speak in their native tongue."

Dr. Barchet's report says: "During the past twelve months we have had under our charge three stations and four out-stations which I visited from time to time. From these centres the knowledge of the gospel is spreading to the surrounding towns and villages, chiefly through the labors of native helpers. Our day-school at the South Gate, which is in a flourish-

ing state, I visited weekly; sometimes once in two weeks. Besides this we continued the hospital and dispensary, which absorbed a great part of my time. With the hospital patients I daily hold a short service; and native helpers are constantly at work teaching them the principles of our religion, and urging them to accept Christ as their Saviour.

"Though we cannot report many conversions during the past year, we cannot but notice that the truth is spreading, and that the people are being influenced by it. Our faith is often tried, but we have no reason to be discouraged: on the other hand, we have cause to be thankful for many hopeful signs, of which I will mention a few. And first I would refer to the union



Rev. Wong Kong-Chai, of the Protestant Episcopal Mission in China, the first Chinese ever Ordained a Deacon by an English Bishop.

of our native helpers. Brother Goddard, Dr. Lord, and myself decided to have all our native helpers meet once a month to discuss subjects important in connection with our work. For several years past we had these meetings separately. Now we meet as one body, bringing all closer to each other.

"Another cause for thankfulness we find in the decision of our native Christians on the Ningpo plain to establish a boys' boarding school, conducted on Christian principles. They calculated their school expenses at \$300 a year, for half of which amount they have pledged themselves responsible. It is a move in the right direction.

several untrained female helpers. She has made spring and autumn visits to each of the fourteen out-stations where the work among women is under her care, has had charge of the Boys' Boarding School during nine months of the year, and the supervision of five day schools. She has revised the Compendium of the Gospels, used in all our schools, and has made considerable progress in the preparation of a dictionary of the Swatow dialect, which she hopes to complete next year, and which will be of great value to future learners of the language. She has also aided Dr. Ashmore in the oversight of the work at the out-stations, during the time he has had sore eyes.



City of Ningpo, China.

SOUTHERN CHINA.

The Annual Report made at Swatow, Jan. 1, 1881 is as follows:

SWATOW.—Rev. Wm. Ashmore, D.D., and wife, Rev. S. B. Partridge and wife, Rev. W. K. McKibben and wife, Rev. Wm. Ashmore, Jr., and wife, Miss A. M. Field, Miss M. E. Thompson, Miss S. A. Norwood, Miss C. H. Daniells M.D.

Statistics.—28 out-stations, 19 native preachers, 20 Bible-women, 2 boarding-schools, 33 pupils, 5 day-schools, 43 pupils, 728 members.

During the first half of the year, Dr. Ashmore conducted the Sabbath services in the Mission Compound, and took the oversight of the men's work at twenty out-stations. His forenoons were employed chiefly in giving instruction to a class of sixteen theological students. A part of each afternoon was devoted to preparing a colloquial version of the Epistles, of which 1 Corinthians alone has been completed and printed. In this work he has had the co-operation of Miss Fielde. Several other Epistles are awaiting a final revision, and would have been printed during the year but for an attack of granular opthemia, which has kept him in a darkened room for six months. During this time his work has depended on the kind help of others.

Miss Fielde has had a class of female evangelists under her instruction during nine months of the year, and has directed the country work of twelve trained and

Mr. McKibben has had charge of the work at the seven stations, in Jio Peng and Hai Ie districts. He has spent eighty-five days of this year in country work. He has given instruction to the theological students in the afternoons during three-quarters of the year, taking them over the Gospels and the Acts.

Miss Thompson has had four Bible women under her direction; but two of them have been very ill a part of the year. Two were sent to Liu Ng, a new station where no work among the women had before been undertaken. She has spent nearly eighty days in the country.

Miss Norwood has had the care of the Girls' Boarding School, with fifteen pupils. She has also directed the labors of four Bible women and of several others who, though not qualified to do full Bible-women's work, have been more or less useful. She has spent sixty days in the country, having visited the seven stations in the Tie Ie and Po Leng districts, and in company with Miss Thompson a number of the stations in that part of the field worked by the latter. She has also given Miss Fielde assistance in teaching the students in the women's classes in the Mission Compound.

Miss Daniells, M.D., was for several months during the year disabled by severe illness from doing medical work. She was, however, during a part of that time able to continue the study of the language. Her record of work done since October 1st, is as follows: Calls made

upon or received from patients, 397; prescriptions for patients, 165. Sixty-five natives and six missionaries have received medical attention from her during the last quarter of the year.

Mr. Ashmore has been occupied since his arrival with the study of the language. He has also accompanied other members of the mission on some of their country trips, in order to gain knowledge of the country work. When other missionaries were absent, he has, in connection with the theological students, carried on the Sunday services in the mission compound. Since October 1st he has had charge of the Boys' Boarding School, formerly under the care of Miss Fielde.

China Mission of the American Reformed Church.

AMOY.—*Missionaries:* Rev. J. V. N. Talmage, D.D., Rev. D. Rapalje, Rev. L. W. Kip, D.D., Rev. D. M. Talmage (left Amoy for the United States Dec. 23d).

Assistant Missionaries: Mrs. Talmage, Mrs. Kip, Miss M. E. Talmage, Mrs. Rapalje.

Miss C. M. Talmage, though not formally connected with the mission, has continued to give herself wholly to mission work.

Statistics: 7 churches, 713 members, 107 boys and 45 girls in school, 9 out-stations, 8 native pastors, 13 unordained preachers, 18 regular preaching places. There have been 8 students in the Theological School.



City of Amoy, China.

Our work is all directed toward immediate evangelization. Our agencies are our native evangelists, male and female, and our schools. We have theological classes for both men and women, and our schools are strictly tributary to the work of evangelization. Our few station schools, though superintended by one of the missionaries, and aided by grants from the mission funds, are chiefly under the management of the native church members. Even in these, the Bible is the chief text-book.

Our opportunities for spreading the Gospel were never better; our prospects were never brighter. The whole country is open to us. We travel to and fro throughout our field without molestation. A few years ago it was not so. We were in perpetual danger of being hooted at, and pelted with stones. Save in a few places, this rough treatment has ceased. Yet it would be a mistake to suppose that the spirit of opposition has died out. The literati and gentry have no friendly feeling toward the new faith. Neither are the officials inclined to favor us in any way. But their wrath has been restrained; and in many places, as in olden days was said by preachers of the same Gospel, the common people hear us gladly. Our field, a hundred and fifty miles in length and sixty in breadth, is open to us, and its four or five million of inhabitants, all speaking one tongue, are accessible to us.

The boys in the various Parochial schools are 97. In addition to these, ten boys connected with the Amoy churches have attended a union school at Kolongsu, making the whole number 107. Five girls have been taught in the Amoy schools, which are principally designed for boys. The girls' school in Kolongsu has had 40 pupils.

The classis, a year ago, appointed a committee to visit the various congregations and urge upon them the duty of self support. The result has been very cheering, and the Christians are giving more liberally than ever before. Three churches that have heretofore been without native pastors have now applied for them, and expect to be able to support them.

At the annual meeting of the Preachers' and Helpers' in Amoy last January, "one man mentioned that infanticide is much less practiced in his district than a few years ago, the reason given being that so many girls have been destroyed that there is now a scarcity of women, consequently the price of wives has gone up, and 'it is more profitable to raise daughters than pigs.' That way of expressing it shows just how girls are appreciated in this land. The great thing is to marry them, and make as much as they can out of them. Of course the girls themselves are not supposed to take any interest in the matter, and are not consulted about it."

The report shows an encouraging progress.

China Mission of the Presbyterian Church of England.

SWATOW.—*Missionaries:* Rev. Geo. Smith, A.M., Rev. H. L. Mackenzie, A.M., Rev. Wm. Duffus, Rev. John C. Gibson, M.A., Rev. Donald McIver, M.A., Rev. John Watson, M.A. *Medical Missionaries:* Wm. Gauld, A.M., M.D., Alexander Lyall, M.B., C.M. *Womans' Association Missionary:* Miss C. M. Ricketts. 593 communicants.

AMOY.—*Missionaries:* Rev. W. S. Swanson, A.M., Rev. Robert Gordon, A.M., Rev. Henry Thompson. *Medical Missionary:* David Grant, M.B., C.M. 743 communicants.

FORMOSA.—*Missionaries:* Rev. Wm. Campbell, Rev. Thomas Barclay, M.A., Rev. David Smith, Rev. Wm. Thow, M.A. *Medical Missionary:* Peter Anderson, L.R.C.S. *Womans' Association Missionaries:* Mrs. Ritchie, Miss Elizabeth Murray. 985 communicants.

The last Annual Report says: "Our mission in China occupies four distinct fields of labor, Amoy, Swatow, Formosa, and the Hak-ka region in the interior of the Canton province. On its roll of servants there are the names at present of 14 ordained missionaries, of 4 medical missionaries, and of 3 ladies, the representatives of the Womans' Missionary Association, who further enjoy the active and most valuable co-operation of the wives of the missionaries. One native pastor and 64 evangelists, with 8 or 10 colporteurs, and 1 Bible woman represent the native agency. At the close of last year there were 2,228 communicants, and the native contributions for all purposes during the year amounted to a little over £600."

"The Swatow Mission has its sphere in the Canton province, which has an area one-third larger than that of England and Wales, and a population of about 19 millions. The eastern portion of the province is occupied by the Hok-los, speaking a dialect allied to that of Amoy, and numbering about 6 millions. The central part of the province is occupied by the Hak-kas, the south and west by the Fun-tis. The Rev. W. C. Burns began work amongst the Hok-los in 1856. The first convert was baptised at Swatow by the Rev. George Smith, in 1859. The prefectural city Chao-chow-foo, was occupied in 1865. The first station opened amongst the Hak-kas was Ho-po, in 1871.

"The Amoy Mission has its work in the Fuh-kien province, with an area very little less than that of England and Wales, and a population of 15 millions. The Rev. W. C. Burns and Dr. James Young began to labor at Amoy in 1851, and the first blessing was at Pechua, in 1854. An-hai and the northern portion of the Amoy field, embracing Chin-chew, was definitely entered upon by the Rev. Dr. Douglas, in 1859. Khi-be, from which the work in the S. W. has developed, was occupied in 1862, and the district city of Chang-poo in 1879. It is now seventeen years since the congregations gathered by our Mission and by the Mission of the Reformed Church of North America were formed into one native Chinese Church under the care of a Presbytery. In this Presbytery the business is, of course, conducted in Chinese, and the native members now far out-number the foreign; the number of missionaries, British and American, never exceeding six or seven, while there are four native ministers and fifteen elders representing organized congregations. While not interfering with the work of the two missions, the Presbytery takes cognisance of all questions affecting the doctrine and discipline of the Church; and one subject which has, for some time, much occupied its attention is the question of *self-support*.

Dr. Anderson says of the medical mission work in Formosa: "Each morning before commencing work we have a short service, in which the native dispenser and myself take part. We endeavor to 'tell the story sim-

ply,' and have to reiterate Gospel statements many times over to make sure that they are understood. Many listen eagerly and with open mouths; some merely tolerate the 'doctrine,' whilst now and again there are those who, notwithstanding all our earnestness, exhibit a provoking unconcern. The results are with God. Personal dealing, however, I find to be more useful than the general address. You get nearer your patient, come to understand the peculiarities of his case, and are, therefore, better able to apply the truth so as to meet them."

Dr. Gauld reports concerning the Medical Mission: "It has been our endeavor to keep in view the twofold character of the work as indicated by the Saviour's command, 'Heal the sick—and say unto them, The Kingdom of God is come nigh unto you.' In regard to the former, the hospital has been open daily, and over 2,000 patients have availed themselves of the facilities afforded by it for the healing of their bodily diseases, while the dispensary, as before, has been open twice a week to out-patients, for whom medical advice and medicines are also gratuitously provided. In pursuance of the latter, we have had the usual morning and evening meetings for worship and exposition of the Scriptures to such as could attend, usually the great majority of the patients, and, on Sabbaths, a special service has been held for their benefit. Tracts, colloquial hymn-books, &c., have been sold or given away to the sick people. The female patients, who have numbered as many as fifty at one time, have received from the ladies of the Mission visits and instruction, which have been, as a rule, much appreciated."

China Mission of the English Church Missionary Society.

From the last Annual Report we obtain the following facts concerning this Mission:

SOUTHERN DIVISION.

The headquarters of this Mission are at Foochow, entered in 1850, and Hong-Kong, entered in 1862.

The Rev. E. Davys and Rev. J. Grundy were missionaries at Hong-Kong in 1879, but early in 1880 the state of Mr. Davys' health compelled him to return to England. At the daily evening preaching many attend, and several have been baptized during the year.

The missionaries at Foochow are Rev. R. W. Stewart, Rev. L. Lloyd, and Dr. Van S. Taylor, and four native clergymen. The statistical returns for Foochow give the number of native Communicants at 1,000; of native Christian adherents, 3,000; of baptisms during the year, 363 adults and 71 children. In the theological college 45 men have been under training during the year.

There has been a remarkable awakening in the city of Lo Nguong. Mr. Stewart writes that on a recent visit there he found a band of ten or twelve men, well educated, of the literary class, meeting every night for prayer and the study of the Bible, and he baptized 16 persons who for six months had been in constant attendance at the services that were conducted by the native helpers.

At *Lauyong* there is no chapel, and six or eight of the men walk over every Sunday to the Achia chapel, about eight or nine miles distant, the road being a steep mountain path. "Two of the Christians were imprisoned by the mandarins on an entirely false charge. Every endeavor to obtain their liberation was tried, but without success, till a few months ago, when at length they were given their liberty. However, while there, they did good work for the cause of Christ. First of all, the jailor himself was impressed by their behavior, as well as their words, and openly joined 'the doctrine.' This

was followed by the conversion of one of their fellow-prisoners, and, owing to the friendship of the jailor, they were allowed to hold service in the prison every Sunday; they were also given small positions of trust in the place, and the good to the church which resulted from their imprisonment was altogether greater than if they had never been imprisoned."

NORTHERN DIVISION.

The principal stations are Shanghai, opened in 1845; Ningpo, 1848; Peking, 1863; Hang-Chow, 1864; Shao-Hing, 1870.

The missionaries at Ningpo are Rev. F. F. Gough, Rev. J. Bates, Rev. J. C. Hoare, and Rev. R. Shann. The training college has 29 men and boys in attendance, and there are five country schools, four of which are conducted by students of the training college.

Rev. J. D. Valentine and Rev. J. B. Ost are at Shao-Hing. Mr. Valentine baptized not long since a man 70 years of age, the father of his native assistant. At the time his son became a Christian, he was in charge of a little Buddhist temple on one of the hills near here. His son's exhortations to leave the temple and to go home and hear about the Christian Religion were unheeded for some time. At last the truth of his son's remarks about idols flashed upon his mind. He saw the idol-makers construct the idols of wood and clay, and then carry them up the hill to the temple, and he thought all at once: "What my boy says is right. If these idols had any power, they wouldn't need anybody to carry them up there." And forthwith he left the temple, returned home to where his son was then living—in a little village outside the south gate of the city—little by little took in the truth, attended church regularly, often walking ten miles on the Sunday to do so, and is now numbered among those who call on the name of the Lord Jesus.

At Hang-Chow are Rev. A. Elwin and Rev. J. H. Sedgwick, assisted by two catechists. There are also 8 native Christian teachers, 118 communicants, 187 native Christians, 4 schools, 35 scholars, 6 voluntary helpers, 11 out-stations, 8 seminarists.

Shanghai has one missionary, Rev. Canon McClatchie. Mr. G. Lanning is in charge of the Shanghai boys' school, where there are 47 Chinese boys receiving Christian education. Some of these are the children of native Christians. The Society has decided to withdraw from Peking.

The statistics of the China Mission are 18 stations, 24 European missionaries, 8 native clergymen, 190 native Christian lay-teachers, 1,473 native communicants, 4,133 native Christians, 39 schools, 901 scholars.

English Baptist Mission in China.

TAI YUEN FU District, Shansi, North China. Rev. T. Richard, and wife; 144 members. TSING CHEW FU District, Shantung, China, Rev. A. G. Jones and Rev. J. T. Kitts, *Missionaries*; 345 members.

3 Missionaries; 7 evangelists; 19 stations and sub stations; 19 chapels; 489 native members; 199 candidates and inquirers.

Rev. T. Richard reports from the Tai Yuen Fu District: "My wife has charge of the orphans, now twenty-nine in number, who get daily lessons in Christian books, in addition to the native books which they study. We were gladdened on New Year's-day by three of them coming forward to say that they had made up their minds to serve Christ for ever, and since then three more have come forward to do the same. My wife takes charge also of the singing-class, both among boys and grown-up people. As for me, famine relief occupied my attention during the first half of the year. In the autumn we got books and tracts specially prepared for the 5,090 B.A. scholars gathered in the provincial capital for

the triennial examination. We distributed nearly sixty pounds' worth of books, which sum was given by a friend in China. Since then I have spent most of my leisure in preparing a representation to be placed before the native authorities bearing on famine, education, and religion, as well as planning for work to be done on a larger scale and more efficient method throughout China."

Rev. A. G. Jones reports from the Tsing Chew Fu District: "We cannot see our way either to use foreign money to teach native Christians, or to permit these Christians to ever remain on the same level of Christian intelligence. Therefore, there is a volunteer class of theological students, who read at home an appointed portion, and come twice a year, almost entirely at their own expense, to the native pastor for questioning, lecture, &c. In this way we hope to maintain a class of men sufficiently ahead of their followers to teach and lead them, and yet neither too far above them, nor demanding a sustentation oppressive to and even destructive of newly rooted Christianity, and in a country where the struggle for existence is too severe to need more than mention here."

The missionaries have striven to develop the independence and self-support of the numerous small native Christian churches. All are ministered to by native pastors and in nearly all cases they are entirely self-supporting. Writing of one of these churches Mr. Jones says: "During my absence there were 130 candidates received into the native church. A good number of these I know personally or by sight, many I don't; but to be short I give you the words in which the native pastor described them to me. He said:—'Last year's baptized were superior to those baptized the year before, and this year's superior to last year's, and that very much superior.' Of course, the longer the work goes on, so much the deeper becomes the Christian consciousness of the church as a whole, and of those who are instructors of others in particular."

The Basel Mission in China.

The Evangelical Missionary Society of Basel in Switzerland, commenced operations in China, in the year 1847. Two missionaries, Mr. Hamberg and Mr. Lechler were then sent out. The work then commenced has developed into the following.

HONG KONG.—This station was established in 1861. *Missionaries*. Rev. R. Lechler, Rev. G. Reusch. 2 out-stations, 145 communicants, 1 girls' boarding school with 55 scholars, 1 boys' day school with 31 scholars, 6 native assistants and schoolmasters.

LILONG.—Established in 1852. *Missionaries*.—Charles Piton, Martin Schaub, Geo. Morgenrath, Li Shin Eu; 6 out-stations, 375 communicants, 1 boys' boarding-school with 60 scholars, 1 girls' day school with 9 scholars, 1 theological seminary with 17 scholars, 16 native assistants and schoolmasters.

KHI-CHUNG.—Established in 1879. *Missionary*.—P. Kammener; 1 out-station, 51 communicants, 4 native assistants and schoolmasters.

FOO-CHUK-PAI.—*Missionary*.—R. Ott, 2 out-stations, 95 communicants, 1 boys' day school with 30 scholars, 3 native assistants and schoolmasters.

CHING-TSHUN.—Established in 1864.—*Missionaries*. H. Bender, Chin Min-syu. 3 out-stations, 260 communicants, 1 girls' boarding-school with 25 scholars, 1 boys' boarding-school with 15 scholars, day school in out-station with 18 scholars, 7 native assistants and schoolmasters.

NYEN-HANG-TI.—Established in 1865. *Missionaries*.—G. Gusmaun, Kong Fat-lin, D. Schaible, H. Ziegler. 3 out-stations, 320 communicants, 1 seminary for teachers with 3 students, 1 middle-school with 25 scholars, 1 boys' boarding school with 60 scholars, 8 native assistants and schoolmasters.

SUMMARY.—6 Principal stations, 17 out-stations, 11 European missionaries, 3 ordained Chinese missionaries, 4 ordained deacons, 36 assistants and schoolmasters, 4 female assistants, 1,246 communicants, 259 male scholars, 89 female scholars.

London Missionary Society in China.

PEKING.—Rev. Joseph Edkins, D.D., 1848; J. Dudgeon, M.D., and wife, 1863; Rev. George Owen and wife, 1865; Rev. James Gilmour, M.A., and wife, 1870; Rev. S. E. Meech, and wife, 1871. One native pastor.

TIENTSIN.—Rev. Jonathan Lees and wife, 1861; J. K. Mackenzie, M.R.C.S., and wife, 1875; Rev. Alexander King and wife, 1879. Two native pastors.

HANKOW.—Rev. Griffith John and wife, 1855; Rev. W. G. Mawbey, L.R.C.S., L.R.C.P., and wife, 1864; Rev. Evan Bryant and wife, 1865; Rev. T. Bryson and wife, 1866; Rev. W. Owen, 1878.

SHANGHAI.—Rev. Wm. Muirhead, 1847; Rev. T. Taylor, B.A., and wife, 1877; Miss Bear, 1876. Two native pastors.

AMOY.—Rev. John Macgowan and wife, 1859; Rev. James Sadler and wife, 1866. Two native pastors.

CANTON.—Rev. Henry C. Ridges, B.A., 1877; Rev. Thomas W. Pearce, 1879. One native pastor.

HONG KONG.—Rev. John Chalmers, M.A., LL.D., and wife, 1852; Rev. J. C. Edge and wife, 1873; Miss Rowe, 1876; Miss Jackson, 1878. One native pastor at Poklo.

TOTAL.—Twenty-one English missionaries, eleven of whom are married; three female missionaries; eight ordained native pastors.

In some respects China must be regarded as the first missionary field in the world, and the London Missionary Society has the high honor of having been the first to occupy it. Dr. Morrison, the first Protestant missionary in that great empire, was sent out by this venerable society in the year 1807. Though public preaching and teaching was impossible in those days, there was much preparatory work to be done, and Dr. Morrison was the very man for the work. His was "the patience that refuses to be conquered, the diligence that never tires, the caution that always trembles, and the studious habit that spontaneously seeks retirement;" and these traits of character "were best adapted for the first Protestant missionary in China." From the days of Morrison till now this Society has been represented in China by men of great ability, high culture, and earnest devotedness. The names of Milne, Medhurst, Legge, Lockhart, Hobson, Wylie, Edkins, and many more, are well known in the literary as well as to the Christian world. The Chinese are indebted to it for the first translation of the Scriptures ever made into their language, and for one of the best and most highly prized of those now used. They are also indebted to it for many of the principal scientific and religious works that have been given to them by the missionaries of the various Societies. And it may be added that the world at large is indebted to the missions of this society for much of the most valuable information it possesses in regard to the language, the history, the religion, and the manners and customs of the Chinese. The invaluable dictionaries of Morrison, and Medhurst, Legge's magnificent translations of the Chinese Classics, and Edkins grammar and philological works are to be found in the library of every sinologue. In respect to direct missionary work, the London Missionary Society has been eminently successful. Its missionaries are for the most part earnest students of the language, and devoted to the work of public preaching. In some other missions, more time appears to be devoted to schools, but in no mission is more attention paid to the important work of proclaiming the glad news far and wide.

Dr. Mackenzie left Hankow for Tientsin to take charge of the medical station at that place. The serious illness of the wife of Li-Hung-Chang, the viceroy of the province, baffled the skill of the native physicians, and he called in Dr. Mackenzie. As Chinese etiquette required the presence of a lady, Miss Howard, M.D., of the American Methodist Episcopal Mission at Peking, was summoned to take charge of the sufferer. Dr. Mackenzie writes:

"I sat up that night in the Yamen to let the viceroy, who had been up all the previous night, and who is deeply attached to his wife, get a night's rest. Through the blessing of God upon the means used, the patient rallied, and daily improved. A few days ago he handed me 200 taels (£30) for the immediate purchase of drugs, etc., handed over a portion of the Memorial Temple to Cheng-Kwa fan, the finest in Tientsin, for dispensary work, and authorized me to send in all bills to him for settlement. It is to be called the Hospital in connection with the Viceroy of Chehli. He knows I am a missionary, and will use every means to make it a center for propagating the Gospel; but he leaves my hands quite free. Through this case the highest ranks of the official classes are inviting me to their Yamens to attend upon themselves, their wives, and children."

The following statistics will give some idea of the present strength of the Society in China:

LOCATION OF STATIONS AND NUMBER OF OUT-STATIONS.	When begun.	English Missionaries.	Nat. Ord. Missionary's.	Native Preachers.	Church Members.	Schools.	Scholars.
PEKING.....	1861	5	1	1	86	1	11
20 Out Stations.....				3	754	1	11
TIENTSIN.....	1861	3	2		62		
2 Out Stations.....					21		
HANKOW.....	1861	3		3		1	18
4 Out Stations.....		1		2	629		
WUCHANG.....	1865	1		1		1	25
SHANGHAI.....	1843	2	1		136	8	116
8 Out Stations.....			1	4	77		
AMOY.....	1844	2	1	2	109	2	29
20 Out Stations.....			1	24	645	4	43
CANTON.....	1850	2		2	77		
3 Out Stations.....			1	2	85		
POKLO.....	1861			5	81		
HONG KONG.....	1843	2		5	207	6	405
		21	8	54	2969	24	658

United Presbyterian Church of Scotland in China.

1. CHEFOO.—*Missionary*, Rev. Alex. Williamson, LL.D.; *Medical Missionary*, Dr. Platt; *Girls' School*, under the care of Mrs. and Miss Williamson.

2. NEWCHWANG.—*Missionaries*, Rev. John Ross and Rev. John Macintyre; *Native Evangelists*, Wang Jing-tang and Wang Jingmeng. *Native Female Agent*, Mrs. Liang. Members, 100; attendance at public worship, 140; candidates, 3; week-day schools, 1; pupils, 27; out-stations, Da-Ping, Shaw, Monkden, Haichung.

The last Annual Report does not give the statistics of the Chefoo station. Dr. Williamson reports that in the spring he made a short journey to the nearest stations to Chefoo, and found the feeling on the part of both converts and heathen vastly improved. For the first time in his experience he felt he was looked upon as a friend by the inhabitants, and for the first time, after leaving the great highway, were houses set apart for his accommodation, and all his expenses defrayed. In the girls' school at Chefoo five of the girls were baptized.

English China Inland Mission.

The organ of the Society, *China's Millions*, gives in the January number the following account:

Though Protestant Missions were commenced in China early in the present century, there were in 1865 only about ninety Protestant missionaries in China. These were in the six sea-board provinces, and in Hupeh. Allowing to each missionary a population equal to the population of York, Canterbury, Oxford, Cambridge, Durham, Exeter, Lincoln, and Ripon, put all together, it was estimated that there would be about 185 millions in these seven provinces, "utterly and hopelessly beyond the reach of the Gospel."

The other eleven provinces of China, containing together about 107 millions of inhabitants, were without one resident Protestant missionary. To carry the Gospel into these provinces, and the more inland portions of other provinces, the China Inland Mission was formed. In 1866 a large party of missionaries, in connection with the Mission, entered China, and joined others who had preceded them. By the end of this year the Mission had stations and out-stations in Ningpo, Ho-zi, K'ong-p'u, Fung-hwa, Shao-hing, and Hang-chau.

At the end of 1874 the Mission band, which had been receiving accessions from year to year, had increased to twenty-one missionaries. There were also seventy male native assistants, and six Bible-women. In the year 1878 great advances were made. At the beginning of this year an appeal for prayer was put forth that during the year eighteen men might be raised up for the work of evangelization in the nine provinces which were still without Protestant missionaries. These prayers were answered, and though all did not proceed to China immediately, eleven new missionaries were added to the number of laborers during the year. Missionary journeys were taken in the provinces of Hu-nan and Ho-nan; and eight stations were opened.

During 1880, Messrs. Cameron and Pigott travelled extensively in North China. Missionary journeys were also taken by Mr. Parrott and Mr. Hunt in Ho-nan; by Mr. Baller and party through Hu-nan; by Mr. Broumton and Mr. Trench in Yun-nan; by Mr. Easton in Kan-suh; by Messrs. Riley and Clarke in Si-ch'uen; and by Mr. Hudson Taylor and others in various parts of China.

A most interesting feature of the work of the year is the beginning of work among the women of Western China. For the first time in the history of Missions in China, European ladies have entered the provinces of Shen-si, Li-ch'uen, and Kwei-chau. Though the first foreign ladies ever seen in Western China, they have been enabled to settle quietly and carry on their work without molestation. Large numbers of Chinese women have visited them.

Two of these ladies (Miss Wilson and Miss Faussett) travelled from Wu-chang to Han-chung, in the province of Shen-si, a distance of about 1,000 miles on the river Han, without European escort. The journey took nearly three months, viz., from February 26th to May 21st, and was safely accomplished. Upon arriving at Han-chung they found Mr. and Mrs. King working amidst much encouragement, and almost immediately they had abundant openings for work among the women and children.

At this, the last opened station of the mission, much success has been vouchsafed, and already tidings have reached us that twenty persons have been baptized. These are the first fruits of Protestant missions among the 10,000,000 of Shen-si.

Ten additional missionaries left for China in 1880.

The mission staff now consists of 75 missionaries, and

26 wives of missionaries, and about 100 native helpers, viz., pastors, evangelists, colporteurs, etc. The mission has now 70 stations; these are situated in eleven provinces, and itinerant work has been more or less carried on for several years in four other provinces. God has not only given our brethren access to the people, but He has blessed the Word preached, and about a thousand have it is believed, been brought to the knowledge of the truth.

MISSIONARIES.

J. HUDSON TAYLOR, <i>Director.</i>	Henry W. Hunt,	A. G. Parrott,
• Jos. S. Adams,*	Wm. J. Hunnex,	T. W. Pigott,
Geo. Andrew,	Miss Hughes,	W. L. Preen,
F. W. Baller,*	Miss Horne,	Horace Randle,*
Miss F. Boyd,	J. A. Jackson,	J. H. Riley,
J. F. Broumton,	Miss Hannah Jones,*	W. D. Rudland,*
George Crombie,*	Francis James,*	Dr. Schofield, M.A.,*
James Cameron,	C. H. Judd,*	H. Sowerby,
G. W. Clarke,*	Miss C. M. Kerr,	Miss Smalley,
S. R. Clarke,	Miss Emily Kingebury,	A. W. Sambrook,
Miss Crickmay,	Miss Jane Kidd,	Miss M. Southall,
J. J. Coulthard,	Geo. King,*	J. W. Stevenson,*
Wm. Cooper,	R. J. Landale, M.A.,*	George Stott,*
J. E. Cardwell,*	Miss Agnes Lancaster,	Henry Soltau,
Miss Desgraz,	Mrs. Wm. McCarthy,	F. Trunch,
A. W. Douthwaite,*	Miss J. Muller,	Ed. Tomalin,
J. Dalziel,*	James Meadows,*	David Thom'son,
A. C. Dorward,	John McCarthy,*	M. Henry Taylor,
S. B. Drake,	Miss Murray,	Miss Turner,
G. F. Easton,	C. G. Moore,*	J. J. Turner,
Arthur Eason,	J. Markwick,	James Williamson,*
W. L. Elliston,	George Nicoll,*	Miss Womball,
Miss Faussett,	Thos. Protheroe,	Miss Wilson,
Wm. Gassick,	Edward Pearce,*	W. A. Willis,*
Miss C. Gardner,	Geo. Parker,*	Andrew Whiller,*

(The * indicates the missionaries who are married.)

The S. P. G. in China.

The last Annual Report of the Society for the Propagation of the Gospel says: "In 1872, a London merchant offered a subscription of £1,000 per annum for five years, on condition that the Society undertook work in some new field; at the same time \$500 per annum were promised anonymously on condition that the Society should undertake work in China. In 1874, Messrs. Miles Greenwood and C. P. Scott were sent to Chefoo. Mr. Scott has since been made Bishop of Mid-China, as £10,000 has been anonymously contributed for the endowment of a bishop in these regions."

The Society reports at present but two missionaries, and no record is given either in the Annual Report or other publications of the Society as to the membership.

The Irish Presbyterian Church in China.

The Presbyterian Church in Ireland has but one mission in China, viz., at New Chwang. There are two missionaries, Rev. James Carson and Dr. J. M. Hunter.

A service is held regularly at Tien-chwang-tai, sometimes seven women being present and sometimes nineteen, beside children. The Secretary says: "We have as yet little fruit to show in our mission, but it must not be therefore supposed that China presents elements of any peculiar discouragement. There is scarcely any part of the mission field where more fruit has been gathered in proportion to the seed sown." There are reported 4 native helpers, 31 communicants, 2 schools, and 81 scholars.

Free Church of Scotland in China.

The Secretary of Foreign Missions of the Free Church of Scotland, Rev. Dr. Robert Young, writes us, April 12th.: "We have strictly speaking no Mission in China, but co-operate with the Presbyterian Church of England, with which our church is in the closest relations. Most of the missions sent out by that church have been got from us, and from £2,000 to £3,000 a year are regularly contributed by members of the Free Church, for the support of their China Mission—which, by the way, has been singularly owned of God."

China Mission of the Presbyterian Church in Canada.

The Mission of this Church is on the island of Formosa. The headquarters of the mission is at Tamsui. There are two missionaries—Rev. G. L. Mackay, D.D., appointed 1871, and Rev. K. F. Junor, appointed 1877. Dr. Mackay is at present in Canada. The report made March 1st, 1881, says: "In a little more than eight years 20 chapels have been opened, and 2 mission houses built, and 20 native helpers trained; 5 schools are sustained, 300 communicants are enrolled, and nearly 3,000 persons have renounced idolatry and attend Christian worship. There is also an hospital in Tamsui doing excellent work. A hospital has been established at Kelung under the care of Dr. Mann."

The Canadian Committee in charge says: "During the year a hospital has been erected at Tamsui at an expense of nearly \$3,000. The honor of this enterprise is chiefly due to the large-hearted liberality of Mrs. Mackay, of Windsor, Ont. She desired to perpetuate the memory of her late husband by the erection of a permanent building in connection with the Formosa Mission."

"The hospital has, under the care of Dr. Ringer, continued to render excellent service to the mission. It has done much to alleviate human sufferings and commend Christianity by its practical fruits to the Chinese. During the year 1,204 new patients attended the hospital, of whom sixty-two were treated in the house. The church is under continued obligations to Dr. Ringer for the valuable services he has so long rendered cheerfully and gratuitously to the hospital. With him it has evidently been a labor of love, but it is none the less worthy of special and hearty recognition on the part of the Canadian church. At Kelung a second hospital on a much smaller scale was opened during the year at the suggestion of Dr. Mann, the resident English physician, and placed under his care. The pleasure of working in a noble cause is the only temporal reward which he receives for his generous labors."

American Presbyterian Church in China.**NINGPO MISSION.**

SHANGHAI: on the Woosung River, 14 miles from the sea; occupied as a mission station, 1850; missionary laborers—Rev. Messrs. J. H. W. Farnham and W. S. Holt and their wives; *Rev. Bao Tsh-dze*; 1 evangelist, 6 teachers and Bible women.

NINGPO: on the Ningpo River, 12 miles from the sea; occupied as a mission station, 1845; missionary laborers—Rev. Messrs. John Butler and Wm. J. McKee and their wives, and Miss Sarah A. Warner; *Rev. Messrs. Zia Yingtong, Bao kuong-hyi, Uoh Cong-hyi, Uoh Cong-eng, Loh-dong-wo, Zi-Kyuo-jing, La Cing-rong, Yang-Ling-tiao*; 8 evangelists, 8 teachers and assistants.

HANGCHOW, the provincial capital of Chekiang province, 156 miles north-west of Ningpo; occupied as a mission station, 1859; missionary laborers—Rev. Messrs. Charles Leaman and J. H. Judson and their wives, and *Rev. Messrs. Tsang Nyng-kwee and Pso-Kang Kyz*; 2 evangelists, 5 teachers and helpers.

SUCHOW, 70 miles from Shanghai; occupied as a mission station in 1871; Missionary laborers—Mrs. Albert Whiting; 1 licentiate and 7 assistants.

NANKING, on the Yang-tse Kiang, 90 miles from its mouth; occupied as a mission station, 1876; laborer, 1 native helper.

In this country: Rev. Messrs. Geo F. Finch and D. A. Lyon and their wives.

The reports received state that during the past year 35 adults have been added to the church and 15 children baptized. The mission has not been free from persecution. At a market town 50 miles from Ningpo, where there is a native church of 40 members, the chapel was broken open several times and property was destroyed, because the Christians refused to pay assessments for ancestral worship. Damages, however, were secured for the property. At another place a similar difficulty occurred, but a proclamation was made by the district

magistrate stating that the object in preaching the doctrine of Jesus was one of peace; that the advocates were allowed to propagate their faith in the eighteen provinces, and that all believers were to be exempt from contributions to idolatry.

There are seven day schools with 163 pupils, and the girls' boarding school numbers 26. In one case the salary of the teacher is wholly paid by the pupils. The girls' boarding school has been under the care of Mrs. McKee and Miss Warner.

A Presbyterian boarding school for boys is being organized, to be under the control of the Ningpo Presbytery. The donations toward helping to get the institution started have been quite generous. Those who are in more comfortable circumstances have given money; the poorer people have given cotton, articles of furniture, bedding, etc., and some have given their labor. A few of the heathen who are interested in the enterprise have given money to help in getting it started. Rev. Yang-lingtrioo has been elected principal of the new academy.

The work in the Shanghai station has progressed favorably. The two boarding schools, under the care of Dr. and Mrs. Farnham, have prospered, and have 52 scholars. Twenty of those who have been trained in the boys' school are now helpers in the mission. Eight pupils have been received to the church during the year. Two of the graduates have been admitted to the Chinese literary degrees. Ten day schools are maintained, with 233 pupils.

The work at Hangchow has been retarded by the absence of Mr. and Mrs. Lyons in this country. The boys' boarding school numbers 23 pupils. The local church numbers 52. Three persons have been added. Two daily preaching stations have been maintained by native preachers.

The work at Suchow has been almost entirely suspended, owing to the absence of Mr. and Mrs. Fitch on account of ill health. The only work done has been that of native helpers.

Nanking can scarcely be said to have been occupied, for want of laborers. Mrs. Whiting, who, with her husband (now deceased) was formerly stationed there, only waits for the protection of a mission family before resuming her work.

The Total Statistics of the Ningpo Mission give, ordained missionaries on the ground with their wives, 6; single ladies, 2; native pastors, 10; evangelists, 19; teachers and other helpers, 30; boarding schools, 4; pupils, 97; day-schools, 23; pupils, 420; communicants, 779.

CANTON MISSION.

CANTON: on the Canton River, 70 miles from the sea; occupied as a mission station in 1845; missionary laborers—Rev. Messrs. Andrew P. Happer, D.D., Henry V. Noyes, B. C. Henry, and Wellington White, and their wives; John G. Kerr, M.D., and his wife; Rev. A. A. Fulton, Miss Hattie Noyes, Miss Mattie Noyes, Miss Mary M. Happer, Miss Alverda Happer; 14 native preachers, 16 teachers, and 7 Bible women.

STATISTICS.—Ordained missionaries, (of whom 4 are married,) 5; lay medical missionary, (married,) 1; unmarried ladies, 4; native helpers, 17; teachers and Bible women, 30; churches, 3; membership, 398; number added, 63; Sabbath school scholars, 230; contributions, \$165.50; chapels in Canton, 6; Out-stations, 11; high-schools, 2; boys' day-schools, 7; girls' day-schools, 11; total attendance in all schools, 511; books and tracts sold and distributed, 40,894; in-patients of hospitals, 1,084; out-patients of hospital, 16,302.

The Canton Mission was re-inforced during 1880 by Rev. Mr. Fulton and Rev. Mr. White and wife. In addition to chapel work in Canton there is regular preaching at 11 out-stations one of which is 300 miles distant. The following were opened in 1880: Kong Mun, Chung Low, No Fuh, Leen Chow, Lin Po, and Shek Lung. An excellent school building in Canton for a boarding school for girls and women under the care of the Misses Noyes

was dedicated last November. During the year 15 pupils have attended the woman's department, and 31 the girls' department. Five women from the school have been received into the church. There are also 11 day schools, most of which are in Canton and are doing a good work. They are superintended by the ladies of the mission. Mr. Henry has visited during the year 70 towns and villages, and Mr. Noyes also a large number.

SHANTUNG AND PEKING MISSION.

TUNGCHOW, on the coast, 55 miles from Chefoo; occupied as a mission station, 1861; missionary laborers—Rev. Messrs. C. W. Mateer, D.D. and Charles H. Mills, and their wives; Mrs. M. B. Capp, Mrs. J. M. Shaw, and Miss A. D. Kelsey, M.D.; *Rev. Mr. Yuen Ku Hyin*; 3 evangelists and 8 helpers.

CHEFOO, the chief foreign port of Shantung; occupied as a mission station, 1862; missionary laborers—Rev. Messrs. Hunter Corbett and J. M. Leyenberger and their wives, and Miss Jennie Anderson; *Rev. Chung Yuen Shing*; 2 evangelists and 2 helpers.

PEKING, the capital of the country; occupied as a mission station, 1863; missionary laborers—Rev. Messrs. Daniel McCoy and John Wherry and their wives, B. C. Atterbury, M.D., and Miss Mary E. Barr; *Rev. Mr. Tsawo*, and 4 helpers.

CHE-NAN-FOU, capital of the Shantung province, 300 miles south of Peking; occupied as a mission station, 1872; missionary laborers—Rev. Messrs. John Murray and Rev. S. H. Hunter, M.D., and their wives, and 3 helpers.

In this country: Rev. Messrs. J. L. Nevius D.D., and J. L. Whiting and their wives.

STATISTICS.—Ordained missionaries, 9; native pastors, 3; licentiates, 4; lay medical missionaries, 2; single ladies, 5; communicants, 877; number received during the year, 218; boarding pupils, 108; day scholars, 74; total pupils, 182.

The Shantung and Peking missions have been bereft in the death of Rev. Jasper S. McIlvaine, who died on the 2d of February last. Two faithful native helpers and one candidate for the ministry at Peking have also died. At Peking, the present membership is 40. A great deal of work has been done outside of the boundaries of the congregation and in the surrounding country. In connection with the station at Chefoo, 230 new members have been added to the church on profession of faith. In the Chimeh district three schools have been supported, almost entirely by the native Christians, and in one district a church has been built by the people, with some slight assistance from their native brethren.

Bible women have been engaged in teaching from house to house with great encouragement. Two weekly meetings have been held in the church at Chefoo for women in connection with this work. In Chefoo, instruction has been given during the winter months to a theological class composed of students and helpers from different parts of the field. Dr. Nevius and Mr. Corbett have devoted a good deal of attention to this class from year to year, and the gratifying result is now seen in a pretty clear knowledge of the Word of God, not only as it stands upon the sacred page, but as stated in didactic, doctrinal forms.

Womans' work, both in Tungchow and the outstations, has been carried forward with a good deal of efficiency, Mrs. Capp, Mrs. Shaw, and Miss Anderson having made some long and successful tours of visitation, in which they were enabled to instruct the benighted women of scores of villages, where the Word had never been heard, at least by women, before. The medical work of Miss A. D. Kelsey, M.D., has never been more prosperous than during the past year.

Seventh Day Baptist Mission in China.

The American Seventh Day Baptists have a mission in Shanghai, China. They have one ordained missionary there, Rev. David H. Davis, and one lady missionary, Miss A. E. Nelson. The last Annual Report states that there are 3 native helpers and 20 communicants. A mission house is being erected, 36x35 feet, and two stories in height. One Bible woman, Ooo-niang-niang (Mrs. Five) receives a salary of 36 dollars a year, and the young ladies of the church in America are asked to pay it. Two schools in two small villages, near Shanghai have been opened. At the meeting of the Board of Managers of the Missionary Society held in Westerly, R. I., April 13th, it was voted to send to China \$1,550 as follows: Salary of D. H. Davis one half year from July 1, 1881, \$450; salary Miss A. E. Nelson, same time \$200; and for completing the improvements on house and property, \$900.

China Mission of the Southern Methodist Church.

SHANGHAI. Rev. J. W. Lambuth, Rev. Y. J. Allen, D.D., Rev. W. R. Lambuth M.D., Rev. W. W. Royall, Rev. George Lochr, Rev. K. H. McLain.

NANTZIANG. Rev. C. F. Reid, Miss Lochie Rankin, Miss Dora Rankin.

SUCHOW. Rev. A. P. Parker.

In the United States at the present time, Rev. J. W. Lambuth and wife, Rev. W. R. Lambuth M.D., and wife and Rev. K. H. McLain and wife.

The Annual Meeting held in Shanghai last October made the following appointments: **SHANGHAI DISTRICT**, W. R. Lambuth M.D., Shanghai, Trinity, Young J. Allen D.D., Fong Kwung; Christmas Chapel, Sz Tez Kia; City Chapel, Tser Tsing Ge. **NANTZIANG DISTRICT**, C. F. Reid; Nantziang circuit, Dsau Tsz Zeh; Kading circuit, Le Tsz Nye; Tsing Pu circuit, Dzung San Tsung. **SUCHOW DISTRICT**, A. P. Parker; Suchow station, Dzung Yoong Chung; Suchow circuit, Yung Kiung San; Kung San circuit, Tsa Hoong Tsang.

The statistics are as follows: Sunday schools, 11; teachers, 42; pupils, 319; books and periodicals received by Sunday-schools, 3,062; chapels owned and rented, 16; sittings, 1,541; average attendance, 572; sermons preached, 1,813; preachers, foreign and native, 13; local preachers, 1; pastoral visits made, 255; probationers last year, 26; probationers this year, 87; children baptized, 6; adults baptized, 23; total membership last year, 97; total membership this year, 113; deaths, 7; parsonages (native), 7; boarding schools (one male), 3; pupils, 58; day schools, 14; pupils, 146; day and boarding school teachers, 18.

Woman's Missionary Society.—Ladies under auspices of W. M. Society, 2; Bible women, 2; families visited, 169; persons exhorted, 431; inquirers, 3.

Medical.—Medical assistants, 3; patients prescribed for, 600.

Receipts.—Received for tuition from day school pupils, \$3.95; missionary collections, \$156.60; for the poor, \$38.10; for support of the ministry, \$119.67; for books and tracts sold and given away (4,650 copies), \$11.35. Total amount of receipts, \$328.67.

English Methodists in China.

WESLEYAN METHODISTS.

The last Annual Report gives the following information:

In the Canton district are the following:

Canton.—Rev. George Piercy, *chairman*; Rev. Henry Parkes, Rev. Frederick J. Masters, Rev. George Marris, two assistant missionaries, one native catechist.

Fatshan.—Rev. Joseph Gibson, Rev. Hilderic Friend, one native catechist.

North River Mission.—Rev. Thomas G. Selby, Rev. Grainger Hargreaves, one native catechist.

Statistics.—3 chapels, 9 other preaching places, 8 missionaries and assistants, 9 catechists, 11 day-school teachers, 179 church members, 17 probationers, 9 day-schools, 345 scholars.

In the Wuchang district are the following:

Hankow.—Rev. Wm. Scarborough, *chairman*; Rev. John W. Brewer, Rev. J. S. Fordham, one native catechist.

Wuchang.—Rev. Wm. S. Tomlinson, Rev. Arthur W. Nightingale, one native assistant missionary.

Kwangchi and Wuseh.—Rev. Joseph Race, Rev. Thomas Bramfitt, two native catechists.

Rev. David Hill, *District Missionary*.

Statistics.—6 chapels, 8 missionaries and assistants, 2 catechists, 4 day-school teachers, 3 local preachers, 174 members, 47 probationers, 4 day schools, 100 scholars.

FREE UNITED METHODISTS.

The last Annual Report gives the names of three missionaries in China, Rev. Frederick Galpin and Rev. Robert Swallow at Ningpo; Rev. Robert J. Exley at Wangchow. There are also reported 9 local preachers, 179 members, 29 probationers, 3 chapels,

William Milne.

BY MRS. M. O. DARRAH.

A number of years ago, you might have seen a lad skipping over the hills near Huntly in Aberdeenshire, Scotland, on his way to school, having a piece of Peat under one arm, and a book under the other. The Peat or dried bog, was to do its part in sustaining the fire in the school-room, the book contained his lesson, and to memorize it more surely, he was repeating to himself, as he ran along, "In the year that King Uzziah died" and on through the 6th. chapter of Isaiah. This was the first chapter the boy had ever learned in the Bible; but it was indelibly engraved upon his memory, and told upon his riper years. He continued as he grew older, to learn by heart large portions of the Scripture and was stimulated by emulation to excel the neighboring boys who met their excellent minister in the Sabbath school which was held on the evenings of the Lord's day. His mother being a poor widow, he was, as soon as old enough, obliged to earn his own living; and served as shepherd-boy with a farmer who had large flocks, and many assistant shepherds to care for them. As the boy watched the flock he had much time to study. He improved this opportunity, and with great industry, laid up in his mind, what proved to him more valuable than gold put in the bank. When about twelve years old he was sent on errands to a large house filled with fashionable people, and when he heard the liveried servants use profane language; he thought that as people so finely dressed used such words, that it must be the very thing to do. He soon became an adept in breaking one of the most plainly pronounced commandments of God.

He took great pride in this wickedness and liked to astonish his fellows by the new oaths which he invented. Ah! how pernicious are evil examples! But God watched over the boy, and led him to see the evil of his own heart, and to repent of this and every other sin. Godly friends observed his retentive memory, and well stored mind, noticed him kindly, invited him home to supper and to stay to the evening prayers, and took great pains to explain and open the meaning of God's word to him. The holy truths came home to his mind with power, and he found that God will not look upon sin, with complacency, nor hold him guiltless who taketh his name in vain. He very soon found that he could not live rightly, without the aid of the Almighty. Such aid he must ask for but he had no closet into which to enter, and shut the door, and pray to him who seeth in secret. If he knelt in the common sleeping room, the fellow shepherds jeered him, ridiculed him, threw old boots at him, and dubbed him "Parson." His flock must be watched in the pastures all the day, but as night drew on, it was his duty to conduct them home to their own pen, and to enfold them safely. Here the thought struck him "This fold is my own, and here I will make my closet!" So day after day, he carried in a clean piece of turf and placed it upon the soiled floor of the sheep-pen, and there he kneeled in solemn prayer, confessed his sins in deepest penitence, and begged to have them washed away by the Redeemer's blood.

He that seeth in secret rewarded him openly: gave him a new heart, a hatred, a perfect loathing of the sins he had once loved, a determination to turn away from them, and live henceforth only for the glory of God. His great desire now was to persuade others to follow in the road to Eternal life. From this time forth he was a wide awake earnest Christian. He established regular prayer in his mother's cottage, and gathered little groups of youth in prayer-meetings. Wherever he went, wherever he lived or worked, they were benefited

by his companionship, and many turned to the Lord. All this did not escape the notice of the excellent minister and other pious friends. Means were at hand to give him requisite education and he was among the first of the missionaries sent to China and was the honored helper of Robert Morrison in translating the Holy Scriptures into the Chinese language.

Favorable Indications in China.

BY REV. R. S. MACLAY, D.D.

Among the more prominent indications of the proximate transition which is to prepare the way for the rapid diffusion of Christianity in China, and which should arouse the church to more vigorous efforts for the immediate evangelization of the Chinese, we may state the following, namely: the conviction or presentiment in the minds of intelligent Chinese that the nation is on the eve of a great political crisis; the existence among the highest officers of the government of a growing party favorable to foreign intercourse and the introduction of modern civilization; the abnormal condition of national affairs, in consequence of which, during the past thirty years, the throne of the empire has been filled by a succession of youths and children manipulated, in the interest of a clique, by astute politicians; the development of what may be termed a native Chinese spirit, which manifests itself in many ways, particularly in sporadic efforts, hitherto unsuccessful, to throw off the Tartar yoke; the sending of numbers of its young men by the Chinese government to study western science and civilization in America and England; the establishment in China of schools where the elementary branches of a good education in English may be studied, and the commencement of what may be termed the Peking University, where the higher studies of a thorough education in English may be pursued; the construction of dock-yards and arsenals for building, in modern style, ships and steamers; the initiation of a steam naval service by the government, together with the establishment by a private company, in which General Li and the Viceroy of Nankin are the ruling spirits, of the "China Merchants' Steamship Company," whose steamers compete successfully with those of foreign companies on the coast and rivers of China and whose pioneer boats have already appeared in the harbors of Honolulu and San Francisco; the influence of churches, schools, printing-presses, orphanages, etc., under the auspices of Christian missions, at the open ports and in many other cities and villages of China, together with the circulation of the Bible by Bible Society agents in every province of the empire; and, finally, the complete revolution in the business methods of commerce with the far East by the introduction of steam and electricity, and the comparative annihilation of time and space by the same potent causes, in consequence of which the inert masses of China are brought into direct contact with and are made to feel the pulsations of, the mighty heart of Christendom. The foregoing statements, as previously intimated, are only some of the more prominent considerations that might be adduced in regard to the present topic; but they are amply sufficient to show that the demand for Christian work in China is unprecedentedly great, and the openings exceptionally favorable. The force of these considerations is immeasurably increased by the well-known fact that heathen peoples acquire the vices much more readily than the virtues of the Christian nations with whom they come in contact. The danger from this source with reference to the Chinese is not imaginary nor a future contingency; the work of demoralization has already commenced. To-day, even while I pen these lines, the deadly virus of skepticism, atheism, pantheism, and profligacy, flowing through a thousand

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Most of the Chinese that come to this country are from the province of Canton, and are the common peasantry from the country districts, young, healthy, and industrious. Much has been said about their demoralizing influence, but if our civilization and Christianity cannot meet this successfully, neither are worth much.

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The Christian people of San Francisco, of all denominations, joined together and purchased a property and erected a substantial building in San Francisco for the use of a Protestant mission among the Chinese in 1852. This was done mainly through the exertions of Rev. Wm. Speer. In 1853 Mr. Speer organized a small Chinese church in San Francisco, the first in America. In 1859 the Presbyterians re-organized the church, which had been disbanded, and the Presbyterian Mission, under Dr. Loomis, is now very successful. The following report is gathered from the Annual Reports of the societies:

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We give here a brief statistical report of all the Christian work in behalf of the Chinese in New York City and Brooklyn; but it will be remembered that in such a statement very much of earnest effort and prayerful endeavor, as well as some of the happiest results, must remain unaccounted for.

According to the order of origination, we have first the New York Chinese Mission, 119 White Street, the earliest and most important effort, begun by Rev.

William Milne.

BY MRS. M. O. DURRAH.

A number of years ago, you might have seen a lad skipping over the hills near Huntly in Aberdeenshire, Scotland, on his way to school, having a piece of Peat under one arm, and a book under the other. The Peat or dried bog, was to do its part in sustaining the fire in the school-room, the book contained his lesson, and to memorize it more surely, he was repeating to himself, as he ran along, "In the year that King Uzziah died" and on through the 6th. chapter of Isaiah. This was the first chapter the boy had ever learned in the Bible; but it was indelibly engraved upon his memory, and told upon his riper years. He continued as he grew older, to learn by heart large portions of the Scripture and was stimulated by emulation to excel the neighboring boys who met their excellent minister in the Sabbath school which was held on the evenings of the Lord's day. His mother being a poor widow, he was, as soon as old enough, obliged to earn his own living; and served as shepherd-boy with a farmer who had large flocks, and many assistant shepherds to care for them. As the boy watched the flock he had much time to study. He improved this opportunity, and with great industry, laid up in his mind, what proved to him more valuable than gold put in the bank. When about twelve years old he was sent on errands to a large house filled with fashionable people, and when he heard the liveried servants use profane language; he thought that as people so finely dressed used such words, that it must be the very thing to do. He soon became an adept in breaking one of the most plainly pronounced commandments of God.

He took great pride in this wickedness and liked to astonish his fellows by the new oaths which he invented. Ah! how pernicious are evil examples! But God watched over the boy, and led him to see the evil of his own heart, and to repent of this and every other sin. Godly friends observed his retentive memory, and well stored mind, noticed him kindly, invited him home to supper and to stay to the evening prayers, and took great pains to explain and open the meaning of God's word to him. The holy truths came home to his mind with power, and he found that God will not look upon sin, with complacency, nor hold him guiltless who taketh his name in vain. He very soon found that he could not live rightly, without the aid of the Almighty. Such aid he must ask for but he had no closet into which to enter, and shut the door, and pray to him who seeth in secret. If he knelt in the common sleeping room, the fellow shepherds jeered him, ridiculed him, threw old boots at him, and dubbed him "Parson." His flock must be watched in the pastures all the day, but as night drew on, it was his duty to conduct them home to their own pen, and to enfold them safely. Here the thought struck him "This fold is my own, and here I will make my closet!" So day after day, he carried in a clean piece of turf and placed it upon the soiled floor of the sheep-pen, and there he knelt in solemn prayer, confessed his sins in deepest penitence, and begged to have them washed away by the Redeemer's blood.

He that seeth in secret rewarded him openly: gave him a new heart, a hatred, a perfect loathing of the sins he had once loved, a determination to turn away from them, and live henceforth only for the glory of God. His great desire now was to persuade others to follow in the road to Eternal life. From this time forth he was a wide awake earnest Christian. He established regular prayer in his mother's cottage, and gathered little groups of youth in prayer-meetings. Wherever he went, wherever he lived or worked, they were benefited

by his companionship, and many turned to the Lord. All this did not escape the notice of the excellent minister and other pious friends. Means were at hand to give him requisite education and he was among the first of the missionaries sent to China and was the honored helper of Robert Morrison in translating the Holy Scriptures into the Chinese language.

Favorable Indications in China.

By REV. R. S. MACLAY, D.D.

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According to the order of origination, we have first the New York Chinese Mission, 119 White Street, the earliest and most important effort, begun by Rev.

Lycurgus Railsback at the Five Points' House of Industry, during the winter of 1868. Almost from its beginning it has been in the charge of Miss S. U. Goodrich, and is now under the care of the Presbyterian Board of Foreign Missions. Having all the appointments of a Christian mission, including a successful night-school and Sabbath services, its history is most interesting, of which a correspondence with former attendants from every part of the globe is a pleasing and encouraging feature.

Its Sabbath School, Thos. Bristoll superintendent, gives an average attendance for the last month of 13 scholars and 10 teachers. Beside several converts, quite a number of Christian Chinese have found a welcome here from time to time.

There are also three other schools under its general supervision.

At the Fourteenth Street Presbyterian Church, begun May 2d, 1880, Dr. J. E. Stubbett superintendent, the average Sabbath attendance for the past month has been, of scholars 32, of teachers 28. It has also the important features of a teachers' meeting and Monday evening school.

The Spring Street Presbyterian Church school was begun November 28th, 1880, Gilbert Reid superintendent. Its present average attendance, scholars 28, teachers 30. It has also begun a Monday class, and has several interesting men who take part with them in Christian service. A rapid progress has been noticeable here.

The Seventh Street Presbyterian Church school, lately begun, January 2d, 1880, Louis Stoiber superintendent, gives an average attendance of 7 scholars and 8 teachers. The insecurity of the Chinese and lack of business success have proven a hindrance to efforts in this locality.

The mission work of the Methodist Church at 14 Mott Street, was begun in 1878, by Rev. C. S. Brown, at the Five Points' Mission. It is now in the charge of returned Chinese missionaries, Rev. Jas. Jackson and wife. Beside the Sunday School, with an average attendance for the past three months of about 15 scholars and 9 teachers, it is open as a school for several evenings of the week, and has a preaching service on Sabbath evenings with an average attendance of about 12. The preparation of one of the scholars for the work of preaching has been undertaken.

The Trinity Baptist Church school, Fifty-fifth Street, near Lexington Avenue, was begun December 1st, 1878, by Mrs. Augustus Carto, its superintendent. It has an average Sabbath attendance of 15 scholars, with an equal number of teachers, and has begun a Monday evening class. Some of its members are also attendant upon its other Sabbath services, several being members of the church.

There are two successful Chinese schools in Brooklyn. The first begun October 5th, 1879, at the Y. M. C. A. Rooms, by S. L. Parsons, its superintendent. It has an average attendance at its Sabbath School of 32 scholars and 26 teachers, the latter of a number of different denominations and churches.

The school of the Central Congregationalist Church (Dr. Scudder's) was begun January 30th, 1880, the beginning of the Chinese New Year, by Miss Isabel Shirley, and has made remarkable progress. The average attendance for the past month was 31 scholars and an equal number of teachers. An evidence of its success has just been seen in the hearty and generous reception given the teachers and friends by the scholars.

The Third Reformed Presbyterian Church school of W. Twenty-third Street, was begun October 31st, 1880, its superintendent John McWilliam. The average at-

tendance for the last month was of scholars 24, of teachers 25. Its Monday evening school shows an average attendance of 25 scholars and an equal number of teachers.

At the Second Reformed Presbyterian Church, W. Thirty-ninth Street, is another school of more recent origin, begun January 9th, 1881, David Torrens superintendent. It gives an average attendance at the Sabbath School for the past month of 6 scholars and 9 teachers. With the movement of the laundries uptown its power and efficiency will increase.

In respect to all of these schools it may be said that, beside the several Christian men in most of them, there are a number much interested in the Truth as they read it in God's Word, and the encouragements in this work are by no means few. Also, when we recall that upwards of 200 Chinese are under Christian instruction by an equal number of earnest teachers, it must be seen as a power under God to work blessed results.

A happy indication of Christian activity is just now seen in the formation of a Young Men's Christian Association with a membership of some forty Chinese. At its meeting on last Sabbath evening, at the New York Chinese Mission Rooms, 119 White St., with an attendance of upwards of 50, nine schools were represented, and much interest manifested. It will be under the direction and control of our Christian workers, and gives evidence of very good results.

J. C. T.

A Chinese Reception in Brooklyn.

On the 9th of October, 1879, the first Sunday school started in Brooklyn for the Christian instruction of the Chinese, was opened in the building of the Young Men's Christian Association. Mr. S. L. Parsons, a member of the Central Congregational Church, of which Rev. Dr. Scudder is pastor, was very active in the undertaking, and has been its superintendent from the commencement. One of his most devoted helpers was Miss Isabel Shirley of the same church. As the school increased in numbers, and many of the Chinamen were found to live in the eastern section of the city, it was decided to start a second one in the Central Church. This, under Miss Shirley, was begun about two months ago, with half a dozen scholars, and is now nearly as large as the original school. For six or eight months the school at the Young Men's hall has averaged twenty four scholars, each having a teacher.

The Chinamen have greatly appreciated the kindness shown them, and on the evening of April 11th gave an entertainment to their teachers and friends in the chapel of the Central Congregational church. About three hundred were present, more than a hundred of whom were Chinese, some coming from New York. Deacon Gardner Chapin presided. There was a Chinese prayer offered; hymns were sung—"There is a happy land" being rendered in the Chinese language; one of the Celestials sang and played on the piano; Dr. Scudder, David M. Stone, the Rev. S. H. Halliday, and the chairman, made stirring remarks; and this part of the entertainment was concluded with music on Celestial instruments, which went very well after they were tuned up.

In the course of his address Mr. Halliday, who had to do with the first Chinese school in New York about fifteen years ago, when superintendent of the five Points House of Industry, read the story of the Prodigal Son, as told by Choy Awah, a member of his school. He very quickly learned the alphabet, made a Chinese Testament (published by the American Bible Society) his daily reading, and frequently translated parts of it into English. His translation of the Prodigal Son was so fresh and unique that we give it entire:

"A man, he two sons. Son speak he to father; father got money; give some he; father he take it all right. I just now give you half. He give him half; he go long way—like me come China to New York. No be careful of money, use too much; money all gone; he very hungry. He went to man. He want

work, he say; all right; he tell him to feed pigs. He give pigs beans; he eat with pigs himself. He just now talk 'My father he rich man—too much money. What for my stay here hungry? I want go back and see my father. I say to him, I very bad. He knows I bad. Emperor (God) see I bad. No be son, me be coolie.' He go back; long way father see him. He take him on the neck. The son say 'I very bad. I just now no be your son; I coolie.' His father talkey to boy, and say 'Get handsome coat; give he ring, give he shoes; bring fat cow—kill him, give him to eat. They very glad. He all same dead; just now come back alive; he lost; he get back. Number one son come. He hear music; he tell servant 'What for they make music?' He say 'Your brother come back; your father very glad he no sick; he kill fat cow.' Number one son very angry; he no go inside; very angry. Father he come out; he say 'No no be angry.' Number one son he say 'I stay all time by father; never make him angry. My father never kill one fat cow for me. My brother he very bad; he use money too much; he have fat cow and music.' Father say 'You no understand; he just dead; he now come to life; he lost, he now come back.' They make music."

In describing the meeting the father and the eldest son, he came up to us, and putting his hand on our shoulder, said in a soothing tone "No, no get angry."

These exercises concluded, the large company went to the church parlors and sat down to tables spread with fruits, cakes, Chinese fruits and sweetmeats. Ice cream was served. On the walls were Chinese panel pictures, and the friends of the Flowery Kingdom seemed very anxious to please their guests. The tea was of their own making, and the paper napkins were especial objects of attraction, and nearly all of them taken home as reminders of the occasion. All the expense was borne by the Chinamen under the direction of an efficient committee.

It should be said that several of them are sincerely striving to live a Christian life; and if all should become disciples of Christ, and their countrymen everywhere scattered among us, as well, and carry the news back to China, what a mighty Foreign Missionary work would be done.—E. H. P., in *Evangelist*.

The First Chinese Church in Honolulu.

By REV. C. M. HYDE, D.D.

A few thousand of China's swarming millions have found their way to the Sandwich Islands. Ten years ago there were perhaps 1,500 Chinese scattered through the group; to-day there are nearly 12,000. They are attracted by the high wages that have been paid on some sugar plantations, and by the favorable opportunity afforded by the United States' Reciprocity Treaty for the profitable culture of rice. Some of the earlier immigrants have established themselves as successful merchants and planters. The great mass are laborers under a contract system, bound to service for their employers for a term of years. A few, after much faithful persistent effort, have come into the light of the Gospel, and accepted Jesus Christ as their Divine Redeemer. Quite a number have brought certificates of church membership from the German missions in Hong-Kong. A church of thirty-three members was organized in Honolulu in June, 1879, and six others were received into membership on profession of faith. They had the use of a hall for their meetings, rent free for one year. They began to talk of building a house of worship for themselves. Mr. Waterhouse, who had given them the use of his hall, offered to give them \$500, and \$100 additional for every \$1,000 that they would raise. They commenced a subscription among the Chinese, and soon had \$5,500 pledged. Foreign merchants subscribed \$3,500 more. A lot of land near the other churches of the city, on one of the principal streets, was bought for \$4,500. Plans were procured, and a church has been built, costing about \$8,000. It has a main audience-room thirty-five by sixty feet, and in the basement, but entirely above ground, are a social-room, a school-room, a committee-room, and a library. The pulpit platform and the aisles are carpeted with English tapestry. A chandelier over

the choir, and bracket lamps of three burners each furnish abundant light for evening meetings. This is believed to be the first church ever built by Chinese Christians for themselves by themselves.

The chairman of the Building Committee, a Chinese merchant and rice-planter, gave \$500. Twenty years ago he came to these islands on a coolie ship, and was hired out at four dollars a month. Another member of the committee, who also gave \$500, is a Chinaman who has not yet professed Christianity. These particulars are mentioned to give some definite idea of the numbers, ability, and enterprise of the Chinese, and the possibility of a grand work among them in these islands in the immediate future. These Chinese Christians have also built a parsonage for their acting pastor, Sit Moon, and have imported a Christian Chinaman, whom they pay \$45 a month, to teach the children the Chinese language. Miss Payson, formerly connected with the Foo Chow Mission of the American Board, teaches them in English in the afternoon.

Services were held for the first time in the church on the first Sunday in January. The services of dedication were by the Chinese themselves, in the Chinese language. The seats are furnished with hymn books and Bibles, and the singing and responsive readings were as skillfully and decorously done by that congregation as by those in the United States. The king was present with his suite, and was much interested in the services, and in the building with its furnishings. In the afternoon, services of recognition were held in the English language, and the sacrament of the Lord's Supper administered. There were many Hawaiians present also, and all, whether Hawaiians, English, or Chinese, joined in singing the familiar hymns, "Jerusalem, my glorious home," "Saviour, like a Shepherd lead us," and "Rock of Ages." The second hymn was not in the Chinese hymn books, but the hektograph furnished an easy way of multiplying enough copies in Chinese for all present. In a similar way, copies of invitations to the Chinese services, with a programme of the exercises of dedication, had been multiplied and distributed.

The Chinese have come to these islands to stay. It is a hopeful sign that any of them are willing, even eager, to adopt the principles and methods of Christian civilization. The church and the school are its two chief factors.—*Congregationalist*.

Progress of Christianity in China.

It is sufficient to refer to the statistics of missionary bodies now working in China to show the remarkable progress of Christianity in recent years. In 1843 the number of converts in all Protestant missions in China did not exceed six. At the Shanghai Conference, held in 1877, the church members were reported as 13,035, while the adherents were reckoned at not less than 50,000. From only ten of the twenty-six societies, whose reports were embraced in the summaries presented at Shanghai, have late reports reached us. But these ten are the principal societies, British and American, and they included more than two thirds of the Protestant church-membership reported in 1877. Out of the 13,035 communicants enumerated at the beginning of 1877, these ten societies had on their rolls 8,740. They had at the beginning of 1880, as by the last printed report, 12,341, making a gain within three years of 3,804, or over 41 per cent. If a like rate of increase has been made by other societies, and we know of no reason why it should not be so, the number of Protestant communicants a year ago was not less than 18,300. The indications are that the accessions for the year just closed will exceed anything heretofore received. The missionaries find the Chinese accessible, and reasonably steadfast. The Chinaman is conservative, but the Gospel touches and transforms him.—*Missionary Herald*.

Woman's Work.

Woman's Mission of the Presbyterian Church of England in China.

The Woman's Missionary Association of the Presbyterian Church of England, have in China two missionaries, Miss Ricketts, at Swatow, and Miss Murray, at Tai-wan-foo in Formosa. The latter was appointed last year and arrived at Tai-wan-foo in December, where she is "busy working at the language four hours every day." Mrs. Ritchie, who belongs to the mission, has been compelled to return to England on account of ill health. A house for the training of Bible women is being built at Swatow. Miss Ricketts writes from Swatow on January 11th., 1881: "This week I have visited all the women with whom we are in any way connected in Swatow, members and adherents of any kind about, but I will write the list and we can count: *Seng-Sim*, our cook's wife, and her mother at present staying with her; *Poih Sim*, now *Sin Sim*, Mrs. Gauld's old nurse; *Noi-lui*, the school-assistant, Agi's wife; *Han-ku So*, the daughter of an excellent woman at Sin-hu; *Tshuan Sin-si-nie*, widow of a good old man now dead, and her daughter-in-law *Lang-hiang So*; another *Tshuan Sin-si-nie*, who belongs to the Baptist church, but is a nice friendly woman, glad of a visit; *Tou-he Lau-nai*, and her daughter-in-law also, called *Lang-mong*, the *nai*'s husband being blind; *Sia-sim*, a very nice-looking young woman, who has been twice married; *Hah-li Sim*, wife of an old man, who has been deposed from office in the church for some irregularity; *Phang-hui Sim*, wife of a very troublesome old man, whose head is full of crotchets; *A T-so*, wife of the ex-hospital-assistant and Mrs. Rae's nurse, together with two old bodies who live in the old school house behind the chapel, and a carpenter's wife who is friendly to us, but will not enter the chapel—in all, seventeen women, to whose homes I have access, and in all but *Hah-li*'s a welcome."

China Mission of the Woman's Union Missionary Society.

The Woman's Union Missionary Society was organized in New York and incorporated in 1861. It embraces all evangelical denominations of Christian women, and its object is to send out "single women, untrammelled by the duties of wives and mothers, who might Christianize exclusively heathen women, for whom no other mode of elevation was practicable." The first mission field selected, was Burmah; the second, India, the third, China.

On Jan. 9, 1869 three missionaries, Mrs. Binney, Miss Demo, and Miss Adams, were sent to Peking, China. Six others have followed them to this field, and there are now three missionaries of the Society at Peking, Miss M. Colburn, Miss Burnett, and Miss Kirkby. The Annual Report issued in January 1881 says: "Our three teachers in Peking, China, report one happy day in March, when five out of their household were openly enrolled among the 'little band of believers.' Miss Kirkby, who went from Brooklyn to join this work, seems happy and hopeful, and writes:

"Our boarding-school numbers eighteen, and in the day school, which is in one sense a boarding-school too, for the pupils eat their breakfast and lunch here, we have thirteen, making a school of thirty-one. These day pupils are, most of them, very poor, and a good meal here is an inducement for them to come in. To-day I went to look for a former pupil, and found her living in two little tumble-down rooms one story high. In the first room, which was hardly larger than

one could turn around in, were all manner of things stored! In the second was a brick platform with a mat spread on it where the family slept. The children were standing near, and I asked them if they wanted to go back with me to school. The older one did, but the little one I could not persuade. The little one came the next day, so I think it was because she did not wish to be seen on the street with a foreigner that she would not go with me."

Miss Colburn adds: "Mothers have been induced to allow their daughters to come to us for instruction, only by persistent effort. Our Sabbath services have never been so well attended, and an influence is reaching out, we trust, into the abodes of many who have never before heard the Gospel."

We see that to support 3 missionaries at Peking, China, rent of home, and support of the schools and children, cost for 1880 only \$2,462.40. There was also paid \$200 for the support of five girls in Mrs. Lambuth's school, at Shanghai.

China Mission of the Woman's Baptist Missionary Society of the West.

The first representative of the Society to China, was Miss Mary E. Thompson, who was appointed to Swatow in 1876. In 1877 Miss A. S. A. Norwood, was appointed as the second representative to China.



Some Chinese School Girls.

At the present time there is at Swatow, as missionaries of the Society, Miss A. M. Fielde, Miss M. E. Thompson, Miss A. S. A. Norwood, Miss C. H. Daniells, M. D. The statistics are, 4 girls' school, 12 pupils, 20 Bible women, 7 studying for Bible readers.

At Ningpo there are Miss Flora B. Lightfoot, and Miss Emma Inveen, 2 girls' schools, 40 pupils.

Miss Fielde reports: "We have in the six districts in which we work, 24 out-stations where chapels have been opened, and where native preachers and Bible women work under the superintendence of the foreign missionaries. I have had a class of women averaging seven in number, studying throughout the year, and 14 Bible women out at their country work."

China Mission of Woman's Board of Missions.

The Woman's Board of Missions, auxiliary to the A. B. C. F. M., are supporting 4 missionaries in China, viz. Miss Lucy E. Hartwell, Foochow Suburbs, supported by the Worcester county Branch; Miss Mary E. Andrews,

Tung-cho, supported by the New Haven Branch; Miss Elsie M. Garretson, Kagan, supported by the Suffolk Branch; Miss Sarah E. Pierson, Paotingfu, supported by the Suffolk Branch.

The Annual Report made in January 1881 says: A beautiful voyage over an inland sea, among hundreds of islands, brings us to Shanghai; and hastening on to Foo-chow, we greet Mrs. Hartwell and Miss Newton, and look into the faces of their twenty-five scholars. Four of these are women, all Christians, and their earnestness in study has been an inspiration to the younger girls. One of the most mature of them was found crying



A Chinese Pagoda.

one morning, and as she was usually very happy, Miss Newton pressed her for the cause. It finally appeared that she was overwhelmed with a sense of her own inability to so present Christ to others, that they would accept Him as their Saviour. Three of these women and four of the girls have professed Christ during the year. "They are no idlers in the vineyard," says Miss Newton, "but do much outside work, and sometimes come home full of enthusiasm, to tell how gladly they have been listened to." The picture is not without its shadows. "A Christian woman came to us not long since in great distress. Her heathen husband had contracted debts for an idolatrous feast, and, to meet the payment, he was about to sell his little daughter to be the future wife of a man some twenty years her senior. Think of it mothers, who fondly kiss your own little girls good-night!"

At Tungcho, Miss Andrews says: "We have much to try our faith—no manifest tokens of God's Spirit—no homes open to us in the city but those of Christians, and the interest in the villages where we have been accustomed to labor seems dying out, though in some new ones we have found a desire to hear us." Mrs. Tsua, their faithful helper and Bible-reader, is sick, with no hope of recovery; but through all her sufferings her constant prayer is for patience to wait God's time, and

grace to glorify him in her sickness. She has no fear of death, but a great longing to go. At Paotingfu Mrs. Pierson has a little school of nine girls and boys. Quite a number of women attend service constantly, though not in such crowds as in the spring. Two of them are to receive baptism. "They are the first-fruits of our labors here," she writes, "and we hail them joyfully, as an earnest of the more to follow. The work opens everywhere faster than the workers are found."

A Woman's Work in China.

By Miss C. B. DOWNING, of China.

After all that has been written and said, how little do Christian women know of the misery of their heathen sisters! Walking through a village the other day, I stopped to speak to a woman grinding at a mill by the roadside. While talking with her, and the children who were gathering around us, a bundle of rags, lying by the millstones, began to move, and a head, all uncombed, was raised and a voice saluted me by name. The basket and stick lying near proved the woman to be a beggar. Yet she told me that she had a husband, a son, and a daughter who have a home, if such a shelter can be called a home. But she added, "They do not want me." A little girl whispered, "She is crazy." She did not seem so, but possibly she had been. It is more probable, however, that she had had a "fit of anger," like another woman whom I knew, who was cruelly beaten by her husband and son, and made to give up her hard earned cash to buy opium for those whose duty it was to provide for her. She lost reason, was driven from home, and left by her family and neighbors to starve to death. Both of these women had heard many times the glad tidings of a home in heaven, of rest, and peace, and love; but they heeded it not. Will not God hear our prayers for these poor women who are driven to insanity, or to poison, or hang themselves, because of the misery of their lives? Nothing but His Spirit, to prepare them to receive and believe the Gospel, will avail. Without this preparation, our words are to them as idle tales. May God help us here, and Christians at home, to more entirely believe his word, and more earnestly to pray, "Let thy kingdom come."

Thank God for the glimmerings of light here and there in this dense darkness of superstition. Some have sought the "rest" promised to the weary and heavy laden. And a few of these have within the past year entered into the eternal rest.

All through the province of Shantung there seems to be a preparation for the receiving of the Gospel message. The famine, the distribution of food, and other relief, by the foreigner, prepared the people in some measure to receive the Bread of Life. Pray for the Holy Spirit to complete the good work begun. Dr. Nevius is about leaving Chefoo for a visit home. His work has been in the interior of Shantung, and has been greatly blessed. Many have been baptized. The week of prayer has been observed in Chefoo, by the Christian Chinese,—morning and afternoon prayer meetings each day of the week.

Chefoo, China, Jan. 11, 1881.

The Methodist Episcopal Woman's Missionary Society of the Pacific Coast report their work among the Chinese women of San Francisco as promising. "The weekly prayer-meeting in the mission-house, led by Mrs. Walker, the teacher, averages about twenty. The attendance of Chinese women at divine service every Sunday morning averages forty or more. The outside prayer meeting with Christian women numbers from five to nine. There were twenty-two women and girls in the school at the beginning of the year. Eleven have been received during the year, two have gone to China, and five have married, leaving twenty-six in the school at present."

Children's Department.

A Chinese New-Year's Day.

By FELICIA H. BUTTZ.

YN reading over an article on the Chinese to-day, I thought that there might be some little people who would like to hear something about the strangers who are coming to live in the western part of our land.

There is a part of San Francisco which is given to the Chinese for a home, and there they keep up their own customs and *costumes*, in spite of all American influence brought to bear upon them.

Now, one queer thing about this people is that their New-Year's day does not come on the first day of January, as ours does, but some time in February, about the 8th or 9th this last year. Their months are not like ours, either. In the first place, the word "month," in their language, means *moon*, and they measure their months by the time which it takes for the moon to complete her revolution, making them have twenty-nine or thirty days. Beside the lunar year, they also have a solar year, and in order to make the two equal, every two or three years they add a month.

Now, on the night before New-Year's day, they begin to make great preparations. The stores are thrown open, and exhibit all sorts of things, from articles suitable for gifts to household utensils. For you must know that the Chinese do not think one day enough for their festivities, but devote three to the purpose of enjoyment, and during that time the shops are closed. Everywhere in the Chinese portion of San Francisco are decorations seen. These are principally red, that being their "joyful" color. In houses where a death has recently occurred, white is the color

used. Over the doors are placed mottoes, gilt letters on red cloth, to this effect: "May heaven give us happiness." "Peace be to those who come out and go in." "Love one another," etc.

I suppose that Chinatown very much resembles one of our own villages on the 4th of July—with its profusion of red bunting and gilt,

light of the people at the dawn of the sixth year of Kwang Su.

Kwang Su is the present Emperor of China, and has been on the throne since 1875, consequently this is the sixth year of his reign.

The Chinese New-Year's day is spent very much as ours is—in giving and receiving visits, with this difference: that the ladies receive only lady visitors, not gentlemen. The cards used are of red paper, with the name in gilt letters, and sometimes bearing an appropriate motto. Instead of shaking hands with each other, as we do, they shake their own hands and, at the same time, present the compliments of the season. The children enjoy the holidays as much as their parents do, and, dressed in their gay clothing, also give and receive calls.

The Chinese candy with which they regale themselves must be very queer, for some of it is candied pig's flesh, with the fat extracted.

The theater is kept open night and day, and all places of amusement are well patronized. For three days the festivities of the first moon of the new year are kept up, and then the inhabitants return to their accustomed duties. All this happened, not in a foreign land, but in a corner of a



A Chinese Boy.

great city in our own country.

fire-crackers and gay lanterns. Only instead of the red, white, and blue, are the curious Chinese characters.

Just before midnight, every one dresses in his best. Even the poorest person manages to find a fresh, clean suit for the occasion. Then they feast until midnight, each family by itself. Those who live in American families club together, rent a room, and hold their national feast.

At twelve o'clock, fire-crackers, musical instruments, and chanting are mingled together with a most un-earthly noise, and represent the de-

Becoming Christians in China.

ALITERARY man in China went to a missionary one day to ask him some question in science. The missionary answered him, and then told him about the true God and his Son, Jesus Christ. The story seemed very beautiful to him; and, before very long, he came to believe it with all his heart, gave up his idols, and went about the streets of the city preaching Christ.

Through him another literary man became a Christian, and began to

preach too. One day a young mandarin stopped to listen to this preacher, just to make fun of his "wild words," as he called them. He was talking about the verse: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest;" and the mandarin heard him say that God was a loving Father, who delighted to save and welcome wicked men. The young man went home, and, collecting a party of friends, he went over the sermon to them, making all manner of fun of it, mimicking the preacher with very queer gestures.

In the next house there happened to be a young man, an orphan, at work. There was a very thin partition between the two houses—only a few boards, not very close together, with many of the knots dropped out. Hearing a good deal of laughing in the next house, he left his work, and looked through a hole in one of the boards. He saw the young man making very queer gestures, and repeating something that seemed to be very funny. Then he put his ear to the hole, and listened; and as he listened, the words went to his heart.

"Oh!" he thought, "if I only had a father! Oh, if I only had some one to welcome me, and give me rest!" And, when the speaker stopped, he put his mouth to the same hole, and shouted through it: "Tell us some more of these good words!"

At this they laughed more than ever; but he did not care. He went into the house, and asked where he could hear more of these words. They told him where the chapel was. He soon found his way there, and, before long, learned to know and love this heavenly Father.

Then his troubles began. The people with whom he lived grew very harsh and cruel to him, and everybody despised him, on account of his new religion. They had promised him one of the daughters of the family for a wife if he would work for them for a certain time; and, after they had treated him very badly for a long time, they called him up in the middle of the night one night, and said:

"We can't have this going on any

longer. You must either give up this new religion or our daughter. We can't have her marry a Christian."

"Don't say that!" he cried piteously. "I can't give up my Saviour—not even for your daughter."



Chinese Water-Carrier.



Chinese Slave Girl.

They pushed him out of the house, and he was without a home.

As the days went on, the family began to find they could not do without him. They tried again to persuade him to give up his Saviour; but he would not, and finally they took him back again, even with his new religion; and now he has brought several members of his family to believe in his God.—*Missionary Echoes.*

Going to School in China.

IN Cincinnati there is a class of thirty Sunday-school pupils, all of whom are Chinese. At a recent festival, an address was given by one of them, in which he pointed out how hard a thing going to school is in China. He said:

We have more letters in the alphabet in our language than you could count, but only use from three thousand to three thousand five hundred, that is all. We do not commence to learn the alphabet first, but learn it as we go along in our reading. The first thing we study is to read Confucius, our religion.

The children who first start to school take but very few lessons from Confucius. They are instructed by their teachers how to behave, and what they ought to do for their parents, and how to pay good respect to strangers.

The school-teacher has full charge of the children, and the parents have very little to do with them after they commence to attend the school.

After the first six months they begin to study Confucius, and they study until they get through the four Kings. Perhaps the children can get through Confucius and the four Kings in three or four years.

Then they go to college if they can afford it. The four Kings are written by the disciples of Confucius; he had seventy-two, where Christ had twelve.

It is much harder for us to go to school when we are little. We have to be in school in the morning as soon as we can see to read, and when the teacher comes we have to recite our lesson, and if we do not know it, we cannot go home for breakfast.

After breakfast we practice writing two hours. Then the writing-books are taken up to the teacher. We are not allowed to play or talk to any one in the school. We all study out loud at the same time and on different lessons.

The teachers are very strict, and when it gets late, and one cannot see to read, then school is out. We are not allowed to stop on the way home, and if we do not do as the teacher says, then we get a good thrashing with a number of small switches tied together.

The Gospel in all Lands,

AN EVANGELICAL MONTHLY MAGAZINE

Of Universal Missions.

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NEW YORK, MAY, 1881.

Editorial Paragraphs.

This month is devoted to China, the very Colossus of Heathendom. Our usual monthly summary is rendered unnecessary by the succinct and definite character of numerous papers in the preceding pages, which present the condition of Christian work in China with a completeness and accuracy, whose difficulty and importance can only be fully understood by the few who have endeavored to obtain the real and the whole facts of this immense field.

It is not very long since the first Chinese convert was announced to the world as a Pentecostal wonder, and it began to be realized that a Chinese *could* be converted to Christianity. To-day it would take the ten largest Protestant churches in New York to hold the nineteen thousand communicants who could be gathered from that land, around the table of the Lord, and there are few Christians in New York, whose faith has stood a severer test, and whose piety is marked by a higher intelligence than hundreds of these men and women.

Who will say that Foreign missions are a failure in the light of these startling facts?

In the past ten years the various religious denominations in America, have increased at the rate of forty-seven per cent. being an annual increase of *four and three quarters per cent.* The Baptist church, the most prosperous numerically, has increased at the rate of six per cent. per annum, while the Congregational, and Presbyterian have not exceeded the annual rate of three per cent., and the Methodist, about four and a half.

What are the facts in regard to Foreign missions? During this period the membership of the various mission fields under the care of these very churches, have grown *sixteen per cent. per annum.* And even in China *the most difficult, almost, of all our mission fields, the*

steady increase for the past three years has been four-teen per cent. per annum—or three times as much as the average increase of the Protestant Churches in America that support these missions.

Let us not, amid the hopeful progress of the missionary cause in China, forget the other side. Over against our less than twenty thousand Christian communicants, Mohamedanism reports a gain of one hundred thousand in China alone last year; and a very few scores would comprise the whole number of conversions from that faith to Christianity in all the past years. China is equal in population to eight republics like the United States; and, while the older districts of China are now fairly supplied with religious advantages, several of the interior provinces, comprising a population three times as large as the United States are as yet only explored and visited by itinerant evangelists and without native Christians or settled missionaries. Here in America every sixth person is a member of some Protestant church. In China, you would only find four Christians in one hundred thousand, or a little congregation of fifty in a population as great as our metropolis. America, in other words, is four thousand times as much evangelized as China; and even America is not a Millennium!

The proximity of CHINA to RUSSIA, adds new interest to the condition of that convulsed and mighty empire. It is startling but not strange that the most diabolical outbreak of wickedness our age has witnessed, has come from the quarter which the Word of God has emphasized as the scene of the world's last and most daring rebellion. Gog and Magog, Mespech and Tubal, (whose identification with the tribes of Russia is so probable,) are to lead the last revolt of man against heaven, and in the height of human wickedness, and hellish hate of God and his people, to perish in the final catastrophe. It is not wonderful, therefore, although certainly significant, that forms of atheism, lawlessness, and malignity, more nearly approaching the predicted crimes of the last days, than the world has seen since the commencement of the Christian age, should come from those vast and revolutionary tribes. Russia is the great *if* of the European problem. The successor of the Eastern Roman Empire, and even claiming the imperial name of Cesar; and the main support of that Eastern branch of the Apostate Church, which has become as utterly corrupt and dead as the Papacy in the west; Russia must have an important place in that prophetic picture which culminates in the final destruction of the Roman Beast, portrayed by Daniel and St. John, and its various political and ecclesiastical branches and successors. But the destruction of evil only comes through its outbreak and utmost development. That development we are beginning to see. It is a fair indication of the religious power of the effete Oriental Church. The national religion of Russia would seem to have only enough power left to close the door against

the entrance of true religion. With this vast empire—its millions divided between lifeless superstition and revolutionary atheism—the future of Europe is deeply concerned, and the destiny of China may yet be very seriously involved.

We talk about the princely gifts of our age for religious objects. True, we have had some men give nearly a million dollars for the cause of missions, and the past three years have witnessed over a dozen large gifts of tens of thousands for this work. But what is this in an age of such abundant wealth, and a land of nearly *nine millions* of professing Christians! Why, there are as many communicants in America to-day as the whole population of Palestine, men, women, and children, in the time of David! And all these nine millions of Christians give to the cause of missions about three million dollars a year.

But in one day, David himself made a single contribution to the temple, in gold, and silver, from his own private means, of eighty seven millions of dollars; and his nobles gave over one hundred and twenty millions on the same day; (1 Chron. 29: 3, 7,) more than two hundred millions of dollars in one day by a few individuals; more than all the Christians of America have ever given in all the years of their history to the cause of missions. And when the temple was at last completed it cost more than all the sixty thousand churches of America together! Let us boast no more of our liberality. We are but beginning to learn to give. If, in an age so remote, when there was no Gospel to be propagated, and no need for beneficence save only to maintain the worship of God, they gave like that; what should we not do, with the riches of the world flowing into our treasuries, with the whole world open to the gospel, with such splendid openings to invest wealth for God, for man, for eternity? Why the true aim of business is to win means to use for God. This, and this alone will ever consecrate secular life, and make Wall Street as sacred as Fulton Street prayer meeting. Let no man say we have no such wealth. It is more distributed but we have it. The actual increase of our national wealth last year over the preceding year amounted to \$850,000,000. There are congregations in New York, representing every Sabbath morning, more than one hundred millions of dollars. Why, the ladies of America pay more every year for artificial flowers than all the churches to spread the Gospel! The theatres of New York alone, take annually, over \$7,000,000 from the community, and the drinking houses of this one city, over \$60,000,000 a year—more than our nine millions of Christians have given in a quarter of a century to send the gospel abroad to a dying world. Let us suppose that these nine millions of Christians receive only an average income of \$200 per annum, an excessively low estimate, and give but one tenth systematically to God, it would make a total sum of \$180,000,000, per annum, more than four times as much as is given for all purposes by all the Christians of the land. This is for the

life and power of our church, the very question of the hour. Money must either be consecrated or cursed. And the fault lies largely in the want of Scriptural teaching from our pulpits, and Scriptural methods among the officers of our churches.

A few weeks ago we were rejoiced to hear that the son of a noble missionary, Rev. Dr. Judson, had decided to leave a wealthy and congenial church, and devote his life to missionary labors among the masses of New York and especially the lower section of the city. All honor to him, and all success and blessing in his wise, happy and noble choice. It is the most needed mission work of our time. While in the United States at large, one sixth of the population are professing Christians; in this city, less than one sixteenth are members of any Protestant church. In every part of the city, but especially in the lower section, hundreds and thousands of persons are to be found, who attend no church. Many of these were once members of Christian churches. Many are in circumstances of worldly comfort. The churches are not aggressive. The church, except in the case of the exclusive and fashionable societies, which are social clubs rather than Gospel churches, does not exclude them, but she does not "compel them to come in." There is fault in the masses themselves, no doubt. But there is fault in the churches too, great fault; neglect, supineness, spiritual selfishness. Every church should be a mission church. May God raise up many such movements, and inspire his slumbering people to have "compassion on the multitudes who are as sheep without a shepherd," and to remember that his blood bought Gospel is not a selfish luxury, but an awful trust.

Foreign mission work is coming home. The world is brought to our doors, to convert and save. Half a million emigrants will reach our shores this year. Four thousand, landed at Castle Garden on Sabbath last. Every day, a new congregation of fourteen hundred new souls enters our gates. There is a mighty work for the home missionary too. Let there be no jealousy or divided interest. The work is all one. The shield has two sides, but *both are golden*.

The death of Lord Beaconsfield marks the close of a career brilliant, successful, and selfish. It signalizes the great influence the Hebrew race has achieved in this age. It places in bold relief the simple grandeur of another character—also sinking but full orb'd, and, like a sun, "largest at its setting"—his rival and successor, who, to a genius perhaps as brilliant, has added the higher and more lasting lustre of a statesmanship devoted to Christian ends, and always directed to advance the cause of Christianity, the liberties and rights of man, and the relief of the suffering and oppressed. Both men have had a high and useful part in those great movements which have led to the opening of the Eastern nations to the Gospel of Jesus Christ; and under Lord Beaconsfield's administration, the world witnessed

the really wonderful spectacle of the British Protectorate of Syria, and a Jew becoming, in the person of the British Premier, the virtual ruler of his ancient land.

A few weeks ago we announced that if a sufficient number of orders was received, we would issue the first volume, from February to May 1880, neatly bound, for the sum of one dollar. We have not yet received a sufficient number of orders to justify our doing so, and yet we have received so many that we do not feel justified yet in declining to do so. Several of these orders have come at the last moment, as if overlooked at the time. We therefore extend the offer once more only, and, should we receive during the next four weeks, a limited additional number, (names only, without the money) we will issue the volume immediately. It will comprise numbers on Africa, China, Japan, and India, the first two being quite distinct from the numbers on the same fields published during the present year. It will contain 240 quarto pages and over 100 illustrations. Address Rev A. B. Simpson, 123 W. 13th St., New York.

The article on "Translating the Bible into Chinese" appeared as the February leaflet of the New York Presbyterian Woman's Association. The writer has since died, and we have lost in her death one of the most able and efficient managers of the Missionary Association, and one whose knowledge of what was required was learned by an experience of years of successful mission work in China.

This number has been unavoidably delayed that we might furnish the very complete account of missions among the Chinese which we lay before our readers. To do this we have been obliged to print eight additional pages and to omit several illustrations which we had secured. Several articles intended for this number have been crowded out, and will appear in our next.

The article by Rev. Griffith John of the London Missionary Society, which commences on this page we have been obliged to put up in small type, but our readers will find it very valuable. Mr. John left China in May last, and expects to return there this summer. The experience he has gained from a work of twenty-five years in that country gives special force to the views he presents.

Death of an Empress of China.

One of the Empresses Regent known as the Eastern Empress died suddenly on April 19. The *New York Herald* of April 20th. says: "The sudden death of one of the two old ladies who have until now governed China in the name of the youthful Emperor will have an important bearing on the future policy of the Empire. The Empress of the East—so called from the position occupied by her palace in the imperial enclosure—was gifted with no great talents for state affairs and was said to have amused herself with abrogating the treaties formed by her commissioners with foreign governments. The Empress of the West was reputed to be in remarkable contrast to her colleague and endowed with much restlessness of purpose. On the death of the Emperor, after a short personal reign of two years, these two old ladies, wives of the imbecile voluptuary Hsien Feng, who died in 1861, were summoned from their retirement to serve the State by fixing on the member of the imperial family who was entitled to succeed to the throne. What they actually did do was so to order the succession as to reinstate themselves in the position of regents by placing on the throne an infant of the same generation as the late Emperor and by

getting the various leading men of the government to take part in a constitutional juggle by which this innovation was justified. Shortly after the accession of Ruangsü, the title of the reign of the present infant, the girl Empress, wife of Tungcuhi, who should have been regent, was announced as having died—and it was currently reported at the time that her mysterious death was in some way connected with the lust of power which actuated the old women who ruled China, when they withheld, for their own aggrandizement, the adoption of a son to the late Emperor Tungchih. The whole story, however, was brought before the country in the most prominent and, indeed, painful manner. One of the secretaries of the Board of Civil Office, an official of the highest rank, named Wu Ko-tu, had for four years been brooding over the misconduct in this matter of the Empress-Regent. Unable to live longer and keep silence, he swallowed a draught of opium and then hanged himself, about two years ago.

The Past, Present, and Future of Christian Work in China.

By REV. GRIFFITH JOHN, of Hankow, China.

I cannot think of the changes which have transpired in China during the last 40 years without asking, with wonder and gratitude, what hath God wrought? Only 40 years ago it was a crime to learn the Chinese language by a foreigner, a crime to teach it to a foreigner, and a crime to print anything in it for a foreigner. No public preaching was tolerated in those days. To address an individual or two, with fear and trembling, in an inner apartment, with the doors securely locked, is what Dr. Morrison, our first Protestant missionary in China, had to do. He accomplished a great work in translating the Scriptures and compiling his admirable dictionaries; but he found it utterly impossible to go forth and openly proclaim the message of salvation. To him China was a sealed country, and his being allowed to remain at Canton at all is to be ascribed to his connection with the East India company. Taking all things into consideration, we are not surprised to learn that at the close of a laborious career of 26 years this faithful servant of Christ could not boast of ten converts. The other missionaries were compelled to settle among the Chinese scattered over the Archipelago. It was the treaty concluded at Nanking, in the year 1842, that began to open China to the merchant and the missionary. At this date five ports were opened, and real missionary work began to be done. In 1858 nine new ports were added to these five, and the whole country thrown open so far as the right of travel is concerned. When I arrived in China, a little over 25 years since, there were just five spots in the whole of that vast Empire on which the foreigner might pitch his tent. The interior was hermetically closed against him, the length of his tether being only twenty-four hours from the treaty port. He might go where he chose, but he must be back within twenty-four hours of the time he started. How different the present state of things! The whole Empire is open to us, and the missionary has the right to go and deliver his message in every province, city, town, and hamlet in the land. All the provinces have been visited by missionaries and colporteurs, and most of them repeatedly. I have traveled over large portions of nine of the provinces myself. Thirteen out of the eighteen provinces have actually been occupied by missionaries and their families. The Gospel has been proclaimed in nearly all the principal cities and towns. The Bible has been distributed everywhere, and Christian literature has been scattered over the face of the land. Churches have been formed at the ports, and in many an inland city, town, and village, and isolated Christians are to be met with here and there and everywhere. Out of the sixty or seventy walled cities in Hupeh, the province in which I have been laboring for the last twenty years, there are only seven that have not been visited by the missionary or the colporteur. In order to appreciate this fact, you must bear in mind that the area of Hupeh is larger than that of England and Wales put together. It contains more than 70,000 square miles, and possesses a population of more than twenty millions. There is only one province at present whose capital is closed against us, and that is the anti-foreign province of Hunan. A short time since the same might have been said of the province of Kiang-si. Missionaries had called at the suburbs of its capital, but every attempt to enter it openly had been successfully resisted. On the 4th of January of last year, Mr. Archibald, of the Scotch Bible Society, and myself appeared before its gates, and were turned back. In the afternoon of the same day we had a long interview with two of the magistrates. They were not at all inclined to admit us into their famous city, but we managed to persuade them, and on the following day we entered with their full permission. We walked

about in all directions, saw all that was to be seen, preached freely in the temples and streets, and sold as many books as we could spare. That was the first time the Gospel was preached in the noble city of Nan-chang. It has been repeatedly visited since by others, and a good deal of evangelistic work has been accomplished within its walls. Whilst in Kiang-si we visited King-tel-chen, a place of far wider fame than Nan-chang. This immense mart is famous the world over for its porcelain manufactories. Here no missionary work had ever been attempted, and I had grave doubts as to whether any foreigner would be admitted within the precincts of a place so jealously guarded. Our success, however, was complete. We landed without opposition, penetrated its narrow streets, visited its furnaces, and inspected every department of its porcelain manufactories. We also preached to immense crowds, and sold thousands of books and tracts. I shall never forget my congregation in the center of the town. We had found our way to an immense square in front of the Imperial Pottery. For awhile the whole town seemed to be pouring into this square, and at one time there must have been from three to four thousand people present. Here we stood for hours, I preaching with all my might, and both of us selling books as fast as we could hand them to the eager purchasers. Having never seen a foreign face before, the people were naturally curious to have a look at us. The curiosity was intense, and the excitement was considerable, but we had no difficulty in keeping the crowd within due bounds. Having finished our work, we departed in peace, feeling more than satisfied with the conduct of the magistrates and people, and deeply grateful to God for all that he had enabled us to accomplish. We returned home by way of Hunan, and knocked at the gates of its capital, Chang-sha, but found them closed against us. In other parts of the province, however, a great and effectual door has been opened. Ere long the people of Chang-sha will have to give up their pride and hostility; and when that is done, every other city in that magnificent province will open its gates, and all the cities in the Empire will be accessible to the missionary. The ease with which the work of itineration can be carried on in China is simply wonderful. As far back as the year 1868, Mr. Wylie, the agent of the British and Foreign Bible Society, and myself completed a missionary tour of three thousand miles in the provinces of Hupeh, Sze-chwan, and Shensi. We ascended the Yang-tze-kiang as far as Su-chew-fu, a city situated at the mouth of the Min, and distant from the sea 1,700 miles; ascended the Min as far as Cheng-tu, the capital of Sze-chwan; proceeded over land in chairs to the river Han; played with the Han where it is a mere rivulet, and then glided down along its capacious bosom to Hankow, the spot where the Han and the Kiang meet, and thence pursue their common course to the sea. No missionary had ever visited that region before, and yet we preached the Gospel and distributed the Bible and other Christian books in almost every city and town and village on our way with ease and safety. Chung-king, the commercial center of Sze-chwan, is one of the finest cities in the Empire. Its population is about 500,000. In that magnificent city, where the Gospel had never been preached before, there is hardly a street or a corner in which I did not address large and attentive audiences. The population of Cheng-tu, the capital of Sze-chwan, cannot be less than a million; yet in the streets of that vast and beautiful city, and in the midst of that enormous mass of human beings, I preached with as much quietness and sense of security as if I had been standing in my chapel at Hankow. Other missionaries, and that of all societies, have been traveling over that vast Empire during the last twenty years, and have found the country both legally and practically open. With a good knowledge of the language and a fair share of common sense, a man can go almost anywhere in China, and preach in the open air with greater impunity than in any other country in the world. And I would add that the adoption of the native dress is in no way conducive to either efficiency or safety. I have never adopted the dress, and that for the simple reason that I have looked upon it as a hindrance rather than otherwise. It is quite right that every man should please himself in the matter, but it is a great mistake to attach the least value or importance to it.

Such is the great change that has come over China during the past forty years. It is impossible to have any realization of its magnitude without wonder and gratitude. The progress in the work itself also is encouraging. There are at present in connection with the Protestant missions in China more than 600 stations and out-stations; more than 300 organized churches, of which about 20 are wholly self-supporting, and about 250 partially so. There are 70 or 80 ordained preachers and pastors, more than 500 assistant preachers, some 70 or 80 colporteurs, and about 90 Bible women. There are in all between 15 and 20 thousand communicants. In 1843 there were not in the whole of China 6 converts; in 1853 there were 351; in 1864 there were 1,974; in 1868 there were 5,748; in 1877 there were 18,035; and now there are more than 15,000. The total contributions of the native Christians in

1876 was \$9,272. This is a fact worth taking notice of. The Chinese are a money-loving people. Their principal divinity is the god of riches, and their one aim in life is the acquisition of pelf. When the Chinese converts begin to give of their money, it may be taken for granted that they have given their hearts. Among our converts there are men who have tasted the good Word of God and the powers of the world to come—men who can testify from an inward experience that the Gospel is the power of God unto salvation, and who are doing what they can to sow the good seed of the Word in the hearts of their fellow countrymen. Besides these converts there are hundreds, nay thousands, in the different provinces who are thoroughly convinced of the truth of Christianity and the folly of idolatry, though they have not yet joined any church. It is one thing in China to believe, it is quite another thing to possess courage enough to make a public profession of faith. Though we are bound to confess that hitherto not many wise men after the flesh, not many mighty, not many noble are called, yet I am glad to be able to say that among our most zealous converts and most efficient native assistants are to be found respectable scholars. In connection with the churches at Hankow there are not a few graduates and undergraduates, some of whom are men of genuine piety, great earnestness of spirit, and real worth as helpers in the work.

There is a great future before China. That great Empire is no longer self-contained and self-poised. Never more can it stand, like a great world within itself, from the rest of the globe. We cannot unravel the future, and learn what is mingled in its web; but we know that that noble country can never return to its former state of isolation and seclusion. There are mighty forces at work which are impelling China forward, and to which she must yield whether she will or no. The world is advancing and China must advance too. There are not a few signs of progress which tend to cheer the heart of every one who feels an interest in the regeneration of the Chinese. I will not write of their advance in military matters—of the eagerness with which they have been building gunboats, establishing arsenals and powder factories, and purchasing guns, torpedoes, ammunitions, and such things. I would rather call your attention, if space permitted, to their progress in other directions—of the schools established by the government for instruction in foreign languages and sciences, the establishment of a central college in Peking with a staff of foreign professors at its head, the translation of foreign standard works on a great variety of subjects, the educational missions to the United States, the appointment of legations and consuls to foreign countries, the formation of steam-ship companies which are competing successfully with our own, the opening of coal and iron mines with foreign machinery, and the contemplated construction of lines of railways and telegraphs. The viceroy Li Hung-Chang, the most influential functionary in the Empire, has advised the construction of a railway between Peking and Tientsin, and another between Tientsin and Shanghai, and also a telegraph line to be put up between Peking and Shanghai. Our ministers have access to the Chinese foreign office, which is composed of the highest officials of the various government boards, and the right of audience has actually been granted by the Emperor of China to the ambassadors of the Treaty Powers, and thus the preposterous assumption of terrestrial supremacy on his part, as the son of heaven and the vicegerent of God upon earth, has been abandoned. Thus China is moving on—not willingly, I confess, nevertheless moving on. The mighty forces which are acting upon her are gradually overcoming her inortness, and carrying her along. Ere long she will catch the spirit of the age, and astonish the world with the rapidity of her onward march. The resources of the country are simply inexhaustible, and the Chinese are capable of the highest development. I am looking forward with the utmost confidence to a time when that great but slumbering nation will awake and shake itself from the dust, and when that wonderful land shall rejoice and blossom as the rose.

Christ, I verily believe, is taking possession of China. He is there conquering and to conquer. I do not say that much has been done as compared with what remains to be done. The work of evangelizing that Empire is as hard as it is glorious. Before the work is accomplished the churches must give more freely of their gold and silver, men of ability and personal influence must go forth in much larger numbers than they have hitherto done, and the prayers of the churches must become more earnest and heartfelt on behalf of that mighty nation. It is a great mistake to suppose that any sort of man will do for a missionary, and to regard it a pity and a misfortune when a man of real worth leaves home and devotes himself to the foreign work. There is not a missionary on the field, however gifted and accomplished, who does not feel that he would be much more efficient as a missionary if he were more highly endowed as a man and a Christian. The great need of China at this moment is a mighty band of mighty preachers.

NEW YORK, April 27th, 1881.

Woman's Foreign Missionary Society of the Methodist Episcopal Church.

The General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church will convene for its twelfth annual session in the Delaware Avenue Church, Buffalo, N. Y., on Thursday, May 12th, at 9 A. M.

The annual meeting of the Woman's Foreign Missionary Society, New York branch, was held in St. Luke's Church, New York, on Thursday, March 24th. The number in attendance was a cheering proof of the growing interest in the Society. The report of the Corresponding Secretary, Mrs. Skidmore, was exceedingly interesting.

The following officers were elected: President, Mrs. J. A. Wright; Corresponding Secretary, Mrs. Wm. B. Skidmore; Recording Secretary, Mrs. J. H. Knowles; Treasurer, Mrs. J. M. Cornell. The Vice-Presidents are Mrs. Bishop Harris, Mrs. Dr. Lowrey, Mrs. Dr. Kidder, Mrs. J. T. Gracey, Mrs. A. S. Purdy, Mrs. Clinton B. Fisk, Mrs. Dr. Palmer, Mrs. J. P. Newman, Mrs. J. O. Peck, Miss Esther Wilde. The delegates elected to the General Executive Committee are: Mrs. George Goodier, Oswego, N. Y.—alternate, Mrs. S. B. Robinson, Clyde N. Y.; Mrs. Joseph A. Wright, New York City—alternate, Mrs. Dr. Kidder, Madison, N. J.

Woman's Baptist Missionary Society.

The Woman's Baptist Missionary Society of the West met in Chicago April 13, 14. There had been expended for the Burmah mission, \$7,194.24; Assam mission, \$2,025; Telugu mission, \$3,260.32; China mission, \$1,725; African mission, \$450; specific donations, \$1,600.92; home expenditures, \$2,401.60.

The following were elected the officers of the Society for the next year:

President.—Mrs. A. J. Howe, University of Chicago.

Vice-President.—Mrs. C. F. Tolman, Chicago.

Recording Secretary.—Mrs. J. O. Brayman, Chicago.

Corresponding Secretary.—Mrs. A. M. Bacon, Oak Park, Ill.

Treasurer.—Mrs. F. A. Smith, 71 Randolph Street, Chicago.

Auditors.—Rev. F. G. Thearle, and C. H. Knights.

Executive Board.—Mrs. J. S. Dickerson, Mrs. F. O. Marsh, Mrs. W. H. Flagg, Mrs. B. Randall, Mrs. W. M. Haigh, Mrs. R. J. Rundell, Mrs. C. G. Hammond, Mrs. J. A. Smith, Mrs. W. W. Wait, Mrs. J. W. Barker, Mrs. P. T. Burtis, Mrs. C. Perren, Mrs. E. Osgood.

STATE VICE-PRESIDENTS.

Colorado.—Mrs. W. B. Mason, Buena Vista.

Dakota.—Mrs. E. Ellis, Sioux Falls.

Illinois.—Mrs. M. J. Cutler, Kankakee.

Indiana.—Mrs. S. F. Atkins, Indianapolis.

Iowa.—Mrs. J. Fulton, Cedar Rapids.

Kansas.—Mrs. A. S. Merrifield, Newton.

Michigan.—Mrs. C. Van Husean, Detroit.

Minnesota.—Mrs. J. H. Randall, St. Paul.

Missouri.—Mrs. J. E. Roberts, Kansas City.

Woman's Board of Missions of the Interior.

The Woman's Board of Missions of the Interior, supports six missionaries in China, —Miss Mary H. Porter, Peking; Miss Naomi Diamant, Kalgan; Miss Jennie E. Chapin, Peking; Miss Jennie C. Evans, Tung Cho; Miss Ella J. Newton, Foo Chow; Miss Ada Haven, Peking;

Missionary News.

China.

In the Tso-Kyi district, about seventy miles south of Hangchow, the gospel has spread with great rapidity in the last four or five years; and altogether about a hundred and forty have been baptized. The work began through a visit of a scholar of that district to Hangchow, where he heard the gospel, and received it. Returning home, he feared persecution; but, to his astonishment, found his relatives and friends ready to hear and accept. Encouraged by this, he went on telling others of the truth, and the work has advanced to the present stage entirely through native agencies, excepting the visits of a missionary to examine and baptize converts.

"Have you ever heard the gospel before?" asked a missionary at Ningpo of a respectable Chinaman, whom he had not seen in his mission room before. "No," he replied, "but I have seen it. I know a man who used to be the terror of his neighborhood. If you gave him a hard word he would shout at you and curse you for two days and two nights without ceasing. He was as dangerous as a wild beast, and a bad opium smoker. But when the religion of Jesus took hold of him, he became wholly changed. He is gentle, moral, not soon angry, and has left off opium. Truly the teaching is good."

Rev. John W. Davis, of the Southern Presbyterian church, writes from Soochow, China, March 7: "You will be glad to learn that the new church has been opened, and that for several weeks the services in it have been conducted in peace and quiet. I have recently baptized a school-teacher and his only child, a little boy about five years old. There are two others who wish to join the church—one is a school-teacher and the other is the sexton who takes care of my church and chapel. Both of these applicants for church membership have been and are under good influences. They attend prayers every day, and certainly have an intellectual apprehension of Christian truth."

Rev. G. W. Painter, of the Southern Presbyterian Church, writes as follows concerning the Chinese Mission Report of 1880: "An average attendance of 300 pupils is reported. This does not embrace a large number of names on the rolls whose attendance was irregular. Out of this number 94 were females, and 206 males. Of the 94, 34 are boarders; of the 206, 32 are boarders. The foreign missionaries give a great deal of care to the supervision of these schools, and to teaching also. Besides this, 15 native teachers give all, and 8 others a portion of their time to this work. Of these teachers, 10 are Christians, 2 others have applied for baptism, and still another says he is a believer, but takes no decided stand. Six scholars united with the church during the year. Within the brief space of two months two girls and one boy in the Hangchow boarding-school died. For these we mourn not as those who have no hope.

"In some respects the day-schools enjoyed advantages over previous years. The proportion of Christian teachers was greater; all the children were able to attend Sabbath services, in addition to daily religious services in the School-room. As evidence of their growing popularity, a new school was formed out of the overflow of one school, and numbers had to be denied admittance in others. One of the

ladies is welcomed and allowed to teach prayers, hymns, &c., in two purely native schools, with which we hold no other connection. One of the Christian teachers opens his doors daily to the public, after school hours, and preaches on Sabbath to the parents, children and neighbors. His wife, too, has a class of 45 women and girls in regular daily attendance. Such is a condensed view of this most important work. Surely it is no slight matter that over 300 youths are thus thoroughly grounded in the first principles of our holy religion."

During a period of nine months one lady had 1,000 visitors and 400 present at Sabbath afternoon services at her house. Of these quite a number seem to have no other motive than to hear the Gospel. From this department three additions to the church are reported, and a number of others profess to believe. Of these last three are invalids, whose only mode of showing their faith is by the pleasure they show when talked to or prayed with, and by a patient waiting for death. They seem both ready and willing to go. Even those ladies, whose first duties are due their families, are able to do much for those who visit them. One of these gave efficient instruction during the forenoon, for a period of seven months, to one who promises to make a useful Bible-woman.

Mr. Ament, writing from Peking, January 7th, says:

"You learned about a year ago of the providential opening in the Hsien Hsien district. One man fleeing to Peking to escape starvation, accepted the truth as it is in Christ in our street chapel, was baptized with all his family, returned to his native home, and entered vigorously upon the work of leading his friends and relatives to the same fountain of light. He has succeeded beyond our highest expectations. It is certainly a pleasure to meet this man, always bright and active in the Lord's work. Only four visits have been made to this place as yet by the foreign missionaries, but observe the results. Where only one year ago one man welcomed Mr. Roberts on his first visit, there is now a village permeated with Christian truth, and a church of over twenty members, and an interesting school attached. A large school room, owned by a rich man not a church member, serves us for a chapel, and is offered for our use free of charge. During the nearly three weeks spent among them, two or three daily meetings were held in this chapel with a continual increase in numbers and interest. With one exception, all the male members of the church are able to read, it having been made a condition of admittance that candidates should be able to read, at least, the Lord's prayer and the Ten Commandments. Many having made a beginning in this way, have gone on to a considerable degree of excellence in reading the Scriptures."

Mr. G. F. Easton, of the China Inland Mission, writes: A few months ago, I was present at a heathen Chinese prayer-meeting, and a very strange one it was. There were about one thousand suppliants, and the desire of each one was very plainly expressed, and yet there was not a sound to be heard. Let me tell you how that was. Nearly a day's journey from Han-chung Fu, in Shen-si, is a pretty gorge, that is a cutting between the hills, with a river flowing at the bottom. A good stone roadway is made along the side of the hills on one side of the river, and it was on this path overlooking the river that I found the dumb prayer-meeting. On the farther side of the river is a crumbling old idol in a niche on

the side of the hill, who is called the "white stone earth" god. He is believed to have the ability to bestow very great favors, but, unfortunately, he lives in a very out-of-the-way place; however, his petitioners have devised this method: they have each engraved their desires on a stone tablet, and erected these tablets on the side of the hill facing the idol. They look like a number of small gravestones all heaped together. I counted about a thousand, and carefully looked over them to see what the persons who placed them there were praying for. The prayers were very much alike, such as, "Bless my father;" "Preserve both my father and mother;" "Protect the spirits of my departed parents;" "Help me to get rich;" "Take care of me in all my journeyings;" "Protect our country," etc. But oh, what a dull prayer-meeting; and such a useless, wicked one, too!

I could not help thinking of a little Christian Chinese prayer-meeting I had only a few days before been present at in Hanchung Fu, where a few men and women were met in Jesus' name, and where there was real prayer offered to a real and powerful God. "O Jesus, wash my heart, and take away all sin," prayed one; "O God, stop the opium trade, and send men to tell about Jesus," asked another; "Since Thou hast saved us, help us to love one another, and to do all that Thou hast told us to do," prayed a third; and so on. We felt sure the Holy Spirit was there, and that God would give us all we asked in Jesus' name. I have since been in the Shan-si province, where I attended another Christian Chinese prayer-meeting, and it was the same there; men whose hearts God has changed met together and prayed with earnestness, knowing that it was not an empty, useless thing, such as I have been speaking of in Tibet and other places.

Rev. Dr. Murray Mitchell says: "China, with her rigid conservatism, is moving much more slowly than Japan, but she is moving. The men who are most hopeful regarding China are the men who know her best—the missionaries. The traditional beliefs and customs of the Chinese Empire will fight a long battle, but it will be a losing one."

Africa.

The *Missionary Herald* for May says letters have been received from Messrs. Bagster, Sanders, and Miller, the latest date being February 15th. They were still at Benguela, busily engaged in preparations for the march toward the interior. A messenger to the king of Bihe started from the coast December 31st, to ask that porters might be sent to take the missionary party inland. An efficient guide has been secured, and the arrival of the porters was looked for within a few days, so that an early start was anticipated. Mr. Bagster had had an attack of chills and fever, but was quite recovered, and was full of hope for the future. "We evidently," he says, "are wonderfully blest."

Recent letters from the Church Missionary Society's agents on the Victoria Nyanza give the intelligence that King Mtesa, of Uganda, was contemplating a war with Mirambo, of Unyamwezi, which would indeed be a most serious matter, considering the number of Europeans now scattered about in East Central Africa. Mtesa has just been engaged in a sanguinary war with the people of Usoga, who live near that part of the lake where the Nile flows out over the Ripon Falls, and is clearly not the amiable creature described by Mr. H. M. Stanley, his present conduct agreeing more closely with the earlier account given

of him by Captain Speke. He is said to be impelled in his present course of action by the Arabs, and his recent profession of Mohammedanism is thought to be part of the same general policy.

It is the intention to purchase a steamer for the missionaries on the east coast of Africa, as a memorial of the late Rev. Henry Wright, Honorary Secretary of the Church Missionary Society. For this purpose £6,000 will be required, and more than half of that sum is already in hand.

Finding, twenty years ago, that most English missionaries could not live long on the west coast of Africa, the English Church Missionary Society turned its attention to the organization of the native church, and successfully continued its missions by that means. In twenty years the native clergy has increased from ten to fifty, and the Christians from nine thousand to twenty-three thousand. Twenty years ago Tinnevely was worked by sixteen European missionaries; now there are but four, one of whom is the bishop, and the others are engaged in educational work. The pastoral care of the eight hundred and seventy-five villages that contain bands of native Christians is wholly in the hands of the native clergy.

India.

In December, Bishop Speechly, of Travancore and Cochin, travelled by bullock-cart and on horse-back into the wild hill country between Travancore and Tinnevely, inhabited by the Hill Arrian tribes, among whom the late Rev. Henry Baker did so remarkable a work. There are some 1,500 Christians of this primitive race. At Mundakayan, Bader's old station, the Bishop confirmed 138 candidates, and administered the Lord's supper to 200 persons.

The various Presbyterian churches represented in India have formed an Alliance called the Presbyterian Alliance of India. The Alliance has just held its second council at Allahabad. Of the twelve churches belonging to the Alliance, nearly all sent representatives, some of the absentees being prevented, by the great distance to be travelled, from being present. Dr. Morrison, of the United States, was chosen Moderator. The proceedings were harmonious, and concerned largely the chief object of the Council—viz., union of the native communities of the various Presbyterian churches in India in one Presbyterian organization under one General Assembly. To this end several resolutions were adopted, as was also a scheme for the establishment at Allahabad of a college, with not less than three ordained professors, in which a complete theological training would be given through the medium of English and Hindi.

The Scottish Free Church missionaries at Bombay have begun a theological class, and already, within the limits of the Bombay Presbytery, "nine natives have been recognized as students of divinity."

Rev. J. E. Clough, writes on Feb. 18: I am now thirty-five miles west of Ongole. I have been five weeks away from home. Three weeks I spent on the old Ramapatnam field, where I had hard work, but little direct result; yet I hope I paved the way for better things in the near future. Since I reached my own field we have had a grand time. Last Sunday over one thousand came to camp. In the afternoon we baptized 273, on Monday 192, and yesterday (Thursday) 177; making 726 baptized since we left Ongole.

Of the thirty-three churches in the Madu-

ra mission, fifteen have native pastors, all supported independently of mission funds.

A native Christian girl, trained in the Free Church Normal School and Orphanage, has passed the First Arts examination of the Calcutta University, and secured a place in the second division. It was the same girl who opened the gates to her sisters, by passing an examination equal to that of the entrance examination. At the request of men of the highest caste, a Christian school for their daughters has been opened at Vellore, and twenty have been enrolled, twelve of them Brahmins.

Japan.

Rev. Dr. Murray Mitchell says of Japan: "Its rush into the forms of Western civilization has been almost too rapid. Still, Christianity steadily advances, and I trust there will be no serious reaction in civil government. I was never more moved in my life than when I addressed fully two thousand Japanese in a building connected with one of their great temples at Tokio. Every utterance, even the most distinctively Christian, was respectfully listened to."

Mr. DeForest, of Japan, has been giving a series of lectures upon the Ten Commandments to the heathen, and the audiences have been large and attentive.

Greece.

Rev. T. R. Sampson, writes from Athens: "The past year has been full of encouragement for the work, which was commenced in much weakness. Services have been held regularly in English every Sabbath afternoon to congregations varying from eight to forty. There have been five children baptized. The room in which we preach is kept open every day in the week as a reading-room, with papers in English, Greek, and French. The French papers have been furnished by the French representative at Athens; the Greek papers by the editors, who have also warmly recommended the establishment. The Religious Tract Society have given us a good set of books; and the Greek collection, though smaller, is composed of all the books published by our mission, something like a hundred copies, and a number of other books presented by some of the professors in the University. At the request of a number of Greek young men, I have consented also to undertake a Bible-class one night in the week. At the first meeting there were thirty, and they all say they will attend regularly. During the Week of Prayer there were always more Greeks than English. It has certainly exceeded my expectations, for I had scarcely dared hope that the Greeks would have taken such interest in it as they have done."

Syria.

Ancient Nazareth is now the site of an orphanage under the supervision of the Education Society of England. It has been opened four years and there are in it now thirty-six girls of ages varying from four to fifteen. Here, whether of Greek or Latin, Moslem or Jewish parentage, they are all taught to love the one true God and Jesus Christ whom He has sent. They have a beautiful home, built by the generosity of English travellers.

Mexico.

The Methodist Episcopal Church Missionary Secretaries report; "We have the unhappy intelligence that our missionaries in Queretaro, Mexico, when preaching was about to be opened, were subjected in their

own house to four-hours' assault by the mob on Sunday, April 3d. Superintendent Drees was present with his wife. The Rev. A. N. Greenman, the stationed missionary, had recently established himself there with the native preacher, the Rev. F. N. Cordova. The riot seems to have been occasioned by a pastoral circular to the Bishop of Queretaro denouncing excommunication against all who should in any way favor our cause. The local authorities seem to have been criminally negligent in the affair, and it was long before the disturbance was quelled. The Rev. J. W. Butler now informs us, however, that the government in Mexico city has promised immediate and efficient protection. Let our brethren have the sympathy and prayer of the Church in their exposure to peril." A later account states that the threats of another attack were such that the Governor of Queretaro urged the missionaries to leave the city, and they fled to the City of Mexico at night.

S. America.

In the Potaro Mission of British Guiana, Mr. Price, of the English Church Missionary Society, has been itinerating in the uplands, and has found representatives of five different tribes—the Paramunas, Maousis, Arecunas, Accawolos, and Wapesianas. The Catechist, Mr. Lobertz, has a perfect knowledge of the Accawolo language, and through that was able to teach the Paramunas. But for the remaining tribes, Mr. Pierce was obliged himself to prepare a very short and simple catechism, which he translated into the various languages—a tedious and disappointing task. After surmounting these difficulties in the catechism and examination of catechumens, he was able to record as the result of his work the baptism of 1,398 people, children and adults. Great care was taken to introduce a regular family life among them, and 224 couples were married after their baptism. Mr. Pierce concludes his report with an earnest appeal for the establishment of a permanent mission among these tribes.

Personal.

On March 30th there was a farewell service at the Congregational House, Boston, on the occasion of the departure of fifteen missionaries: Dr. F. L. Kingsbury and wife, of Vermont, and Miss Sara E. Graves, go to Samokov, Bulgaria; Miss Susan P. Blake goes to Sivas, Western Turkey; Miss Olive N. Twichell, to Broosa, Western Turkey; Mr. and Mrs. Mark Williams return to North China, and Miss Virginia C. Murdock goes as a physician to the same mission; Mr. and Mrs. F. A. Walter go to join the new mission to Bihe, West Central Africa; Mrs. Lydia V. Snow returns to Micronesia, accompanied by Miss Lillie S. Cathcart; and Rev. and Mrs. H. O. Dwight return to Constantinople.

Miss Mary M. Campbell of the Laos Mission was drowned in February last, while on the way from Bangkok to Chiengmai.

Literary.

"False Gods," or The Idol Worship of the World, is a new book, octavo size, 785 pages, prepared by Rev. Frank S. Dobbins, assisted by the Hon. S. Wells Williams and Prof. Isaac Hall. The title page calls it "A complete history of idolatrous worship throughout the world, ancient and modern, describing the strange beliefs, practices, superstitions, temples, idols,

shrines, sacrifices, domestic peculiarities, etc., etc., connected therewith. The whole profusely illustrated." It is as complete an account of the false religions as could be given in the space allotted, and appears at a time when there is a greatly increased interest in mission work. It will be seen that we have quoted from it in this magazine, and expect to hereafter be under obligations to it. It is sold by Hubbard Brothers, Philadelphia, or C. R. Blackall & Co., New York, at \$3.75 in cloth binding. Agents are called for. We trust it will have a large sale.

"China's Millions" is a monthly magazine, edited by Rev. J. Hudson Taylor, Director of the China Inland Mission, and published by Morgan and Scott of London. We have received a copy of the bound volume for the year 1880. The larger portion of it is devoted to an account of the travels and work of the missionaries of the China Inland Mission. The mission is doing a good work, an account of which is given on page 229. The volume before us is a valuable history and the price is 8s. 6d.

"Twenty Years Among the Mexicans" is a narrative of missionary labor, by Miss Melinda Rankin. In a book of 234 pages she gives an account of her own work, together with information respecting Mexican customs and beliefs, and the mission work of others in Mexico. To those who are interested in the progress of Protestantism in Mexico, it will be gladly welcomed. (Central Book Concern, Cincinnati. Price \$1.00.)

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THE ORIENTAL CHURCHES, AND MISSIONS AMONG THEM; GENERAL ARTICLES, MISSIONARY NEWS, ETC.



A WOMAN OF EGYPT.

Oriental Churches.

The Oriental Churches.

The Oriental or Eastern Churches is a name given to those churches in the East, claiming to be Christian churches, but whose religious belief, is believed by Protestant Christians to have such an admixture of error as to make it necessary to send missionaries among them.

These churches are divided into The Greek Church, The Armenian Church, The Nestorian Church, The Jacobites, The Copts, and The Abyssinians. These will be treated of in the articles, that follow.

The Greek Church.

The account we here give of the Greek Church is taken mainly from an article by Prof. A. J. Schem, of New York, in McClintock and Strong's Cyclopædia.

The Greek Church comprehends all those Christians following the Greek or the Græco-Slavonian rite, who receive the first seven general councils, but reject the authority of the Roman pontiff and the later councils of the Western Church. The title "Greek Church" is hardly an appropriate one. A communion embracing several other nations and languages besides the Greek, each performing divine worship in its own tongue, and in which, out of sixty-six millions of Christians, perhaps fifty-nine millions are Slavonians, and pray in the Slavonic tongue, cannot properly be called *Greek* merely because its ritual is derived in great measure (by no means exclusively) from Greek sources, and because it was once united with the Græco-Roman empire. The Church calls itself the "Holy Orthodox Catholic and Apostolic Church." The Greek Church has not, like the Roman Catholic Church, one head, but consists of eleven different groups, which, in point of administration, are independent of each other, though they fully agree in point of doctrine.

The proper history of the Greek Church as a separate body begins with the interruption of ecclesiastical communion between the pope and the patriarch of Constantinople in the fifth century. The church comprised within its ancient limits, anterior to the Mohammedan conquests, Greece, the Islands, and Asia Minor, as also Syria and Palestine, Arabia, Egypt and parts of Mesopotamia and Persia. Her territory in Asia and Africa was almost wholly lost in consequence of the advance of the Mohammedans. It received a most important increase by the conversion of the Russians. The first missionaries were sent to this people from Constantinople in the 9th. century, and it was not long before the Greek Church was acknowledged by the Rus-

sians. Since 1721 the Church of Russia has been a state church. Though in doctrinal union with the other branches of the Greek Church, it is, in point of ecclesiastical administration, entirely unconnected with them.

The establishment of the independence of Greece at the beginning of the present century created another independent Greek state church. In 1833, the regency of Greece, at the request of 36 metropolitans, declared the Orthodox Oriental Church of Greece independent of every foreign ecclesiastical authority.

The Greek Church agrees with the Roman Catholic Church in accepting as the rule of faith not alone the Bible, including the Deutero-canonical books, but also the traditions of the Church. They deny the procession of the Holy Ghost from the Son, and reject the papal claim to supremacy and doctrinal authority. They admit the seven sacraments of the Roman Catholic Church, but differ in some of the rites used at their administration. They administer baptism by trine immersion, and confirmation in immediate connection with baptism, even in the case of infants. The right of administering confirmation is conceded to priests as well as to bishops. They administer the communion in both kinds, and even to children. They forbid marriage altogether to bishops; priests and deacons are forbidden to contract marriage after ordination, and must not have been married more than once, nor to a widow. Married priests must live separate



Peter the Great of Russia.

from their wives during the time when they are actually engaged in Church service. They regard marriage as utterly unlawful. They do not permit the use of graven images, with the exception of that of the cross. They observe four great fasts: the forty days of Lent, from Pentecost to the Feast of Sts. Peter and Paul, the fifteen days before Assumption Day, and the six weeks before Christmas; and, besides, the Wednesdays and Fridays throughout the year, are fast days. At divine service they generally use the liturgy of St. Chrysostom, and on certain Sundays and festivals that of St. Basil. The liturgy of the Russian Church is in the old Slavonic language; that of the Church in the kingdom of Greece, in modern Greek; that of the Church of Georgia, in the Old Georgian language. Instrumental music is forbidden, but singing is universally in use. The ordinary posture in public prayer is standing, the body being turned towards the east; only at Pentecost is kneeling in use. The sign of the cross is in more frequent use among them than in the Roman Catholic Church, but in a different form. The preaching of sermons is not common; generally a homily is read from ancient collections.

The last statistics report about seventy million members of the Greek Church, Of these, fifty-nine million are in Russia.

The Church in Russia.

BY REV. ENOCH POND, D.D.

Among the great nations of modern times, Russia is far the most recent in its origin. Instead of running back, like France, Spain, Italy, and Germany, to the opening of the Christian era, or earlier, it dates only to the sixth or seventh century. Its church was established two or three hundred years later. The nation had its origin in the vast steppes of Eastern Asia, and its people were called the *Rossi*, whence came the name Russian. They may have descended in part from the Finns and the Scythians. They united with the Slavonians, the Veragians, and other barbarous tribes, but



Ivan IV. of Russia.

instead of being swallowed up, as might have been expected, in these revolutions, they steadily increased.

The first prince who reigned over them, and was entitled to be called a king, was Rurick. He and his descendants reigned for several generations, made numerous conquests, and became a great and powerful people. Among the descendants of the Ruricks was Vladimir the Great, who embraced the Christian religion, and introduced and established it in his dominions. The Russians had mingled with Christians at an earlier period, and some of their princes had made a profession of Christianity; but, belonging to various tribes who had no established religion, the majority, probably, were pagans.

But under the reign of Vladimir, either at his suggestion, or at the command of the people, it was concluded that they had better have an established religion, like other nations. The manner in which Christianity was introduced among them was very peculiar. The subject seems to have been left entirely to the king. Or he may have undertaken it on his own account, as his authority was absolute. He invited delegates from the several religions of which he had heard to visit him, and set forth the claims of their several systems, that he might judge of them, and select that which suited him best.

First, came a Bulgarian Mussulman from Volga, to explain the teachings of Mahomet, and urge them upon the attention of the royal inquirer. "Thou art indeed a wise and prudent prince," says the Mussulman, "and yet thou knowest neither law nor religion. Believe in our religion, and honor Mahomet."

"In what does your religion consist?" says Vladimir.

"We believe in God," replied the Mussulman. "We believe also what the Prophet teaches. Be circumcised; abstain from pork; drink no wine; and after death choose out of seventy beautiful wives the most beautiful." Vladimir listened to him, specially for the last reason. But that which he did not like was circumcision, abstinence from pork, and above all, the prohibition of drinking.

"Drinking," he said, "is the great delight of Russians. We cannot live without it."

Next came a delegation from the Roman Pontiff. "The Pope," they said, "begs us to tell you that your country is much like ours, but not your religion. Ours is the right. We fear God, who made the heavens and the earth, and every living creature; whilst thy gods are of wood and stone."

"What does your law command?" asked Vladimir.

"We fast," the Papist said, "to the best of our power; and when any one eats or drinks, he does it to the honor of God."

"Go home," said Vladimir, "our fathers did not believe in your religion nor receive any from God."

Next came some Jews who lived in the vicinity. "We hear it said that the Mahometans and Christians are trying to persuade you to adopt their belief. The Christians believe in him whom we have crucified. We believe in one God, the God of Abraham, Isaac, and Jacob."

"What does your law require," asked Vladimir.

"Our law requires circumcision, prohibits pomp, and enjoins the observance of Saturday." "What," said Vladimir, "do you teach others—you whom God has rejected and dispersed? If God had loved you and your law, he would never have scattered you abroad. You wish, perhaps, that we should suffer as you do."

Another agency now appears on the scene. It is "a philosopher from Greece." "We have heard," said he, "that the Mahometans have sent to lead you to adopt their belief. Their religion and their practices are an abomination in the sight of heaven and earth, and judgment will fall upon them as of old upon Sodom and Gomorrah. We have heard also," said the philosopher, "that messengers have come from Rome to teach you. Their belief differs somewhat from ours. Especially do they celebrate the mass with unleavened bread; therefore they have not the true religion." Vladimir now said, "I have also had Jews here, who said that the Greeks and Germans believe on him whom they crucified. Why was he crucified?" In reply to this question the philosopher went on to explain the gospel truths, as understood by the Greeks. He spoke particularly of the day of judgment, and said, "If you wish to stand on the right with the just in the judgment and enter with them into glory, you must consent to be baptized. Vladimir replied, 'I must wait a little while.' So he sent him away.

The next year he sent delegates to Constantinople, that he might know more of the church among the Greeks. A magnificent reception was given to the strangers, and a high festival was celebrated in the church of St. Sophia. The Russian envoys were placed in a convenient position. "The incense smoked, the chants resounded, and the Patriarch was present in his most splendid vestments." The envoys, it is said, "were most struck with the appearance of the deacons and sub-deacons issuing from the sanctuary with torches in their hands, and with something like wings upon their shoulders, at whose presence the people fell upon their knees and cried, 'O Lord, have mercy on us!'" These, it was pretended, were angels who had come

down from heaven to mingle with their services. "It is enough," said the simple-minded Russians; "we want no further proof; send us to our home again."

Said the envoys on their return, "It seemed to us as though we were in heaven. It would be impossible to find such magnificence on earth. The worship of other countries is entirely eclipsed. We shall never forget such splendor and grandeur."

The rest of the story may be shortly told. Vladimir was besieging the city of Cherson, in the Crimea, and vowed that he would be baptized, if he succeeded. He demanded from the Greek Emperor, Basil, the hand of his sister Anna in marriage. The sister consented to give herself to the barbarian king and he was baptized. He gave orders for a general baptism of his people, which was accomplished at Kieff, and a connection was thus formed between the Russians and the Eastern or Grecian church.

It will be seen that the Russian church is emphatically a State church. It is not merely connected with the State like the churches of England and Scotland, but enters into and forms a part of the State. The Czar is the father and founder of the whole ecclesiastical community. The veneration for him at times is almost as though he were Christ himself. "God and the Prince will,"—God and the Prince know it! These are the two arguments against which there is no appeal. The coronation of the chief ruler is not a mere ceremony but rather a solemn religious consecration.

There have been changes, from time to time, in the name and character of the government of Russia. Its chief rulers at the first were princes and kings, next came the patriarch, and now the emperors. But with a change of name the substance has remained much the same,—an absolute sovereignty, the chief of which is ruler both in church and State.

The Russians have not only a liking for pictures, they have a religious veneration for them. They are the main stay and support of their religious faith and practice. "On the wall of every room, at the corner of every street, over gateways, in offices, in steamers, in stations, in taverns, is the picture hung, with a lamp burning before it." In domestic life it plays the part of the family Bible, of the wedding gift, of the birthday present, of the ancestral portrait. A passion for pictures, not as works of art, but as emblems of instruction is thus engendered beyond all example in other countries. A Syrian traveler in the seventeenth century thus speaks of this trait of Russian life and character: "The Muscovites are vastly attached to the love of pictures, not much regarding the beauty of the painting, or the skill of the painter. With them a beautiful and an ugly painting are all one. They bow to them per-

petually, though the figures be only the daub of children, or a sketch on a piece of paper. In the army there is not a man but carries in his knapsack a gaudy picture, with which he never parts; and wherever he halts he sets it up on a piece of wood and bows down before it.

The Russian religion does not, like the Catholic, abound in saints. In its earlier periods we hear of but two. The first was Vladimir, the founder of the church in the tenth century; the second was Alexander of the Narsa, in the thirteenth century. This honor seems to have been conferred upon him on account of his victory over the Swedes.



Alexander III., the present Czar of Russia.

The Russians, for two centuries, were in subjection to foreign powers; first to the Mongol Tartars, and, secondly, to the Poles; from both of which they were delivered by means of their religious orders. About sixty miles from Moscow, in the midst of a wild forest, had grown the monastery of the Holy Trinity. Multitudes of recluses of different orders had resorted thither; and among these, in both instances, armies sprang up which proved the deliverers of the country. One of the principal religious rulers of the Russians was Nirzon, a man of great stature, Patriarch of Moscow. He was a singular character—a barbarian himself, and yet a preacher and reformer. He patronized the press, and established it among the Russians. He labored indefatigably, and sometimes violently, for the promotion of temperance

—a reformation which was greatly needed, not only among the people in general, but among the clergy. He did much to reform and improve the ritual, the ceremonies of the Russian worship. At times he appeared truly humble and Christian-like; but he had a violent, ungovernable temper, and often indulged it in the most disgraceful manner. His clergy were, many of them, of a most unclerical description, and his treatment of them was abusive and cruel. He finally abandoned his office in a rage, and could not regain it. He spent several years in confinement, and died at last in a most miserable condition, unpitied and unlamented.

Russia has had a multitude of sovereigns, some of whom were females. The principal one among them, after Vladimir, was Peter the Great, who came to the throne in the latter part of the seventeenth century. A semi-barbarian himself, he felt the need of informing and civilizing his people, and spent years of the earlier part of his reign among the neighboring nations, seeking to prepare himself for this great work. He reformed his army, and reconstructed it after the German model. He abolished the Patriarchate in the church, and substituted a synod in its place. He began building his new capital (Petersburgh) near the beginning of the eighteenth century, and in less than ten years it became

the residence of himself and of his court. He was a successful warrior, both on the land and on the water, and was in almost constant diplomatic correspondence with the sovereigns of other nations. In his various undertakings, he was greatly assisted by his wife, Catharine—a lady whom he reared from humble life, whom he received into his family, ultimately married, and left her to be his successor on the throne. Peter died in the year 1725, at the age of fifty-three.

In the year 1721 he was requested by his courtiers to assume the title of "Peter the Great, Father of his country, and Emperor of all the Russians."

Peter the Great has long been dead, Alexander II. is

"Tombean magnifiques," where marble coffins, large and small, are seen upon grand masonry, surrounded by broken columns and beautiful fragments of carved figures. But strangest of all, amid these relics of heathen art and worship we found twenty flocks, part of an army of ten thousand lambs, that had besieged the city and were to furnish every Greek church family, rich and poor, of the seventy thousand population, with a lamb for their Easter dinner.

Following largely the customs of the Jewish Passover, but with special reference to the fact that "Christ our Passover Lamb is sacrificed for us" in the crucifixion which this day commemorates, the members of the Greek



Baptism in the Greek Church.

dead, but their country remains one of the most extensive and powerful in the world. May it be early given to Christ, and be prepared to take part in His glorious reign over all the nations of the earth.—*Advance*.

BANGOR, ME., March 31. 1881.

Greek Good Friday in Athens.

By REV. W. F. CRAFTS.

By a different reckoning, the Greek Church celebrates "Good Friday," the anniversary of Christ's crucifixion, more than a month later than the Roman Catholic Church, and so while we were privileged to spend a part of the Latin "Holy Week" at Jerusalem, we saw a part of its Greek celebration at Athens.

By a morning walk from our hotel down one of the Parisian avenues of New Athens, and through the narrow streets and bazaars of the older town, where the fine Corinthian pillars of a glorious past sometimes confront you in the very midst of some low hut—suggestive picture of man in his fall as contrasted with the Eden glory—we reached at length the newly excavated

Church have long been accustomed to purchase a living lamb on Good Friday, or the following Saturday, and have it carried alive to their homes and there killed and dressed, and then roasted whole on a long spit or pole. Bread is also baked in the shape of a Greek cross (that is, with the upright no longer than the cross piece) with a wreath represented about the cross, and red Easter eggs, which are for sale on every hand, in the center and at the extremities of the bread cross. "Bitter herbs" and other vegetables are exposed in the markets to be eaten with the roast lamb, as of old. Great quantities of candles, to be presented as offerings in the churches and used to illuminate the houses and streets on this night of Good Friday, are also seen in the stores, some of them decorated with beautiful carvings in the wax, and others for children made to look like branches full of flowers by adornings of colored papers.

During the day at least 50,000 of the people visit their Greek churches, crossing themselves as they enter, and being suddenly sprinkled, *nolens volens*, with a dash of holy water, dropping a penny or two into the great collection platters, going up to a table in front of the altar

and kissing a bas-relief of the dead Christ embossed on a costly table-cloth, then depositing another penny or two in another platter, receiving a consecrated red flower from the priest, kissing his hand in token of submission, then going to a silver bas-relief of the Virgin Mary, which, to avoid the technical law against image-worship, has the face flat, kissing that and several pictures of saints, and going forth again to resume the merry holiday of the streets, where the common people, as well as the rich are out in their best attire, making a carnival of crucifixion day.

At evening, the principal street is lighted in its every building, from door to highest balcony, with candles, blue lights, calciem, rock-ets, fiery serpents of hissing powder, and other "fourth of July" gimcracks as a frame for the procession of crosses, banners, priests, bands, and candle-bearing multitudes, with which the Greek Church commemorates the "agony and bloody sweat, the cross and passion" of our Lord.

The idolatry of Minerva in the beautiful Parthenon, whose ruins look down upon us from yonder Acropolis, has yielded to the idolatry of Mary, and Paul's declaration needs to be reiterated from yonder rock of Mars' Hill that "the Godhead is not like unto gold or silver or stone, graven by art and man's device." That other assurance of the apostle, that we have not only a crucified but also a risen Christ, whom "God hath raised from the dead" to be *our only and eternal priest*, is also as greatly needed to-day in Athens, as in the days when heathen priests declared a dead instead of living deity.—*Advance*.

The Greek Church in Bulgaria.

The Bulgarians belong to the Greek Church, but for many years endeavored to become independent of the patriarchate of Constantinople, and to have all the Bulgarian dioceses of Turkey united under one Bulgarian exarch. The demand was granted by the Turkish government in 1872. The province of Bulgaria is now independent of Turkey, and has been erected into a kingdom.

The Abyssinian Church.

Abyssinia is an extensive district of Eastern Africa with a population of about four millions. Christianity is believed to have been introduced about A. D. 330, by Frumentius. In December, 1624, the Abyssinian Church formally submitted to the See of Rome, but separated from it again in 1633.

A writer in McClintock and Strong's Cyclopædia, gives the following account of the Doctrines and Usages of the Church: "(1) The Abyssinian creed is, as has been said, Monophysite, or Eutychian; maintaining

one nature only in the person of Christ, namely, the divine, in which they considered all the properties of the humanity to be absorbed, in opposition to the Nestorians. In both faith and worship they resemble the Romish Church in many respects; but they do not admit transubstantiation. (2) They practise the invocation of saints, prayer for the dead, and the veneration of relics; and while they reject the use of images, they admit a profusion of pictures, and venerate them. They practise circumcision, but apparently not as a religious rite. They keep both the Jewish and Christian Sabbath, and also a great number of holidays. Their clergy and churches are very numerous, the latter richly ornamented; and the number of monastic institutions among them is said to be great. The monks call themselves followers of St. Anthony, but follow various rules. (3) The supreme government lies with the patri-



Abyssinians.

arch, called *Abuna*, who resides in Gondar. The Abuna receives his investiture from the Coptic patriarch of Alexandria, who is the nominal head of the Ethiopian Church. (4) They practise an annual ablation, which they consider necessary to wash away the defilement of sin. The priests receive the Lord's Supper every day, and always fasting; besides priests and monks, scarcely any but aged persons and children attend the communion. They call the consecration of the element *Mellawat*. At Gondar Bishop Gobat found no person that believed in transubstantiation. In Tigre there are some who believe in it. The wine is mixed with water. They consider fasting essential to religion; consequently their fasts occupy the greater

part of the year, about nine months; but these are seldom all observed except by a few monks. The priests may be married men, but they may not marry after they have received orders. The priesthood is very illiterate, and there is no preaching at all. The Abyssinians prostrate themselves to the saints, and especially to the Virgin; and, like the Copts of Egypt, practice circumcision. When questioned on the subject, they answer that they consider circumcision merely as a custom, and that they abstain from the animals forbidden in the Mosaic law, but only because they have a disgust to them; but Dr. Gobat observed that, when they spoke upon these subjects without noticing the presence of a stranger, they attach a religious importance to circumcision, and that a priest would not fail to impose a fast or penance on a man who had eaten of a wild boar or a hare without the pretext of illness. In short, their religion consists chiefly in ceremonial observances. Their moral condition is very low; facilities of divorce are great, and chastity is a rare virtue; the same men frequently marries several women in succession, and the neglected wives attach themselves to other men. Yet their religion, corrupt as it is, has raised the Abyssinian character to a height far beyond that of any African race."

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The Religion and Condition
of the Coptic Church.

The Copts are a denomination of professing Christians, now constituting the native Church of Egypt, organized in the early history of the Christian Church.

A writer in McClintock and Strong's Cyclopædia says of them: The sad condition of the Coptic Church induced the Church Missionary Society of England, in 1825, to send two German missionaries to Cairo, for the purpose of awakening among them a new spiritual life. They established several schools and a small theological seminary for the training of priests, where, among others, also the present abuna of the Abyssinian Church was educated. The patriarch for some time seemed to favor the missionaries, and to aid their efforts for the education of the clergy and the circulation of the Bible, numerous copies of which have been repeatedly supplied by the Bible Society (500 in 1859, at the request of Dr. Tattam). The mission was subsequently transferred

to the care of the United Presbyterian Church of the United States, and has since then greatly increased in extent and importance. Several native congregations have been constituted, and have been organized into the Missionary Presbytery of Egypt, in connection with the General Assembly of the Church in the United States. At the General Assembly for 1867 the following statistics of the Presbytery of Egypt were reported: Ministers, 9; congregations, 3; families, 46; communicants, 126. Besides a number of valuable mission-schools, there is a theological school for training theological

students in Osioot. For several years the mission has received a contribution of £1,000 annually from the maharajah Dhu-leep Singh, besides occasional liberal donations, the maharajah having met his wife in one of the mission-schools at Cairo. The maharajah also presented the missionaries at Cairo with a printing-press, which, up to 1867, has issued a selection of the Book of Psalms and 3,000 copies of Brown's "Short Catechism." The Coptic patriarch instituted a fierce persecution against all the Copts associating with the missionaries, causing their children to be beaten and withdrawn from the schools, and burning all the Bibles and other religious books he could lay hands on. The Mussulman authorities at first countenanced these proceedings, but finally stopped them, in consequence of the representations of the American consul general.

They hold seven sacraments. They postpone the baptism of male children forty days, and that of girls eighty days, and administer it only in church. In case of emergency, they substitute baptism for anointing. They agree with the Greek Church in using trine immersion, and also in the doctrine and administration of the Lord's Supper. Confession among them is rare, and is generally followed by unction. Uction in general is used among them very extensively in the case of sickness, and is administered not only to the sick, but also to the bystanders and to the dead. They invoke the saints, pray for the dead, and venerate images and relics, but they reject all sculptured representations except the cross. Their fasts are long, frequent, and rigorous. They observe four Lents—one before Easter, which commences



Egyptian Merchant and Janissary.

nine days earlier than in the Latin Church; a second after the week of Pentecost, which lasts thirteen days; a third after the feast of Assumption, lasting fifteen days; and a fourth before Christmas, which lasts forty-three days for the clergy, and twenty-three for the people.

In some parts of Upper Egypt there are still villages exclusively inhabited by Copts, and in every village of moderate size is a moallim (a title given to all Copts except those of the poor class or peasants), who keeps the register of the taxes. Most of the Copts in Cairo are

employed as secretaries and accountants or tradesmen. They are the chief employes in the government offices, and as merchants, goldsmiths, silver-smiths, jewellers, architects, builders, and carpenters, they are generally considered more skillful than the Moslems. In the villages they are employed in agriculture, like the rest of the peasantry. Petty causes among them are judged of by their clergy and the patriarch, but appeal may be made to the *cadi*. They bear a hatred to other Christian denominations, and are not permitted by their church to intermarry with them. The clergy, on the whole, are poor and ignorant. At the head of the clergy stands the patriarch of Alexandria, who resides, however, in Cairo. His jurisdiction extends also over Nubia and Abyssinia, for which latter country he has the right of consecrating the *abuna*. He himself is always chosen from among

the monks of the convents of St. Macarius, in the desert of Scete. It is customary for the patriarch elect to decline the dignity, and only to yield to apparent force. Besides the patriarch, there are four metropolitans (Cairo, Lower Egypt, Codus, Mounoufia) and eleven bishops. They are appointed by the patriarch, and generally chosen among laymen who are widowers. Their income consists of tithes, which they collect for themselves and for the patriarch. The priests are generally simple mechanics, and, although they are at liberty to marry, they live mostly in celibacy. The number of churches and convents is said to amount to about 150.

A few years ago Tattam and Curzon discovered in some of these convents a number of the most valuable manuscripts. The population is estimated from 150,000 to 250,000, of whom about 10,000 reside in Cairo. The number of Copts who have acknowledged the authority of the pope (United Copts since 1732) is about 10,000. In 1855 the pope appointed one of their priests vicar apostolic and bishop *in partibus*.

Sara K. Hunt, in an article in the *Sunday Magazine* for June, gives the following account of the Coptic Church: "The native Church of Egypt is the Coptic,

and the Copts are said to be the native Egyptians; and it is true that their style of features and general shape of the head bears a striking resemblance to the sculptures and pictures of the ancient Egyptians on the walls of the temples and tombs. It is also said that the Coptic language still used in their religious services is indeed the old Egyptian tongue. They pride themselves on their antiquity, and are disposed to look down on all other branches of Christ's Church, regarding them as inferior to their own long-established religion. The Copts have been denounced by many as wholly debased and degraded, and while we must admit that they are narrow-minded, avaricious, and intemperate, still they are not devoid of principle, else they would never have held so firmly and with such devotion to their religion in the midst of persecution and scorn.

"Situating about

four miles from the modern City of Cairo are three Coptic churches, very ancient, dating as far back as the sixth century. They resemble the modern Coptic churches, which are in many respects like those of the Greeks. Their divisions are, the sanctuary, within which is the altar, and where stands the priest, hidden from view by a high screen; the chancel, in which the priests have their stalls, and where the office-book, printed in the Coptic language, is kept; the nave, which the congregation occupies, the men in front, followed by the women; and west of the nave an ante-chapel, containing a broad, deep tank, called



Egyptians of Upper Egypt.

the well for "Epiphany immersions." Running parallel with the above, and extending north and south, are three broad aisles, separated by partition screens, the wood-work being very highly carved and decorated—sometimes inlaid with ebony and ivory. The chief pictures found here, and in all Coptic churches, are those of St. George and the Dragon, and St. Macarius, with two swords, wounding the apostate Julian."

The Armenian Church.

The term Armenian Church, is used to designate the Eastern Church, which originated in Armenia, but is now scattered over the adjacent regions. Armenia, it is said, first received Christianity from Bartholomew, one of the apostles, and Thaddæus, one of the seventy disciples. Subsequently it imbibed different heresies that arose in the East.

"The Armenians agree with the Greeks and other Oriental churches in rejecting the *"filio-que"* from the Nicene Creed, and maintaining the procession of the Holy Spirit from the Father only. With some difference in forms and modes of worship, the religious opinions of the Armenians are mostly like those of the Greeks. The sign of the cross is used on all occasions; but made by the Greeks with three fingers, by the Armenians with two, by the Jacobites with one—the Greek usage pointing to the Trinity, the Armenians to the two natures made one in the person of Christ, and the Jacobite to the Divine unity. They profess to hold to the seven sacraments of the Latin Church; but, in fact, extreme unction exists among them only in name, the prayers so designated being intermingled with those of confirmation, which latter rite is performed with the *"holy chrism"* by the priest at the time of baptism. Infants are baptized, as commonly in the Greek and other Oriental churches, by a partial immersion in the font and three times pouring water on the head. Converted Jews, etc., though adults, are baptized in the same manner. They readily admit to their communion Romanists and Protestants baptized by sprinkling, differing in this from the Greeks, who receive none, however previously baptized, without rebaptizing them. They believe firmly in the *"real presence"* in the Eucharist, and adore the host in the mass. The people partake, however, in both kinds, the wafer or broken bread (unleavened) being dipped in undiluted wine (the Greeks use leavened bread and wine mixed with water), and laid carefully on the tongue. It must be received fasting. They reject the Latin purgatory, but, believing that the souls of the departed may be benefited by the aid of the church (which of course, must be paid for), they pray for the dead. Saint-worship is carried to an extraordinary length, the addresses to saints being often grossly idolatrous, and the mediation of Christ lost sight of in the liturgical services of the church, as it is in the minds of the people. The cross, and pictures of the saints, are also objects of worship, as possessing inherent efficacy. The Supreme Being is likewise represented under the form of an aged, venerable man, with whom, and the Son, under the form of a young man, and the Holy Spirit, symbolized as a dove, the Virgin Mary is associated in the same picture. The perpetual virginity of the latter is held as a point of pre-eminent importance. Confession to the priesthood, in order to absolution, is deemed essential to salvation. Penances are imposed; but absolution is without money, and indulgences are never given. Baptism confers regeneration and cleansing from sin, original and actual; spiritual life is maintained by penance and sacraments; and the priest holds in his hand the passport to heaven.

The merit of good works is acknowledged, particularly of asceticism. Monachism, celibacy, fasting, etc., are viewed as in other Eastern churches, but fasts are more lengthened and severe; the number of fast-days, when no animal food of any kind can be eaten, is 165 in the year. On the fourteen great feast-days the observance of the day is more strict than that of the Sabbath, which last is as in Roman Catholic countries. Minor feasts are even more numerous than the days in the year. The church services are performed in the ancient tongue, not now understood by the common people, and in a manner altogether perfunctory and painful to an enlightened mind."



An Armenian Priest.

"There are *nine* different grades of clergy, each receiving a distinct ordination by the laying on of hands. Four of these are below the order of deacon, and are called porters, readers, exorcists, and candle lighters. After these come the sub-deacons, the deacons, the priests, then the bishops, and, last of all, the catholicos. The catholicos is ordained by a council of bishops. He is the spiritual head of the church, who alone ordains bishops, and can furnish the *meiron*, or sacred oil used by bishops in ordaining the inferior clergy, and in various ceremonies of the church. The priests are obliged to be married men, and can never rise higher than the priesthood, except in case of the death of a wife, when, not being allowed to marry a second time, they may enter among the *Vartabeds*—an order of celibate priests, who are attached to the churches as preachers (married priests do not usually preach), or live together in monasteries, and from among whom the bishops, etc., on whom the law of celibacy is imposed, are taken."

Rev. Dr. Bartlett says: "The old Armenian race is now widely scattered from their native Armenia, and dispersed everywhere in Turkey and Persia, and found even in India, Russia, and Poland. There are supposed to be at least three millions of them, more than half of whom are said to be in Turkey. They are a noble race, and have been called *"the Anglo-Saxons of the East."* They are the active and enterprising class. Shrewd, industrious, and persevering, they are the bankers of Constantinople, the artisans of Turkey, and the merchants of Western and Central Asia. The nation received Chris-

tianity in the fourth century, and had a translation of the Scriptures made in the year 477 A. D., which is still extant and profoundly venerated, though now locked up, with many other religious works of theirs, in a dead language."

The Nestorian Church.

The Nestorians are a sect of early Christians, so called after Nestorius. They are probably the oldest, and are considered the purest of the Oriental churches.

The chief home of the Nestorians is in Persia. Attention was particularly called to them in 1830 by Messrs. Smith and Dwight, missionaries of the American Board, who, while on an exploring missionary tour, visited the Nestorians.

Prof. J. H. Worman gives the following account of them: "Dividing the Turkish from the Persian empire is a wild range of mountains, now called Kurdistan, which includes within its boundaries portions of the ancient Assyria, Media, and Armenia. In the most inaccessible parts of this district the Nestorians dwell, about 100,000 strong. They are still governed by 'melika,' or kings, chosen from their own people by the popular voice irregularly expressed. The office of these chiefs is usually hereditary in the same family. The Turkish government, however, is making vigorous efforts, through the agency of the neighboring Kurds, to reduce these independent Nestorians to a state of vassalage. Dwelling in these mountainous recesses, their independence is dearly purchased; they find it difficult to obtain a bare subsistence, and many of them are miserably poor: numbers travel abroad and beg as a profession. Their fare is coarse and their manners rude. During the summer many of them descend to the plains of Oroomiah, at the foot of the Kurdistan range, and here a considerable body of Nestorian Christians, estimated at about 40,000, have fixed their residence.

"The patriarch of the Nestorian Church (who is always chosen from the same family, and invariably takes the name of Shamun or Simon) resides at Diz, a village in one of the most inaccessible parts of the Kurdish mountains. Since the quarrel of the rival candidates and the defection of the Chaldeans to Rome, about the close of the 16th century, the patriarch has taken refuge in the mountains. He professes only to wield spiritual power, but among the mountaineers his word is law, both in matters spiritual and temporal. Among the Nestorians of Oroomiah his power is more limited; he seldom ventures to come among them; and being thus beyond the reach of the full exercise of his authority, the people have become lax in their regard for his spiritual prerogatives; still they look up to him with respect and veneration. The patriarch does not receive the imposition of hands at his consecration, since it cannot be performed by his inferiors; but all orders of the clergy, from the deacon to the metropolitan, are ordained by him with the imposition of hands. Under the Nestorian patriarch are eighteen bishops, four of whom reside in the province of Oroomiah. A diocese varies in size from a single village to twenty or thirty. The bishops ordain the inferior clergy, make annual visitations, and superintend the diocese. Besides deacons and priests, there are archdeacons, subdeacons, and readers. The office of metran, or metropolitan, is distinct from that of the patriarch, although, it is true, they are often united in the same person. The canons of the Nestorian Church require celibacy, but only of the episcopal orders. They also demand from these higher ecclesiastical orders abstinence from animal food, even from their infancy. The mother of the

candidate for the episcopate or patriarchate must observe the same abstinence while she nurses the infant. The Nestorian bishops do not defend these practices from Scripture, but only as matters of propriety (this restriction, however, is not always observed, and was violated by bishop Mar Yohann in 1859). Neither celibacy nor abstinence from animal food are required of the inferior clergy, nor do monasteries or convents exist among the Nestorians proper. The clergy are usually poor. They cultivate the ground, or teach a few scholars, or gain a small pittance by marriage fees and small contributions.

"Religion in the proper sense, is in a low condition. The vice of lying is almost universal among clergy and laity; intemperance is very prevalent. The Sunday is to a great extent regarded only as a holiday, and profaneness and some other vices are very common. Still a venerable remnant exists of a primitive Church, founded, as they invariably maintain, not by Nestorius, but in apostolic times by Thomas the Apostle (q. v.). It is beset with dangers on every side. The artifices of the Jesuits are unceasing and sometimes successful. Recently a patriarch was brought over by violence to the Church of Rome. On the other hand, the Mohammedans attempt to proselyte. Nestorian girls are occasionally kidnapped or decoyed away, and become the wives of the followers of the false prophet. Some hardened culprits apostatize for the sake of escaping punishment, but these are all the triumphs of which the Mohammedans can boast.

"The creed and practice of the Nestorians are more simple and more scriptural than those of the Greek or any other Oriental Church. They entertain the deepest abhorrence of image worship, auricular confession, and purgatory. Their doctrinal tenets lie under suspicion; yet the American missionaries do not hesitate to vouch for their correctness. Mr. Perkins was sent out by the American Board of Foreign Missions, and lived among them six years, laboring with considerable success. 'On the momentous subject of the divinity of Christ,' he says, 'in relation to which the charge of heresy is so violently thrown upon them by the papal and other Oriental sects, their belief is orthodox and scriptural.' Mr. Badger also judges favorably of their orthodoxy. He thinks that, although in error with respect to the language in which they express their belief with regard to the second person in the Trinity, the Nestorians hold, nevertheless, in effect the true Catholic doctrine as it is revealed in Holy Scripture, and as it was set forth by the Council of Ephesus.

"The Nestorians are very scrupulous respecting their religious ceremonies and fasts, yet they are very far from Protestant in their ideas respecting their daily life; even their most intelligent ecclesiastics seem to have hardly any idea of the meaning of regeneration."

The Jacobites.

The Jacobites are an Oriental Christian Sect, monophysitic in doctrine, deriving their name from Jacob Baradai, who became bishop of Edessa 541 A. D. He took upon himself the general superintendence of the Monophysites in the East, and brought their number up to about 100,000, mainly in Mesopotamia and Syria. They are now under a patriarch who resides in a monastery near Mardin, and who is appointed by the Sultan of Turkey. In public worship use is made of the ancient Syriac language, which the people do not understand. There are said to be 200,000 Jacobites in India. About 98,000 Roman Catholic Jacobites are claimed in India.—*R. C. Hitchcock.*

Missions.

Early Protestant Missions among the Armenians.

A writer in the "McClintock and Strong's Cyclopaedia" gives the following account of the early work of Protestants among the Armenians: "The history of Protestantism among the Armenians forms one of the most interesting chapters in the history of modern Protestant missions. As a forerunner in the reformation of the Armenian Church we may regard a priest by the name of Debajy Oghlu, about 1760. He lived in Constantinople, and wrote a book in which he praised Luther, and castigated both clergy and people with an unsparing hand. His book, though never published, circulated from hand to hand, and was later used by the Protestant missionaries with some effect. The efforts of the Protestant Church in behalf of the Armenian Church began with the circulation of the Bible. In 1813 the British Bible Society began the publication of the Armenian Bible (the translation made by Mesrob in the fifth century), and in 1815 an edition of 5,000 copies was issued at Calcutta. The same society published in 1823 at Constantinople, an edition of 5,000 copies of the New Testament, and of 3,000 copies of the four Gospels alone. Simultaneously with the British society, the Russian Bible Society undertook the publication of the Armenian Bible, and issued at St. Petersburg, in 1817, an edition of 2,000 copies, and soon after an edition of the ancient Armenian New Testament. A great enthusiasm manifested itself in Russia for this work, the Emperor Alexander, the archbishops and bishops of the Greek and the Armenian churches, and nearly all the Russian nobility being among its patrons. The Armenian Bibles and New Testaments thus printed were widely circulated through various agencies. But it was soon discovered that the mass of the people did not understand the old Armenian language, and that one portion (perhaps one third, chiefly in the more southern portions of Asia Minor) had even lost the use of the modern Armenian, speaking only Turkish. This led to the translation of the Bible into modern Armenian and into Armeno-Turkish (Turkish written with Armenian characters). The former translation was issued by the Russian society in 1822, the latter by the British society in 1823. These translations, however, called forth the opposition of the Armenian patriarch of Constantinople and the Armenian clergy in general.

"A Protestant mission was established among the Armenians by the American Board in 1830, after the way had been previously prepared by the conversion of three Armenian priests (two of whom were bishops) by the American missionaries of Syria, and by the famous school of Pestitimalyan, a man conversant not only with Armenian, but also with Western literature and theology. The first missionaries were E. Smith and H. G. O. Dwight, who were joined in the following years by W. Goodell, J. B. Adger, B. Schneider, C. Hamlin, and others. The missionaries soon organized several schools at Constantinople, Pera, Brousa, Hass-Keuy, Bebek, and through them worked successfully for spreading evangelical views in the Armenian Church. In 1834 the mission press was transferred from Malta to Smyrna, and there soon began a most successful operation, printing, up to the 1st. of January, 1838, two and a half million pages in the Armenian language. In the following years Mr. Goodell completed the translation of the whole Old Testament into the Armeno-Turkish language, and W. Adger issued an improved translation of the New Testament into modern Armenian. The mis-

sionaries early found devoted co-laborers among the Armenians; among whom Sahakyan, who was converted when a student, in 1833, and a pious priest, Der Kevork, were prominent. Though not interrupted, they encountered a strong opposition, which was generally headed by the patriarch and the chief Armenian bankers in Constantinople, and sometimes manifested itself as open and cruel persecution. That was especially the case when, in 1844, Matteos, formerly bishop of Brousa, was made patriarch of Constantinople. For two years he used all means within his reach against the favorers of the Protestant missions, and it required the interference of the Christian ambassadors to obtain an order from the sultan, which put an end to further persecutions (March, 1846). Up to that time the converts had not formally separated from the church; but when they were now formally excommunicated by the patriarch Matteos, and thus also cut off from the civil rights of the Armenian community, they organized independent *evangelical Armenian churches*. The first churches thus organized were those of Constantinople, Nicomedia, Adabazan, and Trebizond. Their number has since steadily increased."

Mission of the American Presbyterian Church among the Nestorians.

The headquarters of this mission are at Oroomiah, Seir, Teheran and Tabriz, in Persia. We gave last year a history of the mission. We now give an account of the present condition of the mission, collated from the Annual Report made last month by the Missionary Secretaries.

The missionary laborers at OROOMIAH are Rev. Messrs. B. Labaree, Jr., John H. Shedd, D. D., and J. M. Oldfather; Joseph P. Cochran, M. D., and their wives; Miss N. Jennie Dean, Miss Mary K. VanDuzee; Miss Agnes Cary.

SEIR; Mrs. D. P. Cochran.

TEHERAN: Rev. Joseph L. Potter and wife; Rev. James Hawkes; Miss Sarah J. Bassett; Miss Anna Schenck.

TABRIZ: Rev. S. L. Ward and wife; Rev. John N. Wright; Rev. Samuel G. Wilson; Miss Mary Jewett; Mrs. Loretta C. VanHook, and Miss Mary A. Clark.

In this country: Rev. James Bassett and wife.

STATISTICS: 9 Missionaries, 1 physician, 15 female missionaries, 3 stations, 79 out-stations, 25 pastors, 44 preachers and catechists, 60 teachers, 15 other helpers, 116 places for stated preaching, 2,152 scholars (of whom 536 are females) 144 boarding scholars (of whom 81 are female) 1,510 communicants, 287 received on profession of faith during 1890.

Oroomiah Station.

The following statistics are of interest as showing the value and progress of the work of evangelization. In 1850 there were converts but they were in connection with the old Nestorian Church. In 1860 the number reported was 385. In 1870 the report gave 763 members. In 1881 the membership is 1,398. The contributions for the year 1880 are as follows: Mission work, \$112; schools, \$240; the poor, \$544; houses of worship, \$582; to pastors and preachers, \$948. This is a healthy growth, and several of the reports do not embrace sums given for education and the poor.

In the 28 parishes of the Oroomiah district 19 have ordained pastors and organized churches, 9 are supplied by licensed preachers.

The city of Senna, 200 miles south-east of Oroomiah, was the only new station occupied. One of the native pastors was sent to Vladikafkas beyond the Caucasus, in European Russia, where there is a colony of Nestorians.

and among whom he finds much encouragement and success.

In the college are 53 students; 51 girls in the boarding schools; in the intermediate schools established in 63 villages 1,777. While these are almost exclusively Nestorian, in the number are six Moslem students connected with the college, 26 Moslem girls in the female seminary, and a school for Moslem boys in Oroomiah.

Tabriz Station.

The work at this station is in part to Armenians as well as Nestorians and some of the Mussulmen are reached. At the beginning of 1880 the statistics of communicants were: 5 Armenians, 8 Nestorians, 4 Mussulmen. During 1880 there were added 6 Armenians, 14 Mussulmen, 2 Nestorians, 1 Jew; total membership, 40. Of this number, 12 are women and 11 other persons are in hopeful probation.

Teheran Station.

The membership at Teheran is 32. Two members were received last year. At Hamadan 4 have been received into the church and one has died, leaving the number of members 35. The girls' boarding school at Teheran numbers 20 pupils. There are 12 pupils in the boys' school at Teheran. At Hamadan is a school for girls and boys reporting 31 in attendance.

Rev. B. Labaree says, "In every Nestorian village and hamlet in Persia, except a few where Papal influence is paramount, the people gladly accept our schools and teachings, and in several of the parishes the old church services have ceased. In Kurdistan, the acceptance of our work is general in Gawar, Jeloo, Baz, Berwer, and Bootan, half at least of the mountain Nestorians. The steady growth in the past, and the present attitude of friendliness, lead us to believe that whatever convulsions may occur, our work is safe."

The Rev. John H. Shedd, D.D., writes from Oroomiah, Feb. 1, 1881, to the *New York Observer* as follows:

Your editorial some time since upon the Waldenses re-awakened a thought I have often cherished, that our Nestorians evangelized are to be the Waldenses of the East. The Nestorians, too, have been wonderfully preserved for centuries, a handful of confessors, crushed and bruised, yet not entirely consumed between the upper and nether millstones of Islam, the Shahs of Persia and the Sunees of Turkey. It is true, when the missionaries came among them more than a generation ago, they had only dead forms left, and it has been a slow process to awaken in them the old faith and spiritual life of their fathers. But the Word and the Spirit have been effectual. The last year was a wasting year—of famine, of a cruel and bloody war between Persians and Kurds, and of great mortality from sickness, but also a year of much interest in spiritual things. The growth from the first is encouraging. In 1850 there were converts, but they had not come out from the old Church. In 1860 the number reported was 385. In 1870 the report gave whole number from the first, 974; and then in communion, 763. In 1880, whole number from the first is 2,029, and now in communion, 1,398. In the year past, the number added on confession is 254, but near one hundred of our members have died, a few of them by violence in the war. Five of our preachers are among the deceased, and sickness at this time is very prevalent, following in the wake of the famine and the war. Nine of our congregations were broken up, some of them permanently, by the Kurdish invasion. But amid these convulsions the hearts of the people, as never before, are drawn to the Gospel of consolation, and the stated attendance at our meetings has increased in the year 1,000—from 4,000 a year ago to 5,000 at this time.

The gain in contributions is remarkable for a year of famine, reaching nearly \$1.75 per member, or a total of \$2,396.

We now have within sixty miles of Oroomiah twenty-eight parishes. Nineteen of these have ordained pastors and organized churches; the others are mission fields with some communicants and preachers in charge. Beyond these bounds, in our fields there are twelve parishes or mission stations, with only one organized church. Still farther off, in distant parts of Persia, five of our preachers are at work, and three others in Russia. One of these missionaries has had great success among the Jews, and another among the Malakans in Russia. Our native churches now have their own Synod and Mission and Educational Boards, which are of great service in the work. The people in general are open and very friendly, and in several parishes our pastors are the only pastors for the two hundred, or so, families in the parish. The old priests have died and the old service has ceased. A truly evangelical and missionary church is founded and is growing, and whatever convulsions may occur, this church is safe.

The United Presbyterian Church in Egypt.

The Rev. Dr. J. B. Dales, Secretary of the Foreign Missions of the U. P. Church, furnishes us the report of the Presbytery of Egypt, given by its Moderator and dated March 30th, 1881. From this we make the following extracts:

The Presbytery of Egypt held its twenty-second annual meeting at Sinnoris El Fayoom, beginning on Thursday morning, March 10th., at 9 o'clock, and closing on Monday evening, March 14th., 1881, at 10 o'clock.

Although all the members, except three, had to travel from eighty to three hundred miles, twenty-two answered when the roll was called, viz: thirteen ministers (including seven foreign missionaries) and nine ruling elders.

The Rev. Drs. Barr and Stewart, of Philadelphia, being present as a deputation from the Board of Foreign Missions, were invited to sit as corresponding members. Girgis Effendi Bersoom, the civil head of the native Protestant Church of Egypt, put in an appearance on the third day of the meeting, and was invited to take part in the deliberations.

Dr. Hogg was elected Moderator for the ensuing year, and a native pastor, Rev. Shenooodeh Hanna, was chosen Clerk in his place. Ever since native members have sat in Presbytery, the transactions have been conducted and recorded in the Arabic language. In order to familiarize the native presbyters with the rules and forms of procedure in church courts, and train them by example in the proper management of ecclesiastical matters, it has been usual for several years past to elect the Moderator from among the foreign missionaries and native pastors in rotation, and now it is proposed to do the same in the case of the Presbytery Clerk.

On the evening of the first day of the meeting an appropriate and powerful discourse was preached from Neh. 2: 12, by the retiring Moderator, Rev. Shenooodeh Hanna, pastor of the congregation of Sinnoris. On the following evening the Rev. W. Harvey read a paper on the proper method of timing the weekly Day of Rest on the part of the foreign members of Presbytery. "Should they count from sunset to sunset, like their native brethren, or from midnight to midnight, like their fellow countrymen and other foreign Christians resident in Egypt or traveling through it?" Conferences on this and other subjects of practical importance were held at the evening sessions, at all of which the meeting-place



The missionary force at the present time consists of Rev. M. D. Kalopothakes, and Mrs. Kalopothakes, Rev. T. R. Sampson, and Mrs. Sampson, from America, Rev. Messrs. Michaelides and Egyptiades, native ordained missionaries, Messrs. Laoutsi and . . . native helpers. It is expected that the mission will be reinforced in the spring by another American. Three principal sta-

Athens and its Ports restored.



tions are occupied, viz.: one at Athens, another at Volos, in the province of Thessaly, and Salonika, in Southern Macedonia, besides several out-stations. Substantial houses of worship have been erected at Athens and at Volos, where the attendance has been good, especially at the former place. Five native laborers are constantly and actively at work, and four young men are under training with reference to the work of the ministry; two newspapers, one for children and the other for adults, are very extensively circulated, not in Eastern Europe, but in Western Asia; many thousand copies of the sacred Scriptures, as well as other religious books,

have been circulated from year to year. Many of the people have acquired some knowledge of evangelical religion, and many, it is believed, are inquiring about the way to be saved."

Protestant Episcopal Church in Greece.

The American Protestant Episcopal Church has a mission school in Athens, under the charge of Miss Marion Muir, with twelve assistant teachers. During the last session there were 700 pupils—Jews, Christian Jews, and Greeks—from all parts of the East. Among the scholars is the daughter of a Greek priest from Egypt. This school has been of great value to the nation.

The American Board Among the Greeks and Armenians.

The American Board of Foreign Missions have a very large and successful mission work in Turkey and Bulgaria. Their missions are mostly among the Armenians, but also embrace a work among the Greeks and to some extent among the Moslems. The work among the followers of the Greek and of the Armenian religion is so combined that we find it necessary to present it under one head. The report of the Society for 1880 gives us the following particulars:

The region in which our mission to the Bulgarians is located was devastated by war in 1878-79, and though our missionaries were delivered from many perils, one of the stations, Eski Zagra, was utterly destroyed. In the adjustments of territory made subsequent to the war, the provinces of Bulgaria and Eastern Roumelia were made independent, so that our stations Samokov and Philippopolis are not now in Turkey. Monastir, in the ancient Macedonia, was occupied as a station in 1877, and is still under Turkish authority. But the Bulgarians are scattered through all these provinces, and the labors of missionaries of the Board are confined to people of this race. Three members of this mission are located at Constantinople, engaged in preparing a Christian literature for the Bulgarians, issuing books and tracts, and also a weekly and monthly paper, *The Zornitza*, which is believed to have had no insignificant part in preparing the way for a free constitution in Bulgaria. Philippopolis is well located for a central station in Eastern Roumelia. Samokov, though not the capital, is an important city in Bulgaria, from which the work in that principality can be carried on advantageously. The theological school at this station has 18 students, and the female boarding-school 43. The number of Bulgarians at Robert College and at the "Home" at Constantinople indicates the progressive character of the race, and gives promise of large growth in the immediate future. This mission has 4 stations, 12 out-stations, 10 missionaries, 12 female assistant missionaries, 9 native pastors and preachers, and 20 teachers and other helpers.

The Western Turkey mission has 7 stations, 85 out-stations, 28 churches, 26 missionaries, 39 female assistant missionaries, 52 native pastors and preachers, 161 teachers and other helpers. It has also 9 boarding schools for young women, with an aggregate attendance of 310 pupils. The theological seminary at Marsovan and station classes at Cesarea, Bardesag, and Sivas, are doing all they can to supply pastors for the native churches, and from every direction calls are coming for preachers and teachers. The *Avedaper*, the Christian paper in three languages, circulates through the cities and towns of the interior, carrying the light of the Gospel both to Protestants and non-Protestants. In 1878 the mission press at Constantinople issued 61,200 copies of various publications in Armenian, Armeno-Turkish, Greco-Turkish, and Bulgarian, sending forth over 5,000,000 pages. Since the beginning of the mission over 325,000,000 pages have been scattered. Work for the Greeks is specially prosecuted at Constantinople, Broosa, Manisa, and Smyrna. Under the care of this mission there are 109 common schools, and the whole number under instruction is 4,683. The aggregate church membership is 1,691.

The Central Turkey mission has now three stations, viz., Aintab, Marash, and Hadjin; but the work of the mission is by no means confined to these localities. There are 28 pastors and preachers, with 64 teachers and other helpers. The growth of the Protestant community has been steady and large, amounting in 1878 to

nearly 1,000. Central Turkey College at Aintab, commenced in 1874, is designed to be a Christian college in the best sense of the term, having at last reports over 80 students in attendance. The theological seminary at Marash graduated eight students in 1879, who at once entered upon labors as preachers of the Gospel. Female education has been efficiently prosecuted both at Aintab and Marash, and recently Mrs. Coffing and Miss Spencer have opened a school for girls at Hadjin. Throughout all this district the openings are most promising, and missionaries are greatly needed to meet the calls from Adana, Aleppo, Oorfa, and other important centers of influence.

The Eastern Turkey mission has four principal stations, viz., Harpoot, Erzroom, Van, and Mardin, Bitlis being included with Van. Connected with these stations are 106 out-stations, 32 churches, 58 native pastors and preachers, 141 teachers and other helpers. The church membership is 1,802. The 120 common schools have 3,630 pupils. Armenia College, at Harpoot, is a group of institutions having, in addition to the college proper, a normal, a female, and a theological department. An endowment of \$60,000 has been secured, and the institution, having at the beginning of 1880 about 150 pupils, is exerting a powerful influence throughout Eastern Turkey. The missionary force at Erzroom has recently been increased, and a hopeful movement has been made in the direction of Kars. From Mardin the mission is reaching out into the Jebel Tour region, and native preachers and colporters have gone to Mosul, and on to the old seat of the Caliphs at Bagdad.

The Scriptures are now translated into all the principal languages of the Turkish empire, and a Christian literature can be presented to all who will read it. The impulse given to education is one of the most noticeable results of missionary efforts. Out of their poverty the natives connected with the missions have raised during the past year over \$20,000 for education. Not merely have the converts in the mission churches been inspired to seek instruction, but the Turks and Armenians have been shamed into the establishment of schools, as they have seen the contrast between the ignorance of their children and the progress of the youth in the Protestant communities. It is also a result of missionary efforts that a remarkable change has taken place in the position of women. Formerly the slave of man, and kept in ignorance, her true position is coming to be recognized. Nor should we fail to notice the changed attitude toward evangelical missions of the people who still adhere to their old forms of religion. The Armenians, ecclesiastics as well as their followers, are more friendly, and in some cases even welcome our missionaries to their churches. And although at the date at which this is written there are on the part of Moslems signs of a reaction toward the old intolerance, there has been, and there will continue to be, a breaking down of the haughtiness and bigotry of the Turk.

The summary of the four missions is as follows: Missionaries from the United States, 144, of whom 65 are ordained; stations, 17; out-stations, 240; native pastors, 56; other native helpers, 409; churches, 90, with a membership of 6,318; whole number under instruction in the various schools, 12,257.

The annual meeting of the Eastern Turkey Mission will be held this month in Harpoot. A missionary convention is to be held in Constantinople this month. Representatives of the 15 or 20 societies laboring in the Levant, of the four Colleges in Turkey, and the five Evangelical Unions are invited.

THE GOSPEL IN ALL LANDS.

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Missionaries of the American Board to the Oriental Churches.				MISSIONARIES, 1881.		
MISSIONARIES, 1881.		Went Out.	Stations.		Went Out.	Stations.
MISSION TO THE BULGARIANS.				MISSION TO WESTERN TURKEY.—(continued.)		
Rev. Elias Riggs, D.D., LL.D.	1832	Constantinople.	Rev. James L. Fowle	1878	Cesarea.	
Mrs. Martha J. Riggs	1832		Mrs. Caroline P. Fowle	1878		
Rev. James F. Clarke	1859	Samokov.	Mrs. Cornelia P. Williams	1879	Constantinople.	
Mrs. Isabella G. Clarke	1859		Miss Clara H. Hamlin	1879	Constantinople.	
Rev. Lewis Bond, Jr.	1848	Philippopolis.	Myron J. Davis, M.D.	1879	Sivas.	
Mrs. Fanny G. Bond	1868		Mrs. Isabella C. Davis	1879		
Rev. William E. Locke	1868	Samokov.	Miss Laura B. Chamberlin	1879	Sivas.	
Mrs. Zoe A. M. Locke	1868		Rev. Lyndon S. Crawford	1879	Mansia.	
Miss Esther T. Maltbie	1870	Samokov.	Mrs. Susan V. Crawford	1879		
Rev. George D. Marsh	1873	Philippopolis.	Miss Martha J. Gleason	1880	Constantinople.	
Mrs. Ursula C. Marsh	1875		Miss Clara D. Lawrence	1880		
Rev. J. W. Baird	1872	Monastir.	Miss Fannie E. Burrage	1880	Cesarea.	
Mrs. Ellen R. Baird	1870		Miss Susan P. Blake	1881	Sivas.	
Rev. J. Henry House	1872	Samokov.	Miss Olive N. Twitchell	1881	Broosa.	
Mrs. Addie S. House	1872		MISSION TO CENTRAL TURKEY.			
Rev. Edward W. Jenney	1873	Monastir.	Rev. T. C. Trowbridge	1855	Aintab.	
Mrs. Kate M. Jenney	1873		Mrs. Margaret R. Trowbridge	1861		
Rev. Theodore L. Byington, D.D.	1874	Constantinople.	Mrs. J. L. Cotling	1857	Hadjin.	
Mrs. Margaret E. Byington	1871		Miss Myra A. Proctor	1859	Aintab.	
Miss Ellen M. Stone	1878	Samokov.	Rev. Giles F. Montgomery	1863	Marash.	
Rev. William H. Belden	1879	Constantinople.	Mrs. Emily R. Montgomery	1863		
Mrs. Ellen H. Belden	1879		Rev. L. H. Adams	1865	Aintab.	
Miss Sophie Crawford	1880	Monastir.	Mrs. Nancy D. Adams	1866		
Frederick L. Kingsbury, M.D.	1881	Samokov.	Miss Mary G. Hollister	1867	Aintab.	
Mrs. F. L. Kingsbury	1881		Rev. Henry Marden	1869	Marash.	
Miss Sara E. Graves	1881	Samokov.	Miss Corinna Shattuck	1878	Aintab.	
MISSION TO WESTERN TURKEY.				Rev. Americu Fuller	1874	Aintab.
Rev. George W. Wood, D.D.	1838	Constantinople.	Mrs. Amelia D. Fuller	1874		
Mrs. Sarah A. H. Wood	1871		Miss Ellen M. Pierce	1874	Aintab.	
Rev. Edwin E. Bliss, D.D.	1843	Constantinople.	Miss Charlotte D. Spencer	1875	Hadjin.	
Mrs. Isabella H. Bliss	1843		Rev. Thomas D. Christie	1877	Marash.	
Mrs. Catharine Parsons	1850	Nicomedia.	Mrs. Carmelite B. Christie	1877		
Rev. Wilson A. Farnsworth, D.D.	1852	Cesarea.	Rev. Charles S. Sanders	1879	Aintab.	
Mrs. Caroline E. Farnsworth	1852		Mrs. Grace Sanders	1879	Aintab.	
Rev. Sanford Richardson	1854	Broosa.	C. L. Stephens, M.D.	1880	Aintab.	
Mrs. Rhoda A. Richardson	1854		Mrs. C. L. Stephens	1880		
Rev. Ira F. Pettibone	1855	Constantinople.	Charles W. Riggs	1880	Aintab.	
Rev. Julius Y. Leonard	1857	Marsovan.	Rev. Lucius O. Lee	1880	Marash.	
Mrs. Amelia A. Leonard	1857		Mrs. Mary E. Lee	1880		
Mrs. Susan M. Schneider	1858	Constantinople.	Miss Myra L. Barnes	1880	Marash.	
Rev. Joseph K. Greene	1859	Constantinople.	Miss Minnie C. Brown	1880	Hadjin.	
Mrs. Elizabeth A. Greene	1859		Miss Laura H. Tucker	1880	Hadjin.	
Rev. George F. Herrick	1859	Constantinople.	Miss Harriet N. Childs	1880	Kessab.	
Mrs. Helen M. Herrick	1859		MISSION TO EASTERN TURKEY.			
Rev. John F. Smith	1863	Marsovan.	Rev. George C. Knapp	1855	Bitlis.	
Miss Eliza Fritcher	1863	Marsovan.	Mrs. Alzina M. Knapp	1855		
Rev. Henry T. Perry	1866	Sivas.	Rev. O. P. Allen	1855	Harpoot.	
Mrs. Jennie H. Perry	1866		Mrs. Caroline R. Allen	1855		
Rev. Theodore A. Baldwin	1867	Constantinople.	Rev. Crosby H. Wheeler	1857	Harpoot.	
Mrs. Matilda J. Baldwin	1867		Mrs. Susan A. Wheeler	1857		
Rev. Charles C. Tracy	1867	Marsovan.	Rev. Herman N. Barnum, D.D.	1858	Harpoot.	
Mrs. Myra P. Tracy	1867		Mrs. Mary E. Barnum	1859		
Rev. Lyman Bartlett	1867	Cesarea.	Rev. Moses P. Parmelee, M.D.	1863	Erzroom.	
Mrs. Cornelia C. Bartlett	1867		Mrs. Julia F. Parmelee	1871		
Miss Sarah A. Clouson	1867	Cesarea.	Miss Hattie Seymour	1867	Harpoot.	
Rev. H. O. Dwight	1867	Constantinople.	Rev. Henry S. Barnum	1867	Van.	
Mrs. Ardelle M. Dwight	1869		Mrs. Helen P. Barnum	1869		
Rev. John E. Pierce	1868	Nicomedia.	Rev. A. N. Andrus	1868	Mardin.	
Mrs. Lizzie A. Pierce	1868		Mrs. Olive L. Andrus	1868		
Rev. Milan H. Hitchcock	1869	Constantinople.	Miss Charlotte E. Ely	1868	Bitlis.	
Mrs. Lucy A. Hitchcock	1869		Miss M. A. C. Ely	1868	Bitlis.	
Rev. Edward Riggs	1869	Marsovan.	Miss Cyrene O. Van Duzee	1869	Erzroom.	
Mrs. Sarah H. Riggs	1869		Rev. R. M. Cole	1868	Erzroom.	
Rev. J. O. Barrows	1869	Constantinople.	Mrs. Lizzie Cole	1868		
Mrs. Clara S. Barrows	1869		George C. Reynolds, M.D.	1869	Van.	
Miss Julia A. Rappleye	1870	Broosa.	Mrs. Martha W. Reynolds	1869		
Miss Laura Farnham	1871	Nicomedia.	Miss Caroline E. Bush	1870	Harpoot.	
Miss Peebe L. Cull	1871	Manisa.	Rev. J. E. Scott	1872	Van.	
Miss Mary M. Patrick	1871	Constantinople.	Mrs. Annie E. Scott	1872		
Miss Fanny E. Washburne	1872	Marsovan.	Daniel M. B. Thom, M.D.	1874	Mardin.	
Rev. A. W. Hubbard	1873	Sivas.	Mrs. L. H. Thom	1874		
Mrs. Emma R. Hubbard	1873		Miss Sarah E. Sears	1874	Mardin.	
Miss Electa C. Parsons	1873	Constantinople.	Rev. John K. Browne	1875	Harpoot.	
Rev. Marcellus Bowen	1874	Manisa.	Mrs. Leila Browne	1876		
Mrs. Flora P. Bowen	1874		Miss Clarissa H. Pratt	1875	Mardin.	
Rev. Charles H. Brooks	1874	Constantinople.	Rev. Willis C. Dewey	1877	Mardin.	
Mrs. Fannie W. Brooks	1874		Mrs. Seraphina S. Dewey	1877		
Mrs. Kate P. Williams	1875	Constantinople.	Mrs. Mary F. Chambers	1878	Erzroom.	
Miss Hattie G. Powers	1875	Manisa.	Rev. Robert Chambers	1879	Erzroom.	
Miss Ellen C. Parsons	1875	Constantinople.	Mrs. Elizabeth L. Chambers	1879		
			Rev. Wm. N. Chambers	1879	Erzroom.	
			Miss Emily C. Wheeler	1880	Harpoot.	

Christian Work in Malatia, Eastern Turkey.

By REV. J. H. BROWN, of Turkey.

Fifty years ago the site of this fine, clean, rapidly growing city—characteristics rarely applicable to any city in the Orient—was occupied by large gardens and groves and fields of golden grain, through which, down from the neighboring mountains, ran, sparkling and singing at their own glad freedom, numberless streams of sweet, clear, cool water, all together marking the place quite the ideal of earthly beauty and enjoyment in this dry and thirsty land.

During the long hot summers, the wealthier inhabitants of the city five miles away came to live here in their garden homes, preferring to risk an occasional visit from predatory Koords to being compelled to breathe the stifling-feted air of the crowded old walled city. But little by little these summer dwellers came to feel they would not leave their gardens with the cool breezes and sweet waters the grand old mountains so lavishly sent down, for the greater security and discomforts within the walls, and so, even during the winter months also, they began to stay by the stuff.

Thus it came about that in the process of years that which at first was but the temporary abode of the few, became the permanent home of nearly all the dwellers in the old city, which gradually became, like so many eastern cities, a thing of the past. Glittering minarets and splendid mosques, extensive markets and streets, thus abandoned, speedily fell into decay, and now the vast extent of its ruins and its massive walls alone attest its former wealth and power.

It was hardly a score of years ago that in all the churches of its nominal Christians the "good news" of Christ was now heard. The senseless mummeries and heartless ritual of ignorant priests, conducted in their ancient and now unknown tongue, evoked from the still more ignorant and superstitious people only the prescribed prostrations and crossing, fasts and feasts, tithes and gifts and penances, while their spiritual life was starved on these miserable husks instead of feasting on the abundant bread they might have found in their Father's house.

With great difficulty the missionaries of Christ secured a foothold, and among the ten thousand Christians the simple preaching of Christ crucified was first heard. In face of the scorn and enmity of the Turk, and the most bigoted opposition of the priests and people of the Christian name, the truth as it is in Jesus, slowly, irresistibly fought its way, not simply to tolerance of the Moslems and respect of the Armenian, but finally to the esteem of both.

The present Protestant community, though still comparatively small in numbers, has come to have a very decided importance, while its schools steadily increasing in numbers and influence, all are willing to confess, are by far the best in the city.

Were we to attempt to estimate some of the more obvious fruits thus far seen of the preaching of the Word which we feel has hardly begun its blessed work here, first of all we might point to an attractive house of worship, large enough to seat five hundred, and admirably situated, whose fine bell not only invites the city far and near on the Sabbath to come and worship "in spirit and in truth," but during the week it allures the children to our schools, which is only preliminary to their attending our Sunday school, and so they gradually attend our chapel, followed not unfrequently by their parents and friends. By the entrance to the large premises is the pleasant and commodious home of the pastor, while on the left, between it and the chapel, is the

school building, while under the overhanging trees bubble up two springs of sparkling water, emblem, we trust, of the fountains of knowledge and truth built beside them.

Here are the three boys' schools, Primary, Grammar, and High, from the latter of which boys are preparing to enter Armenia College at Harpoot. These schools now have over 100 pupils, employ four teachers, who also give their services to the prosperous evening school for the young men. These schools have far from adequate accommodations. The High School, now occupying the girls' school-room, and forcing them to find quarters elsewhere, greatly needs new rooms, which the brethren are making strenuous efforts to find the means of building this summer, even the Turks and Armenians promising their assistance.

Besides these schools for boys, we have two girls' schools, already numbering 75, and growing so rapidly they are quite unable to pack away all who seek admission. These are situated in different parts of the city, and doing a great work among the women, few of whom are able to read even.

Our admiration at these rich and promising results are by no means diminished at the thought that the expense of church and schools is largely borne by those who are rich only in faith and devotion. The Y. M. C. A. contribute very important aid in all these good works, working untiringly in selling books and tracts, and gathering in from those without to the schools and chapel.

But the indirect influence of the Gospel leaven is quite as great as this. The rapid growth of Protestantism has at last aroused all enemies of the Truth. The Catholics and Latins now are uniting with Armenians in lavish expenditure on their eight day and as many evening schools, where tuition is not only free, but textbooks and other inducements are offered. We rejoice greatly at their enforced activity, knowing that here also the wrath of man will yet be made to praise God and strengthen his kingdom. Indeed, it is having that effect already. Not only are our schools thus crowded, but during my visit here I have preached four times in a quarter of the city entirely Armenian, but the largest room to be found failed to hold those eager to hear the Gospel, while the boys climbed up to a kind of loft, where, clinging like bats or packed like sardines, they too, like their elders below, seemed to drink in the sweet story of salvation.

The hungry listeners in this new quarter are now begging us for a preacher, to whose salary and work our already burdened brethren cheerfully promise hearty assistance.

Such, then, are some of the present fruits of that "seed which is the Word of God" among those who, though called Christians, are as ignorant of its elevating and saving power as were the Jews before the coming of the Word among them. This new and living faith, this fair "city of God," rising up amid the decadence of the old corrupt Armenian Church, seems as great a contrast to what was once held as the Christian faith as the desolate crumbling ruins of the once proud, pretentious, and powerful old city compared with this new one, whose present wealth and beauty gives promise of a glorious future.

MALATIA, EASTERN TURKEY, March 4th, 1881.

Five students from Redwan are being trained in the College at Harpoot for future labor among the Koordish-speaking Armenians and Syrians of Koordistan. A High School is greatly needed at Redwan to prepare teachers for the many villages of that region.

General Articles.

The Revolt among the Santals.
By REV. J. L. PHILLIPS, of India.

The chief event of the month here in Bengal has been the rebellion of the Santals. These people constitute one of the aboriginal tribes of India, and there may be two millions of them. They occupy a belt of country running nearly north and south, the southern extremity being in Orissa and the northern in the Rajmahal hills. The Santals have no written language, but books have been provided for them by the American and European missionaries, who have used the Roman or Bengali characters to represent their sounds. These people live in the jungles, and are fond of hunting. They do not inter-marry or mingle with the Hindus.

In his own country we find the Santal very superstitious, but quite truthful and hospitable to strangers. They believe in witches and deal with them in a summary way. A Santal was brought before an English judge, under charge of murdering his wife. He confessed the crime, and calmly gave the court his reasons for killing her. He said there were three children given them, and they lived in peace, till the eldest child died somewhat suddenly. An old woman of the village told him that his wife was a witch and had eaten the liver of the child. This killed it. But he couldn't believe her, till soon after another child died in the same way. Others of his neighbors then began talking of his wife as a witch, who was devouring her own children. He began to fear it might be true. Not long after, the last child died and then he became desperate and shot his poor wife with his bow and arrow. "I've told you the truth, and you may hang me for it." He was transported to the Andamans for life.

The religion of the Santals is just a network of the grossest superstition. As yet no name for the Supreme Being has been found in their rude speech. Their chief object of worship is the devil, whom they call *Marang Buru* (great mountain). To propitiate his favor they sacrifice fowls, kids, buffaloes etc. Formerly there can be no doubt, human sacrifices were made. These devil worshippers have no idols or graven images like the Hindus. They keep up sacred groves like the Greeks. They venerate and almost deify the spirits of their departed. In the groves you find mounds of earth (not graves) sacred to *Maneko*, *Turuiko* (the five, the six) and so at stated seasons they pay religious homage to the five or six ancestors latest departed. They are wiser than the Hindus and marry at adult age, the wife being bought for ten or twelve rupees, a cow and two or three cloths. They both burn and bury the dead, but save a bit of the frontal bone for months, then fling it into the Daumdar river.

The American mission in the northern Orissa, was the first to find these denizens of the forest, reduce their wiled tongue to writing, introduce schools among them, and give them books in their own language. This was done full thirty years ago. The first Santal school was opened about 1845 at Jellasure Patra, and was attended by several lads from the jungles. Three of these first pupils became preachers of the Gospel. Now there are no less than seven missionary societies working this belt of Santal country, viz. the Church Missionary Society the Indian Home Missionary (now a misnomer as its funds come from Europe) the Free Church of Scotland, Gossner's Mission, and two or three minor bodies, besides the American mission cited above. The success

achieved by these agencies has been cheering. Hundreds, even thousands of the Santals have been brought into the Church of Christ. There are now several Santal churches, with Santal ministers.

The present uprising of the Santals is confined to a district known as the *Santal Purjumas*, occupying the center of the belt I have described, and itself the stronghold of these jungle people. This district has been for years (since the last Santal rebellion—in 1855,) a sort of government preserve, within which the Santals have been granted certain privileges from which other people have been kept away. To quiet these wild and somewhat vindictive inhabitants, the Government of Bengal has for years taken special pains and expended not a little treasure. The missionaries have done much. But the idea has been afloat among the Santals of this district for years that should they become Christians *en masse*, their rents would be remitted and the Queen would grant them free occupation of the territory. They have come to regard themselves as a pet of the Government. They have their wild whims, and clamor with confidence for their gratification.

The exciting cause of this revolt is the census. Here as in America we have a census once in ten years. There are so many needless questions to be answered on these big printed sheets, about men and women and children, age, religion and residence, and an endless number of *et ceteras*, that the suspicious Santals naturally began to query, Why all this? The Hindu enumerators made the case worse by alarming these superstitious people. Some said that all the young women were to be carried off to Assam for tea coolies; others that a child was to be sacrificed in every family. The jungle people arose to resist the census takers. English magistrates had their dwellings burned down and fled for their lives. Sir. Ashley Eden, our Lieut. Governor, has now settled things by marching several regiments of troops into this small terrified and distracted district, and it is "All quiet on the Potomac."

The cure for this bad state of things in the Santal Purjumas is a simple and reasonable one, and has been laid before the public. This Government preserve should be abolished and the country thrown open, like the other districts inhabited by the Santals, to all who choose to come in and take up land. Special privileges create special disturbances. By cutting up this stronghold of the Santals, and attaching it piecemeal to the adjoining districts, with their police and school regulations, so letting in full light and airing some of these old superstitions, stronger than life itself, such revolts will be rendered not only improbable, but, I believe absolutely impossible. Babying or bullying doesn't work well. The Government must treat the Santals like men, and just like her other subjects. More of this anon.

DARJULING, INDIA, Feb. 19, 1881.

Narrative of a Missionary Journey from Tabriz, Persia, to Tiflis, Russia.
By MARIA E. EANTON.

Just after noon, on Nov. 19th, we were all ready to start. The fourgon, with three horses abreast, was loaded with our boxes, two servants, and two children. Mr. E. was on horseback, and the family carriage with the side curtains firmly buttoned down to keep out the cold, contained the mother and the precious babe. The day was bright and warm, and after delaying some time to obtain our passport, which was not ready at the time promised, we finally set off, several of the natives and the missionaries accompanying us, some on horseback and some on foot. After they turned back, we rode swiftly along, and reached Sofian at six p. m. The moon was shining brightly as we climbed up into the hills.

bally-khana (upper room.) The walls, ceiling, and floor were all of mud. We spread the bit of carpet we had brought, found that our stove would not go up, so we made a fire in the little native fireplace, and the smoke blinded us so that we were obliged every few minutes to go to the door for a breath of air. After about two hours, the supper was finished, and beds up ready for the night. The door would not shut, and there was no glass in the window, so we hung up a shawl; but the wind blew through so all night that I was chilled, and did not sleep at all. Up at five in the morning, smoke again so dense that our little candle hardly made itself visible through the darkness; and such a time as we had to find the children's things! All, however, was accomplished, and by seven we were off. We arrived at Marend in the afternoon, and had time to get settled before dark.

Marend is said to be one of the oldest towns in the old kingdom of Persia. We lodged at the caravanserai. Libbie was very much interested in the droves of camels that entered the yard, and one that was blind and stood under our window specially enlisted her sympathies. We put up our stove, and slept comfortably, though the smell from the stable beneath was not particularly agreeable, especially as our table was spread on the floor; but that is the style in Persia. We were off in good season in the morning, and reached Gallinkiahy (Bride of the Rock) at five in the afternoon; a little hut was ready for us; there was no window or fireplace, but a hole in the roof to let out smoke. We had some venison for supper, and retired at half past eight, to be ready for a long journey the next day. We arose at three, and it was very hard for the children, when they were enjoying their sleep, to be pulled out of bed so early. I dreaded the long stony valley that I had heard so much about; but, fortunately for us, the large stones had been thrown to one side when the Shah came through, and we rode slowly along with comparative ease. I did not have to get out once, or have the carriage lifted over any place, as was anticipated. It is over a mile long, and I suppose is the bed of a river. If all our paths through life could be smoothed before us, as this was, how pleasant it would be! That evening at five we reached the shore of the Arras, a small river, the ancient Araxe; we were ferried over by a rope ferry, and reached Djoulfa, the border town of Russia. There we found a good room with a stove, and two empty beds in it. Libbie saw there a board floor for the first time in her life. How she did dance and jump on it to hear the noise! There we stayed over Sunday, and waited for the Russian Consul's wife, who was returning from St. Petersburg. We were to take the carriage she had brought. It was large, and our baggage was on top and behind, and the family and the nurse comfortably seated inside. On Tuesday afternoon the conductor said he would be ready to start; therefore we packed up everything, and were ready at the appointed time. Five o'clock came, but he would not go; and he talked, and talked, until after six before he started. We intended to reach Nakitchewan, four hours' distant, that night, but we were obliged to stop at what they call a half post. It was a very uncomfortable place; a very small room, cold, with no place to make a fire, and the furniture consisted of two bare wooden lounges, one of which Mr. E. appropriated, and on the other I threw a mattress, and, taking the baby in my arms, tried to sleep. Libbie slept on the Mefreshbend, which was not long enough for her. It is a sort of square carpet-bag for holding bedding. Mr. E. took Chrissie to bed with him, and Margaret, the nurse put her bed on the earth floor. We were so cold *that we were glad when morning came. It did not take us long to get off that day, as we were already dressed;*

not one of us had taken off our clothes. We had a little tea, and found only enough water to wash the baby's eyes, and were off, glad to leave a place where there were no comforts. We found the road much better than in Persia, and soon reached Nakitchewan, the place where Noah is said to have descended from the ark. There we found a little improvement in the accommodations; but the wood was decayed and would not throw out heat, and we had a pretty hard time of it there. Chrissie was very sick, and we had to stay there two days and a half, because they would not give horses, and finally we had to pay for eight horses, when we only had six. There isn't much justice to be had in these countries. Some parts of the town are quite pretty to one coming from Persia. We took a walk one morning up on the hill, and Libbie saw a park for the first time. After leaving Nakitchewan, the road was excellent and the scenery pretty. When I saw woods and streams, such as I had not seen for seven years, I wanted to clap my hands with delight; and when I saw the tile roofs in Russia, with leaders and tubs to catch the rain-water, it seemed almost as if we had reached the homestead.

Once we were in sight of Mt. Ararat most of the day. I had seen the Turkish side of it when we came from Erzurum. It is a very interesting sight, and we told the story over to Libbie about Noah and his family as we rode along. Next night at half past eight, we reached the village of Bosnarashien; and the next day, Erivan, which is quite a respectable Russian town. Here we met Misses Good and Morgan, from England, and Ottaway, from America, who were on their way to Oroomiah. We spent the Sabbath there. The ladies had ridden all the night before, and slept nearly all day; so that we did not see them very long, though it was a very pleasant meeting. Next day, over mountains, quite cold, but we were so snug in the carriage that we did not feel it. At night, we stopped at a fishing village, Goktcha. There is a large, beautiful lake there by the same name. The next day we had some of the fine fish from there for supper; and the next day found us at a place called Caravanserai.

I forgot to tell you of the present we had at a Molaken village where we stopped to change horses. They came out and tried to talk with us, but it had to be by signs to me. A woman, to show her good will, brought an immense loaf of black bread; I should think it weighed seven or eight pounds. We could not eat it; the servants managed some of it. Next night we stopped at a post house where there was no village. The next day we waited for horses at a place called Soghanli, which means, "Place of onions;" there Libbie saw some little pigs, over which she nearly went into ecstasies. We don't have such things in Persia. Finally we reached Tiflis on the 4th of December, and when we saw the little muddy river Kour, which runs through Tiflis, in the distance, we rejoiced and thanked our Heavenly Father that the pleasures and discomforts of the long journey were ended, and we had reached our destination in safety.

Progress of Mission Work in Mexico.

By REV. D. F. WATKINS, of the American Board.

I am glad to be able to inform you that the Lord's work in this portion of his vineyard is as prosperous at present as it has been for some time. Yet the contest against sin is fierce, the enemies and drawbacks numerous; but while we hear the voice of our great leader above the noise of a tumultuous enemy, see his beautiful form whatever confusion may take place, and have a clear sky overhead, we cannot be discouraged. During

my late visit to Ahualuleo, my attention was especially called to the seeming triumph of our enemies, to some things that seemed to go against them and our positive victory.

The seeming triumph of our enemies in Ahualuleo.

In December, 1873, the Rev. John Luther Stephens left Guadalajara to open a new work in the place mentioned above. He soon won for the cause of Christ some from among the leading families in the town and many more from among the poorer class. Mr. Stephens' work was prosperous to such a degree that the archbishop of Guadalajara became alarmed, and at once sent to Ahualuleo a priest, whom he thought was equal to the occasion, to put an end to Protestant heresy in that place. A plan was fixed upon to murder our Christian brethren in the state in February, 1874, and I have a letter in my possession written by Catholics, in which they lament that the plan of murdering all the foreign Protestants in the republic was frustrated.

In the latter part of February, 1874, the new priest of Ahualuleo gave five hundred dollars to the prefect of the place for transferring his authority for one night to two individuals selected by the cura for the purpose. The evening of the first of March the prefect pretended to be sick, while two special friends of the cura took his place for the night. A mob of several hundred fanatics were brought together by these men, whom I shall call S. and F., and attacked Mr. Stephens' house, brutally murdering him and a young Mexican who had said more than once that he would follow Mr. Stephens to the grave if it were necessary. Three of the five, shot for the murder of Mr. Stephens and his friend, were a commission who endeavored to save the interests of the down-trodden Indians in and near Ahualuleo. They had taken no part in the cruel crime referred to, but the poor men lost their lives unjustly through the influence of S. and F., who soon after became the Indian commission who robbed the oppressed of their property, which the three victims I have mentioned tried to save. S. and F. were rich, and anything can be done here with money, as in many places reputed to be more civilized and more Christian than Mexico. In these sad circumstances the congregation of Ahualuleo was lost sight of for the time being; the brethren slept for safety in the fields or on the mountains near the town, excepting Fernando Revera (who after that became the preacher in Ahualuleo) who slept on the grave which served for a hiding place to the body of his martyred pastor, until it could be removed from the reach of the fanatics who were anxious to destroy it. The trials the Ahualuleo brethren passed through those days are too numerous for me to enumerate at present. This is what I call *the seeming triumph of our enemies* in Ahualuleo—the shepherd's life taken and the sheep scattered.

Some things that seemed to be against our enemies.

The Catholic mob I have mentioned was led by a noted robber, lighted torch in hand, two musicians playing their guitars, a companion of Cresanto who bore the lighted torch directing operations under S. and F. The two whom I have said were rich people, S. and F., are now very poor. One of them has not a dollar to his name—the small house he lives in is furnished him by a *Protestant*. The other, F., has lost about all his money and property—he will be as poor as his friend very soon. He who directed operations has been covered with large tumors for a long time, and the people of Ahualuleo speak of the three as objects upon which God manifests his displeasure for shedding innocent blood. These things seem to be against our enemies.

Our positive triumph.

The very house where the cruel crime was perpetrated

was purchased of late by the persecuted Protestants, and dedicated anew to the cause of Christ March 2d, 1881, the 7th anniversary of Mr. Stephens' martyrdom. The man who led the mob, torch in hand, is now preaching the Gospel; he left my house at five o'clock this morning for that purpose. Last Tuesday night I preached to a large congregation in one of the suburbs of this city; the Spirit of God was present, convincing men of sin and righteousness. At the close of the meeting I asked all who were decided to take up their cross and follow Christ to stand. Quite a number stood up; but the one who attracted most attention of them all was one of the two musicians who led the Catholic mob in Ahualuleo the night of March 1st, 1874, to murder our beloved Stephens. Such we consider an example of *our triumphs*. But what a difference between the triumphs of grace and the triumphs of the power of darkness!

I would say that the house referred to, where Mr. Stephens fell a martyr, we have bought to make of it a memorial church. There are those who will feel it a privilege to aid us in the undertaking. We hope to make \$2,000.00 cover all expenses. Six hundred dollars have been collected on the ground, the remainder must come from friends of the cause in the U. S. I have no doubt that you will be willing to act as treasurer if any of your numerous readers should feel disposed to contribute for this object, or you could direct them to send their offering to the treasurer of the American Board.

GUADALAJARA, MEXICO, April 23d, 1881.

An Old Fallacy.

BY REV. J. MAX HARK.

It is certainly an encouraging circumstance for missionary workers when the opponents of their cause can advance no arguments against it, except such as have been refuted over and over again for centuries past. Yet when such worn-out arguments are revived by men of literary prominence and popularity, their fallacy needs to be pointed out again, even though it be for the hundredth time, lest out of regard for the men their words be regarded as having weight and worth, such as would otherwise not be accorded them by any one.

In a recent lecture, which was deemed worthy of a place in the Philadelphia "Star Course" of entertainments, an Hon. Ex-Judge and author of several highly popular books, used words, strangely inconsistent with the whole bearing of the rest of his eloquent discourse, which were calculated to throw into disrepute the entire missionary work of the Christian church. For, though aimed only against foreign missions, logic required their application to all missionary efforts, at home as well as abroad. Ridiculing the idea of spending money and labor in behalf of far-off heathen, while there were so many heathen near at hand, the lecturer said: "The Christian Church is stumbling over the thousands of Indians in this land to reach the millions of heathen in Africa and Asia. And if it is not careful it will stumble into the bottomless abyss thereby."

Without noticing the last sentence, as only a coarse attempt to "raise a laugh" in the audience and as unworthy of the speaker as of anyone's consideration, there is an untruth implied in the first sentence. Obedient to the Master's word, "Go ye into all the world, and preach the Gospel to every creature," the Christian Church has, from the time of St. Paul to the present, tried "to reach the millions of heathen in Africa and Asia," and under God's blessing not in vain. But to do this it has never, and does not now, "stumble over" the heathen nearer at hand. On the contrary, as early as 1643, men like John Eliot, and later, David Brainerd,

dedicated body, soul, and spirit to the work of bringing the Gospel to the Indians, while during the greater part of last century the Moravian Church, *Unitas Fratrum*, devoted its energies in America almost exclusively to the same work, and through its Rauchs, Zeisbergers, and Macks converted and civilized whole villages of the Iroquois Six Nations and Delawares in New England, New York, Pennsylvania, and Ohio. Only the greed and selfish cruelty of the white man prevented them from carrying on their marvellously successful labors to an extent and degree that would otherwise have settled the whole vexed and expensive "Indian Question" long ere now.

Of the "thousands" of Indians now in the United States, five entire tribes, numbering nearly 70,000 souls, are civilized and exemplary citizens. Unfortunately, I have no full statistics just at hand to show how the Christian Church is "stumbling" over the Indians. But as the figures of only five missionary organizations which I have shown us that they alone have at the present time over twenty-one thousand Indians who confess the name of Christ under their instruction and influence; and as we know that there is scarcely a denomination that is not directly engaged in the Indian mission work, besides indirectly through the various undenominational societies and associations which are laboring so nobly in the West, it can at least be affirmed with confidence that a just and fair proportion of the activity of the Christian Church is directed to the evangelization of the "heathen at home." I have not yet seen the statistics of what the "Ben-Adhemites," and others who decry foreign missions, are doing for the same cause.

It is true there are still thousands unconverted, many even who have perhaps never heard the Gospel at all; but are we on that account to keep the glad tidings from spreading beyond, even unto the ends of the earth? When the cry came from Macedonia, "Come over and help us!" Paul did not refuse to go, even though there were tens of thousands in Judea and Asia Minor who knew not Christ. Had the first apostles refused to go into "all the world" on the plea that the heathen at home must first be converted, Christianity would to this day yet be confined within the walls of Jerusalem, or, rather, would have been destroyed centuries ago. For foreign mission work is the very life of the Christian Church, as it is simply obedience to the last command of the Saviour. And that command was unconditional. It said broadly, "teach all nations;" not "wait until one nation has been converted, then preach to the next. In fact, it says nothing at all about *converting*. That is the fruit of the work, and belongs to God alone. What we have to attend to is simply the "preaching and teaching," the proclaiming and offering of salvation. God, through the Holy Spirit, must do the converting; and he will in his own good time and way. Should we never see any fruits of our teaching, yet must we, yet will we gladly and joyfully obey the Master's command, sustained by the gracious promise that our "labor is not in vain in the Lord."

Development of Missionary Work.

By REV. H. K. CARROLL.

There are many signs that the providential time for the conversion of the world has come. Nations are ready to receive the Gospel, and the Churches to give it, and we need to inquire whether our methods are true and proper. Not long ago, there was held in India a meeting of native Christians connected with the Church Missionary Society, and the subject of the future native Church of India was discussed. The opinion of the

thoughtful and intelligent men who spoke was that the native Church of India should be a united church; that its form should be such as the needs and ideas of untrammelled native Christians should give it; that the divisions of Protestantism should not be perpetuated in India by the missionaries; and that if these divisions should spring up, the responsibility would belong to the missionaries, and not to the natives. It was intimated that some of the missionaries looked with disfavor on these views, and impressed the native Christians with the idea that they were hostile to any scheme sinking denominationalism. If every society represented in India is bent on creating a field of its own, if there be no concert of action between these numerous agencies, with the fixed purpose of so working that a strong, united, self-reliant, self-supporting Church of Christ shall be the result, there is much reason to fear that coming generations of faithful Christians will have to mourn our shortsightedness and do our work over again.

The question of self-support is a very large one, and it would be well if there could be a common understanding between the societies in regard to the best way of promoting it. Every convert should be faithfully instructed in the duty of contributing, and be strictly held to the performance of that duty. A fine example of the results of such training is to be seen in the Baptist mission in Burmah. The English Baptists have wrought wonders in India, the past year, by urging all to give, however small the amount, though it be only a handful of rice.

We ought not get the idea that there are unlimited centuries of time in which to complete the work of foreign missions, nor that the churches of Europe and America can do all that is to be done without the co-operation of the peoples of the mission fields. The conversion of the world is an appointed task, with an appointed time for its completion, and if we use wrong methods, or trifle with the work, or forgetting that it is God's business, propagate divisions and seek denominational glory, we may frustrate God's plans, and hinder the progress of the Gospel. Some complain that there are so few missionaries in the field, compared to the vast populations to be converted, and call for 50,000, instead of 2,500 or 3,000. As if it were the proper work of foreign missions to preach the Gospel actually to every man, woman, and child in pagan and Mohammedan lands! The sooner this idea is abandoned the better for the welfare of the cause. If the Gospel is to prevail in India, China, and other countries, the work must be wrought by native churches.—*Christian at Work*.

Last year the Dakota Native Missionary Society reported from their nine Woman's Societies contributions to the amount of \$212.79.

The Mission Schools in the Harpoot field now comprise four grades: the Primary, Intermediate, High, and College, each having a clearly-defined course of study. That of the first consists of two years, and that of the others four years each.

Madame Surnomoye, not inappropriately called the Baroness Burdett-Coutts of India, became a widow at the age of twenty, and entered upon the possession of vast estates. Her life has been one long act of charity, and yet she is a strict Hindoo, probably having never met with a Christian teacher. She formerly gave one sixth of her income, but now has surpassed herself by setting aside \$50,000 annually for works of philanthropy and public utility. Christian women, how many among us to whom the love of God has been revealed in Christ Jesus, have a spirit of generosity corresponding to this heathen?

Nocturnal Idolatry in China.

BY A. GORDON.

About the middle of August I learned from some of the natives that an important ceremony was being held at a temple about six miles outside the city, and that people from all parts of China would go there, I therefore determined to make up a parcel of gospels and walk out. On my first visit I was accompanied by the Rev. A. Elwin, of the C. M. Society. We arrived in the afternoon, and went freely among the people offering our books and explaining their meaning; but, though

obliged to bring a quantity of paper money, to be sent up during the ceremony through fire to the spirits of their ancestors. An idea may be formed of the quantity of paper money consumed during these fifteen days from the price received for the *ashes*, which is said to realize a total, at a trifle over a cent an ounce, of not less than \$300! And after careful enquiries, I think the total expenses for each night's worship cannot be less than one thousand dollars! Shortly after dark the worshippers formed in procession and marched a mile or so out in the country in order to escort the spirit of the Emperor to their service. Two hours elapsed ere all was ready to



Chinese Worshipping their Ancestors.

we were listened to with attention, not many bought. The priests and others connected with this temple greatly dislike missionaries attempting to sell Christian books, and repeatedly have followed them to prevent the people from purchasing. As night came on we put away our books and remained to witness the proceedings. If any one imagines that the power of idolatry is weak and has no real power over the people, one visit to this festival would convince them to the contrary. It appears that among the gods, as among the official, various ranks exist, and at this temple is a god called *Yuh Whang Shang-ti*, "lord of the world and saviour of men," equal in rank to the Emperor. Each night from the 1st to the 15th of the seventh moon annually a parody on royalty for the benefit of departed spirits is held, and on no two evenings are the same people present. On this particular day, *Shao-shing*—a city 50 miles from *Hang-chau*—was represented, and from one of the worshippers I learned that 3,000 men from there were present, each of whom paid from \$1 upwards for the privilege. Those who act the part of high officials pay very large sums *pro rata*, the belief being that after death their spirits would hold the same rank as they did at this annual worship. In addition each worshipper is

return; but at length the head of the column came in sight. It is difficult to imagine a more beautiful sight than it presented as it passed before us. Each man carried a lantern aloft, the name of his district or society painted on it in bright colors. The large majority were the ordinary paper ones, but there were also a great number of large round ones made of horn, square ones of glass, oblong ones of gauze, and many other sorts; but all bore the same characters. Of course each night brings a new lot of lanterns as of bearers. The main temple and a number of lesser ones were brilliantly lighted up with rows of red gauze lanterns hanging from the ceiling and along the sides, and in the front large red candles with bright reflectors placed behind them. Heading the procession came a band of musicians; shortly after men bearing two large, round, official umbrellas, one of blue silk, the other of red, with heavy gold fringe, and covered with characters worked in gold thread, long banners of red cloth with dragons worked in gold in countless numbers. *Yamun* runners passed along dragging their chains, bamboos, and other implements of torture, wearing hats bright with tinsel and feathers. The better class of runners followed, wearing long white grass-cloth robes, gathered at the waist with

gold-embroidered ends, and new white straw hats with red hair tassels. Men dressed in theatrical clothes of the most gorgeous colors and heavy with gold embroidery in groups at various stages; boys dressed in red cloth and tinsel hats came next. The army was represented by bodies of men in uniform, bearing immense battle-axes, spears, and maces. Bands of musicians passed by at various intervals. The center of all is the Emperor's chair, carried by twelve bearers, containing his tablet; men on either side shielded it from the public gaze by large white feather fans, which they swayed to and fro as if fanning a living person. The tablets of lesser rank, similarly guarded by fans, were carried most reverently by men dressed as high officials, who kept their eyes constantly fixed on their precious burden. An official bearing the tablet of the great idol Yuh-whang stood just inside of the outer gate of the temple, under a beautifully embroidered official umbrella, a crimson cushion lying at his feet, and assiduously fanned by men on either side. On the arrival of the Emperor's chair, opposite to where he stood, the procession halted, those preceding the chair having already filed into the temple, this man knelt down and, in the name of his master, bade the Emperor welcome. After this ceremony was over, the procession proceeded to the temple, and soon every nook and crevice was filled, except a clear space down the center to the outer door. After a long interval, the big drum gave forth a booming sound, and the great idol Yuh-whang, decked out in rich silk, gold, and brilliants, was carried in and placed on a raised platform under a rich canopy. All immediately fell prostrate on the ground, and for a while silence reigned supreme. Presently the master of ceremonies took his place, and the bearers of cards of those gods who by their rank are allowed to pay their respects to his majesty (as officials are with the real Emperor) began to arrive. A few feet from the throne the bearer knelt and respectfully presented his master's card, which was received by the above official, who announced in a loud voice the name and rank of the sender. The court musicians played on their instruments on the arrival of each fresh card, of which that night there were forty-eight. In addition there were presented the various tablets which had been carried in the procession. These were preceded by a servant carrying a red cushion for the bearer to kneel on. After this a few devout women were allowed to prostrate themselves in the royal presence. Towards midnight his majesty proceeded to judge the evil spirits. The Chinese consider all mad persons possessed by a devil, and that the only cure is to make the sufferer prostrate himself before this great idol. Numbers are brought here by their friends, each patient paying \$35. While awaiting judgment, these unfortunates are locked up in a room filled with hideous figures representing the sufferings of hell—sufficient in itself to upset the balance of a sound mind. In the midst of yells—to frighten the devil—the flames of the immense pile of paper money lighting up the whole court as if it were noon-day, a poor wretch is hurried into his majesty's presence, and made to prostrate himself. He is pronounced guilty, and a number of blows is ordered. A straw figure is brought forth to represent him, and he is obliged to look on while it receives the punishment. When the list is exhausted, which is generally not before day begins to dawn, the ceremony is ended. One strange feature in this spirit worship is that no priest of any kind takes part in the proceedings, all is carried out by the people themselves, and is a fair illustration of the difficulties in the way of the spread of the Gospel and belief in the *Word of God*.

SHANGHAI, CHINA, April 4th, 1881.

Notes From China.

By Miss C. B. DOWNING.

This month—February—we have sad tidings to communicate—sad for the bereaved mission at Tsi-nan-fu, sad for all Shantung missionaries and native Christians. Mr. McIlvaine, a beloved missionary brother, a devoted Christian gentleman, has gone from his work and weariness in Shantung to the glorious reward and rest of Heaven. Like the Master, in whose footsteps he so closely followed, he gave up *all* to rescue the perishing. With his generous donation, a desirable place was bought, and had just been deeded, for mission premises at Tsi-nan, when he returned to that city to die, if going to the eternal home, to be “forever with the Lord,” can be called dying. He was ill one week, at Dr. Hunter's, lovingly and cheerfully attended, and “Jesus was with him to the end.” And now he is with Jesus, but there is a vacant place in our ranks here.

May his mantle fall upon some devoted Christian brother, who will quickly come and take up the work commenced by Mr. McIlvaine.

The New Year's holidays, commencing January 30th, are just ended. Ancestors, the dragon, and the gods, have all had their share of the fire-crackers, rockets, and whatever else makes a noise and a light, of processions with waving banners and gay umbrellas, of theaters and music? The people have squared accounts both with their gods and their neighbors, have worn good clothes (hired or borrowed), have feasted their ancestors on the *spirit* and themselves on the *substance* of their “hau-fan,” and drank wine and smoked opium in their hospitality, have bowed and shaken their hands to each other and to their elders, living and dead, and now it is all over. And among the multitudes of the poor, work and poverty, rags and filth, have their day the rest of the year.

During the holidays a fire occurred in one of our villages, destroying some buildings. Immediately after, the man who lost the houses and the neighbors all contributed freely to hire some theatrical performers. A temporary stage was raised, and a theater given (all day long) day after day, to which all who choose may go to be entertained without buying tickets of admittance. This “good deed” is done to appease the god and save other houses from the fire.

Do our Christian people contribute as willingly and as generously to *save souls* as these heathen to *save* their houses?

CHEFOO, CHINA, Feb. 21st, 1881.

The A. B. C. F. M. in Mexico.

By REV. DAVID F. WATKINS.

The following few lines will furnish you with some idea of the mission of the A. B. C. F. M. in Western Mexico. The first missionaries of the Board arrived in this city in November, 1872. One of them, the Rev. John Luther Stephens, fell a martyr to the cause of Christ, March 2d, 1874, in a town called Ahualulco, 70 miles east of Guadalajara. The Guadalajara church was organized December 25th, 1873, with 15 members. 348 members, many of them from the Pueblos, have been received into the church up to this date. There are 7 congregations varying from 15 to 200, that hold regular services, and 6 congregations varying from 12 to 50 who congregate when a preacher from the city can visit them. There are two mission schools, one in this city under the charge of Mrs. Watkins, with 70 pupils, and another in Ahualulco of 40. This field is a promising one. Besides, though we have many drawbacks, the Roman Catholic clergy feel that there is no power in the

Roman Catholic Church to resist Protestantism in the country; many sceptics say that Protestantism is the only hope of the country; the masses receive the word readily; the Protestants know that they will triumph over every obstacle in their effort to evangelize Mexico. Nevertheless, they need the prayers of the faithful.

GUADALAJARA, MEXICO, April 4th, 1881.

Lutheran Mission Work in Western Africa.

BY A LUTHERAN MINISTER.

The Muhlenberg Mission in Western Africa, under the auspices of the General Synod, owes its existence, under God, to the self-denying zeal of Rev. Morris Officer, a man filled with the missionary spirit, who yearned more for the conversion of Africa's perishing millions than for the heathen of any other land.

In June 1855, at his urgent request, the General Synod appointed a Committee, with instructions to mature a plan for a Mission in Western Africa. The design at first was to found in this country an Institute for the training of colored people as Missionaries in Liberia. In connection with this school there was to be a farm for the training of the pupils in the arts of Agriculture and Mechanics. These pupils were to be orphan colored children and liberated slaves. The committee appointed Mr. Officer the Superintendent of the enterprise, and instructed him to go to the churches of the General Synod to awaken an interest in the work and collect the needed funds. The plan adopted by the Committee embraced not only the establishing of an Institute in this country, but also the founding of a Mission among the heathen in Liberia, under the superintendence of a white man, and a small settlement of Christian colored people.

In 1860 Rev. Mr. Officer, who had meanwhile secured the money necessary for beginning the work, was sent to Africa for the purpose of locating the Mission. He was accompanied by Rev. H. Heigerd, who was appointed Missionary. They landed at Monrovia in April, and after some exploration, they selected a location on the St. Paul's River, among the Congo tribe, 30 miles above its mouth. They secured from the President of Liberia a grant of 100 acres of land for a mission farm, and 200 acres more for settlers who might be in sympathy with the Mission.

The place was selected on account of its natural advantages. The ground is high and undulating, about ninety feet above the river, and the situation is one of the most healthy in all the region. It is situated two miles above Millsburgh, the head of navigation of the river.

A sketch of its history.—The Mission was begun in August 1860, with 40 children, who were selected from a number of prisoners rescued from a captured slaver. In the very beginning of its growth, the same difficulty was met by these Missionaries that those of other Denominations encountered, viz., the terrible effects of the climate on the constitution of white persons.

From 1860 to 1874, its history, so far as regards the supply of Missionaries, is one of reverses and successes.

In 1861 Rev. Mr. Officer returned to this country, to labor here in behalf of the Mission, leaving the work there in Mr. Heigerd's hands. May 1863, Rev. J. Kistler and wife were sent out to reinforce the laborers, and in April, 1864, Rev. J. M. Rice and wife were commissioned. But in that same year Rev. Mr. Heigerd was permitted to return home, on account of failing health. Rev. Mr. Rice was also unable to endure the ordeal of the climate, and in less than a year was compelled to return. In December 1864, Rev. Mr.

Officer resigned his position of Superintendent of the mission. In April 1867, Rev. Mr. Kistler returned home for his health, his wife having died the autumn before. Thus, for a season, the Mission was left without a head; but a layman, Mr. David Kelly, was entrusted with its supervision until a Missionary could be secured.

In January 1869, Rev. S. P. Carnell sailed for the Mission; but in May 1870 he died, after a three days' illness with yellow fever. Mr. Kelly was again chosen temporary Superintendent. May 1873, Rev. J. G. Breuninger was sent over; but he was there only a short time, when—his wife having meantime died—he returned to this country. In 1875, Rev. D. A. Day, and later in the same year Rev. B. B. Collins, and their wives, were sent out. Mr. Collins was compelled, by the failing health of himself and his wife, to return the following April. His wife died on the voyage home, and found her grave in the billowy deep. Rev. Mr. Day is now the only white Missionary in the field; but he has become so thoroughly acclimated, and his constitution is so robust, that the prospects seem to be that he will labor many years.

The idea of founding a Mission Institute in this country was, after a few years, abandoned; and the experiment was tried of educating young colored men for the work in the already existing Institutions of the Church. Two young men (one a native of this country who had moved to Africa, and the other a native of Liberia) were brought over here to be educated. One of these, a young man of rare promise, was suddenly stricken down by death in the midst of his preparation for the work. The other has recently returned to Africa to finish his preparation for his chosen work.

The General Synod recommended to the Board, at its last meeting in 1879, to extend the work in this field by forming an additional Station.

The results of the work.—From the latest report of the Mission Board the following facts are obtained:

There is at the Mission a native Christian congregation of over 50 members. There are about 40 Christian families settled on the land donated by the government for this purpose, in all of which either the husband or the wife, or, in some instances, both, have been mission children. There are now over 60 children at the mission School.

During all the years of this Mission's history, the seed it has been sowing has been bearing fruit in several ways. For example, some of the children are fitted to aid in the work of teaching; some marry and settle on the reservation, thus forming a Christian community; and others—a very large proportion of the number—return to their tribes; and though these last seem lost to the church, yet the instruction they receive at the Mission cannot fail to show itself in some way or other as they mingle with their people.

There is no difficulty in gathering in as many children as the Mission can take care of. The parents bring them to the school, not because they care for their religious instruction, but that they may learn the English language. Many of them are children of chiefs of the various tribes; and surely, when these return to their tribes, they must carry with them something, at least, of the refining influence of the training they have received.

The African mind, bright as it is in some respects, is still darkened by heathenism, and these people are as slow as other heathen are to receive the Truth. But the labors of our Missionaries, though arduous, are receiving their reward. The Mission is well spoken of by all who are acquainted with it; and, taking it all in all, its outlook for the future seems full of promise. We rejoice in the prospect before it.

The Great Problem of Modern Missions.

By REV. J. K. BROWNE, of Harpoot, Turkey.

The prime object and necessity of foreign missions can never be adequately comprehended without a thoughtful and prayerful study of the inspired records of the Acts and Epistles of the first missionaries. Embodying the grand missionary idea and perfect example of their Leader and Lord while in person laboring with them, he "*began both to do and to teach,*" and which he continued to do through them "*all the days,*" we feel they must ever be in principle the model and guide of missionaries "*unto the end.*"

But while there is a striking similarity in the conception purpose and methods of apostolic missions and those of our own day, it is none the less true that in several important particulars modern missions find no analogy in those of the early church. Like the apostles, it is our first duty to preach the word in season and out of season, personally, and through those we have trained. Like them, to make this sowing and planting most fruitful and stable, at the earliest practicable moment we are to gather these converts into families, and establish mission churches with such relations to each other and to the missionaries as their mutual understanding of what apostolic precedent their circumstances and a wise adaptation of the experience of other missions seem to require.

Like them also, for the complete development and aggressive activity of these churches, for their symmetrical growth in the graces of self-denial, self-support, and self-reliance as soon as possible, we are to ordain in every church a native pastor.

Like them, with a supreme faith in the simple Gospel, thoroughly believed and faithfully preached, as the wisdom of God and the power of God, and that this foolishness of preaching, fructifying in earnest working churches, and not *primarily* civilization or education, is God's chosen way of renovating a world dead in trespasses and sins, yet we must also recognize the fact that there are relations and conditions affecting our work to-day, there are problems involved in its successful prosecution for which we find no precedents, no solution in the missions of the apostles.

Vastly different from anything in their experience is the residence of a number of missionaries at some important center making that the base of their united operations; the careful division of labor, and the more or less elaborate system of machinery involved in working a large field; the relations of the missionaries to the native communities and to the great body of helpers, and their common relation to the Board upon which they are alike dependent; and the momentous responsibility involved in the wise use of the funds committed to them by the churches at home.

This last brings up what in many respects is the missionary problem of the age involving many others of lesser moment, viz: "How largely should money be used in the work of foreign missions?" This is a question which in some shape or other is ever forcing itself upon us, whether we are among the contributors to this great work at home, or stewards of the churches' bounty in heathen lands.

Is the great need for the speedy and successful prosecution of the world's evangelization that of money, or of something more in keeping with the Gospel?

Christians at home and missionaries abroad, men of equal piety and zeal, equal wisdom and experience, equal consecration and self-denial, answer this far-reaching enquiry conscientiously, but very differently. Putting aside the question whether boards should as-

sume the entire or partial support of those they "*send*" to be lights holding forth the word of life, let us simplify the problem by regarding the relation of these boards to the motives themselves, and ask: "What is the effect upon the progress of the work and upon native character of the pecuniary help of these missionary boards."

First, upon the progress of the work. Many, perhaps most, are ready to say, Money is here absolutely essential. Until these poor, vacant, ignorant minds, darkened and enslaved by superstition and sensuality, know something of the light and liberty of the Gospel, until their souls are renewed, and their minds illumined by preaching and schools, there is no hope they will provide the means for procuring such blessings; and as native teachers, helpers, preachers, and pastors must be educated out of this same state in order to educate their people, *therefore* the mission must sustain all this expense till the people are educated up to understanding and assuming these duties.

"Long and patient help must be rendered, until the limbs of the infant have become strong enough to support its body." "First the blade," etc. But is not such an answer assuming just the thing in dispute? How do we know but that, as a thoroughly converted man has by the grace of God and the diligent use of means given to all who "ask" and "seek" and "knock," unlimited capability for spiritual growth and power, so any company of such converts has adequate means *within itself* for everything necessary to its life and development.

Where is there anything inherently improbable in such an assumption? Where has this principle been fairly tried in the history of missions? What is there in the organization, existence, growth, and activity of any church of Christ, however small, inconsistent with the idea of inherent ability to procure from its Head everything essential to it in its different stages of expansion and power? Is this not a perfectly natural and scriptural idea of a church in all times and places? With the reception and use of the Spirit's power, in inward growth and outward activities, in habitual exercise of that unselfish love for the brethren, the necessary outcome of all true love for Christ now as in the days of the apostles, would there not also follow that same consecration of all to Him as characterized the apostolic churches? Is human nature so very different now, or have the Word and Spirit become less efficacious in this age?

What a reflection on the churches' conception of the expansive power of a new life and of the essential fruits of primitive piety that she should deem it necessary to condition the conversion of the world so largely upon money. How is the nature, the power of missions stultified and crippled by making so prominent in her operations the display of her annual offerings. Is there truth then in the sneer that "take away this cement of money and this missionary fabric will almost entirely disappear!" On the contrary, had it been from the *first* most sparingly used, had the heroic age never been displaced by the golden, the age of privation and persecution, with its noble order and enthusiasm and Christ-like self-denial, by that of unworthy calculations of profit and loss, of care and difficulty, of lazy competence and honorable poverty, we had never heard its leech cry of give, give, to simply sustain what should be used mainly for its aggressive operations.

What is the effect of these pecuniary subsidies on native character? If rendering such assistance be not absolutely necessary, it must be injurious. But many are ready to declare it a necessary evil involved in the very nature of missionary work. Of this we can at least say "not proven." While far from saying that foreign missions are a failure or a "miserable parasite upon

foreign liberality," we yet think the policy of lavishing *so much* money on the extensive machinery involved in its present organization among the native communities at least a questionable means for the healthy development of the work, while its effect on the native character is necessarily repressive and stultifying in direct proportion to the amount of such aid rendered.

Perhaps the following from an able missionary of the A. B. C. F. M. in another land may show that these convictions are shared by others among a people of entirely different national characteristics. Speaking of the tendency of missionary money in making native Christians nerveless and dependent, he says: "The strength and dignity of independence being gone, assurance easily and quickly follows, then responsibility, and finally effort. There is no sense of responsibility in plans for church welfare, there are no certain plans made—everything depends upon the will of others. Hope is thus weakened, effort is measurably paralyzed, not having the stimulus of confident hopes. Enthusiasm is stifled. It is easy to settle back upon personal inability. This reaches to the deeper spiritual life. There is not developed the rich, ardent, devoted love which constrained in its impulses and hopeful almost to assurance in efforts depending only upon its own glowing purpose—is ready and glad to submit to any self-sacrifice to win the approval of the Saviour."

While all of us may not be prepared to take the radical position of the writer of the above abstract that no pecuniary aid is needed to develop and sustain native churches even from the start, few of us who have had to deal with the problem of how much help can be judiciously given but have been oppressed with grave doubts on the question. Without attempting then, in this brief article, to discuss this long established and universal policy of the different missionary boards, whether, as is maintained, it is the only practicable one or not, is the great danger not patent to us all of making the money factor altogether too prominent in the grand work of missions? We need to get back into the pure, bracing atmosphere of the dawn of missions, when the heat and glare of materialism had not dissipated that dewy freshness of faith and love which inspired and sustained them. What the churches of Christ need is not less giving, but more praying; giving till they sacrifice, praying till they agonize, and then having done our little all, looking with unquestioning faith to Him who when we thus plant and water ever gives the increase. What the missionaries of Christ need is more likeness to Him who came not to be ministered unto but to minister, more of the quiet heroism and self-forgetfulness of those early "witnesses," more of cheerful sacrifice in home life and public service, less reliance on material agencies and more of the Holy Spirit, less thought of methods and "policy," and more, infinitely more of lifting to its true eminence the power and glory of the Cross of Christ.

HARPOOT, April 16th, 1881.

The Gospel in Koordistan.

At a meeting of the Evangelical Union in Diarbekir, in the year 1866, a missionary was writing out this question: "How shall we care for the evangelization of the Koordish speaking Armenians?" when "Blind Hohan-nes," author of the tract on tithe-giving, arose and said: "My heart is pained at the condition of that large class of our people dwelling among the Koords." The hearts of all were moved by the appeal. Money was given and pledged, so that five men were immediately selected to be trained for this work.

About the same time a young man, Bedros by name, came to Diarbekir inquiring for the men who teach the Gospel, that he might learn it and go back to teach the people of his village. Thus the Lord had begun to prepare the way. After completing their studies these young men labored for many years among their people. They have been supported, for the most part, by the native churches.

Pastor Kavme's labor of love with the church at Redwan has been greatly blessed. He is evidently a chosen vessel to carry the Gospel to that dark region. The church now numbers 40 members. The congregation averages 100, and the school has 40 pupils. The congregation nearly supports the pastor.—*Harpoort News*.

Responsibility of English Speaking People for the Extension of Christ's Kingdom.

An address delivered at Newburyport, Mass., by REV. JAMES H. ROSS.

A glance at the history of the Jews, both at their early history and their condition during the reign of Solomon, reveals the fact that there are striking analogies between them and the modern English, and that, in so far as there are contrasts, they are in favor of the English. The Jews were set apart by God, prophetically and historically, for a peculiar work. In their destiny was the destiny of the Gentiles—of "all the families of the earth" (Gen. 12: 3; 28: 14.) Apart from their spiritual mission, they never accomplished much upon a national scale, and herein the English speaking nationalities have been assigned a larger mission. During the reigns of David and Solomon, worldly glory appeared for a short time to be within their reach, and their capacity for distinction among civilized nations, attracted the attention of contemporary Orientals. But the disruption of the kingdom following the death of Solomon caused the extinction of their momentary splendor. Consider them, however, during Solomon's reign, "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking and making merry * * * Judah and Israel dwelt safely, every man under his vine and fig-tree, from Dan even to Beersheba, all the days of Solomon." (1 Kings 4: 20, 25.) There were peace, worldly prosperity, luxury, commercial activity, a greater glory than in former times. (Ecc. 7: 10.) But the royalty of that day is equaled and surpassed by the royalty of England. What were the cedar palaces of the king (1 Kings 7: 2), the royal gardens and orchards (Ecc. 2: 5), the splendid kingly retinue (1 Kings 10: 5), the rich and ornate temple (Is. 64: 11; Hag. 2: 3) except a *foreshadowing* of Queen Victoria's residence at Windsor Castle, her summer home among the highlands of Scotland, her special trains of palace cars, her royal revenue for household expenses, and England's Cathedrals and Abbeys and Ecclesiastical splendors in architecture and in church government? In Solomon's days, many of the older cities were rebuilt, and new cities were founded. So in America, in the history of Portland, and Boston, and Washington, and Chicago, and Denver and San Francisco, is duplicated this feature of Jewish civilization at its culminating point. In the ancient days, great public works were built, fortifications, palaces, and cities. In the modern England and America, and the territories controlled by them are ship-railways, and canals, tunnelings under mountains and seas, railroad travel across Continents, international communication by telegraph systems, disembowelling of the earth by machinery, the official and accurate prediction from a central point of the state of the weather in all parts of the nation. In Judah and Israel there were not only Jews, but non-Israelites, comprehending Philistines (1 King 2: 39) Egyptians (1 King 10: 28), Phoenicians, Edomites (1 Kings 11: 1) and many other peoples. The bulk of the inhabitants were of the seed of Abraham but these strangers were largely represented. So among the English and Americans to-day are Hindoos, and Chinese, and Japanese, and Islanders, and Swedes, and Scandinavians, and Irish, and Germans. Now, as then, some are temporary, and some permanent residents. Solomon was master of important harbors on the Red Sea and the coasts of the Persian gulf. Queen Victoria represents the official control by England of many of the best ports of China and India. Thus the Holy Land was the fountain of life to many foreign countries, and in turn received from them, both good and evil in material results and spiritual influences. Riches were extracted from trade with foreigners, alien races were received, the baleful influences of foreign settlers on the youth of Israel we encountered, and young men and merchants were exposed to the enticements of strange women. If Judah and Israel had a moral and spiritual mission chiefly affecting their own land and all foreign lands, in extending the knowledge of the

true God and in Judaizing mixed populations, and various nationalities, what shall be said of Great Britain and America, by whom and for whom the world has been explored and its peoples made available for the influences of Christian civilization? Let us seek partially to answer this question in considering "The Responsibility of English Speaking People for the Extension of the Kingdom of Christ."

I. This responsibility arises from the manner in which they originally received and employed the knowledge of Christ. It was by distinctively religious methods, a propagandism known as missionary. Herein is a two-fold debt, to the early centuries on the one hand, and on the other to all peoples now on the globe. English speaking people received the gospel from foreign sources, and their duty is to bestow the gospel upon foreign nationalities, as found within their own borders, or as capable of being found by all the agencies known to modern life. Though we may be ashamed of our own remote ancestry, let us never forget when we think of ourselves, their descendants, that if they were heathen, the reason why we are Christian is because those who were in possession of the gospel gave it and sent it to those that neither knew of its existence nor cared for its introduction. What Jerusalem, and Antioch, and Rome, and Iona, and Lindisfarne did for the first eight centuries and for the Christian reconstruction of Europe, as delivered from heathenism and the Roman Empire; that Edinburgh, and Belfast, and London, and New York, and Boston are to do for the Christian reconstruction of the world. Speaking more specifically our remote ancestry were in many respects savages. Dr. Smith, a Scotchman, when writing the missionary history of Mediaeval Europe, says:

"A contemplation of the condition in which the gospel found our fathers—whether Scots or Saxons—may well sustain our faltering faith. * * I see no reason to believe that even the Britons with whom Caesar came into contact, and these were only they who were to some extent under the influence of the superior civilization of the neighboring continent—before the gospel was brought to them, were at all in advance of the Central African tribes in our own day. The lever that raised Britain can bear the strain of the world."

Another historian, (Rev. C. F. Maclear) says: "The seeds of all that is possible now, of all that God is calling us to accomplish, were sown when the little company, who passed in fear and trembling through the kingdom of France, entered at last the rude wooden city of Canterbury, embowered in its ancient forests, and when Aidan, protesting against a too quick despairing of success, resolved to devote his life to the conversion of Northumbria." That was at the end of the fifth century, and the beginning of the sixth.

Through the agency of Benedictine and Celtic monks, therefore, missionary centers of operation were established, for work among fierce barbarians, the lowest nationalities then to be found in what is now Great Britain. The island of Iona, for example, on the west coast of Scotland, became the birth-place of Christianity, and of civilization for Scotland, Britain, and the north of Europe. The name of Patrick became identified with the history of Ireland as the apostle of its early knowledge of Christ, Ireland itself became a leading Centre of Christianity for the world from the fifth to the eighth century,—a fountain of knowledge, literature, and intelligence. Columba and his disciples and successors sowed the seeds of the Gospel in Scotland, so as to secure a fruitful harvest among the western Picts or Scots, and among the dwellers in the Hebrides, Orkney, Shetland, and Faroe Islands. In the same way, England became indebted to Augustine, and Wilfrid, and Cuthbert, and other missionaries. So also a flourishing church existed in Wales during the fifth and sixth centuries. A visit to the monasteries or religious houses from which they departed on their tours afoot, or on horseback, into the highlands and lowlands, and through forests and wildernesses; and to which they returned to report and to be refreshed for future labors, may excite us to Christian enterprises, precisely as a visit to Plymouth Rock or Bunker Hill, may inflame our love for our forefathers, or arouse our patriotism. By the seventh century, the British Islands were so far Christianized as to cease to be a theatre for missions.

The same general features of historic fact and truth, are traceable in the early history of New England. The origin was religious without being so distinctively missionary. A leading object of the Pilgrims who came to this continent, and introduced civilization westward, in so far as they were good men who are still revered, was to extend the kingdom of Christ in lands where He had not been named. It is well to remember this in connection with the additional fact, that there were those who came "impelled by all sorts of contemptible motives,—aimless discontent, curiosity, lust, lawlessness, folly, cruelty, ambition, hope of pillage amid the wreck of other people's possessions." Governor Bradford, speaking of the motives of the better class, said: "Last, and not least, a great hope and inward zeal of laying some good foundations for the propagation and advancing the Gospel of the

Kingdom of Christ in these remote parts of the world, yea, though we should be even as stepping-stones unto others for the performing of so great a work." Edward Winslow says, "They came chiefly to display the power of the Gospel before the faces of those poor, blind infidels." Elder Cushman, in answer to the objection that it was unlawful to come here, said: "Because the heathen can not come to us, we must go to them." The founders of Salem, wrote: "The propagating the Gospel is the thing we do profess above all, to be our aim in settling this plantation." In early times the state seal of Massachusetts bore for its motto the Macedonian cry: "Come over and help us." In brief the common aim, or at least, the chief and best aim of the settlers of New England was to give the gospel to the heathen, to establish Christian communities in a Christian commonwealth, and to subdue a new world to the power of Christian truth. If we owe a debt of love to the parents who gave us birth, and if our duty is to the generations of the present and the future as well as to those of the past, then in so far as we of Great Britain, and America, do not cherish the missionary spirit, we are thankless children and sharper than serpents' teeth to our parentage; we are orphans whose parents, had they known the disposition that would be cherished by their offspring, would have died of a broken heart. We deny the faith and are worse than infidels, and the sin of future generations and the judgment thereof will lie at our doors.

England has been twice called to evangelize the world, the mediaeval world, including Belgium, and Switzerland, Holland and Germany; the world of the modern period including originally our own America, and now Australia, and India, and China, and Africa, and Turkey. America is called once, and with special emphasis. Montalembert, in recording the partial fulfilment of England's duty, says: "English Christianity has been the cradle of Christianity in Germany; missionaries formed by the Anglo-Saxons have carried the faith into Scandinavia, and among the Slavs; and even at the present time, either by the faithful expansion of Irish orthodoxy, or by the obstinate zeal of the Protestant propaganda, Christian societies which speak English and live like Englishmen, come into being every day throughout North America, and in the 2 Indies, in immense Australia, and in the Isles of the Pacific. The Christianity of nearly half of the world flows or will flow, from the fountain which first burst forth upon British soil." Here is the exhibition upon a national and international scale of what was never known among the ancients, viz., disinterested affection and devotion as institutions.

II. Our responsibility arises from our special opportunities to extend the kingdom of Christ. (1) The number who speak the English language is rapidly increasing, and it is believed that English will ultimately supplant French as the language of diplomacy. It is spoken now on the docks, and in the custom-houses of foreign ports. It is the language of commerce already. English is taught in the common schools of Germany, and fully one-half of the German children speak it. The tribal organization in the immediate rear of Liberia, in Western Africa, is not considered perfect, without a man who can speak English. Immigration to this country is more extensive than to any country in the world, and all the nationalities who establish permanent homes among us are under the necessity of learning our language. One hundred millions of our race, or about one fourteenth of the population of the globe now use English, and its use is rapidly increasing in Europe, Western Asia, South Africa, and West Africa, India, and Australia. An alliance of English speaking people has been proposed, for mutual benefit in diplomacy, civil government, and religious effort. It is possible and not improbable that English will become the universal language. Facility in communicating religious ideas is gained in proportion as the language is acquired by foreigners, instead of our learning their language, and with the facility, the responsibility increases.

(2) An immense territory is under the control of English speaking people. The English have been extensive colonizers, have exhibited an extraordinary love for distant and frequent journeys and so have sustained intimate relations, private and public, with other nationalities. The dispersion of the English is the parallel in the modern world, of the dispersion of the Jews. Their industry and their adventurous spirit have led them to grasp wealth and power, and to exert a direct influence all round the globe. They have been favored with splendid opportunities for the development of their native territory and for making foreign voyages. The common saying is, that "if the North Pole shall ever be discovered, a Scotchman will surely be found astride of it." Listen to the rehearsal of England's possessions, as given by Dr. Jessup: "England holds Gibraltar, Malta and Cyprus; controls the navigation of the Suez Canal and the Red Sea; holds Aden on the south coast of Arabia; the whole of India, with three hundred millions of people; Singapore and Hong-Kong; the island-world of Australia; New Zealand, Cape Colony, Natal, the Transvaal and Sierra Leone; and to-day, colo-

nies of Anglo-Saxon Christian men, are pushing their way inward from the eastern coast of Africa to that great lake-region of Central Africa discovered by Burton, Baker and Speke, Livingstone and Stanley."

British Burmah alone includes an area of 84,556 square miles, and a population of nearly 3,000,000. Britain owns or controls 2,500,000 square miles of Asia, 275,000 square miles of Africa; 3,000,000 square miles of Oceania, a territory twice as large as British India, and three quarters as large as the whole of Europe; 3,500,000 square miles of North and South America, and the West Indies; and together with the United States the aggregate territory owned or controlled is 13,000,000 square miles, or more than one-quarter of the land surface of the globe. All other Protestants together do not control more than 2,000,000 square miles, one-sixth as much as the English, and one-twenty-fifth of the earth's surface. The arable soil of the American continent is greater than the available agricultural resources of the rest of the world and more than one-half of the American continent is controlled by English speaking people. God has indicated their duty by making their outward conditions suitable to its performance. Until the fulness of time came, the Jews were to be "a people dwelling alone, and not reckoned among the nations," and Palestine was precisely the land for such seclusion. The Greeks had an entirely different mission, and their country, like many parts of England and the United States, was all shore and harbor, accessible, inviting approach, and facilitating it.

(3) The English speaking people have secured immense wealth, from mineral, agricultural, commercial, and mechanical sources. In 1877 the gold fields of Australia yielded to the British \$30,000,000 in gold and \$5,000,000 in silver; and to Americans \$85,000,000 gold and \$76,000,000 silver. This amount is estimated to be three-fifths of the total gold and silver product of the globe during that year and nine tenths of the product of the Protestant world. I have already commented upon the agricultural resources of the English. Industry is the only thing necessary to their transformation into actual wealth and it is one of the conspicuous English traits. The imports from Asia into England from 1861-9 amounted annually to \$70,000,000, a fact that does not indicate profits, but purchasing power and the necessities and self-gratifications of an advanced civilization. England is to day the first commercial nation of the world and has the best navy. In discoveries, and inventions, the English speaking people easily lead the world. They have been foremost in ascertaining the laws of heat, light, electricity, magnetism, gravitation, and chemical affinity, and in employing the energy of nature and of machinery to do the work of human hands. They have the best machinery for spinning and weaving cotton, for manufacturing textile fabrics, for gathering harvests, and the best mills for sawing and grinding the products of field and forest. They know best how to use the lever, inclined plane, wedge, screw, pulley, wheel and axle, as a relief from human labor, and as a means of wealth, comfort, and happiness. It is not surprising therefore, that the earliest immigrants to New England should have brought with them \$15,000,000 to start them in life here, and to bestow upon their descendants. Prof. Tyler, the leading historian of American Literature, says that the fleet of 4 vessels which left the Isle of Wight in 1630 contained "the greatest company of wealthy and cultivated persons that have ever emigrated in any one voyage from England to America. They were prosperous English Puritans." Access to the people, and possession of the means of publishing the truth and sustaining workers, render it imperative that we should give the Gospel of Christ to the world.

III. Our responsibility is increased by the activity of irreligious English speaking people in foreign countries and the prevalence of irreligious national policies. England's record is in many respects a record of crimes. America's representation has often been to its discredit. The wars whose principal object has been the acquisition of territory; the policies whose aim has been the destruction of races; the tyrannies which have placed whole nations under the absolute dominion of a foreign power; the commerce which has introduced and enforced the use of opium and of spirituous liquors,—all these have served to render the English name odious. England rules over 41,000,000 Mohammedans in India alone. Estimate if you can the importance of obtaining by holy living their good-will rather than an evil reputation by the misconduct of an individual or of the government. As a matter of fact, they swear in important cases *by the word of an Englishman*. Consider the possibilities open to English Christians through the British Protectorate over Asiatic Turkey, inasmuch as the official and political relationship alone will probably secure the abolition of farming the tithes of the agricultural productions of the Empire, the curbing of the wild and semi-barbarous tribes that infest large districts of the empire, liberty of conscience to Moslem converts to Christianity, liberty of the press, development and extension of the means and appliances of education, reconstruction of the judiciary and admission of Christian testimony in the courts.

"It will be the duty of the American churches," says Dr. Jessup, "to increase the number of their missionaries, to supply their colleges and seminaries with an able, experienced and devoted corps of instructors; to push forward the work of missionary itineracy; to increase the efficiency of the press and the extent of Bible distribution; to train a native ministry; and in every way to meet the invitations of Divine Providence."

It is our work to introduce a wholesome English literature into India, China, Japan, and other heathen countries, because a skeptical and impure literature is already there. The young men are reading the books of Darwin, Huxley, Strauss, Renan, Bradlaugh, and Ingersoll, and have the same intellectual and religious problems to solve as many of our own young men. An American traveler, a Philadelphian whose name I do not recall, says: "I once had occasion to go to a Calcutta book-store. Coming to a case which was open, I looked in and found works of a character I dare not mention; such works as would not be found in any decent book-store in this land—works that would lead to the prosecution and sentence of author and publisher to the penitentiary. I found that these infamous books were circulated and widely read. They were printed in America and in England. To these uses is the English language perverted." What more need I say to stimulate zeal and benevolence?

Such are some of the facts which serve to emphasize the duty of the most numerous and powerful of the Christian races of the globe. An Irish monk of the 6th century said, concerning his personal duty: "My country is where I can gather the largest harvest for Christ." This signified that he should labor not in Ireland but in England or Scotland. So nations are bound to other nations, and by the ties of kinship, of blood-relationship, of brotherhood. If they choose to live for themselves alone, it has been historically proved that their destiny will be long, tranquil, and obscure, like that of China. If they choose to live for humanity, they may have a stormy career, but it will be in the up-building of the universal kingdom of God. They will sacrifice their individual destiny for a work of universal interest, precisely as the early Anglo-Saxons, as soldiers of the cross, were the civilizers of Europe and the benefactors of mankind. If as time advances, each heathen nation on earth shall find Englishmen, Scotchmen, Irishmen, and Americans, appearing within its borders to preach Jesus Christ and Him crucified, and indirectly to secure the miracles of the arts, of laws, of humanity, and courage, it will be not only the occasion for devout gratitude and just pride, but those strangers will thereby form a high idea of our race and of the God whom we adore. In those nations there are yet a thousand millions of creatures, "bone of our bone and flesh of our flesh," who have never heard a sermon, seen the Bible, or the face of a missionary. How essential, therefore, that we press into the service of religion, every sailor and tradesman, and traveler, that goes to a foreign shore, and use both the individual and his possessions, more particularly because imparting the Christian religion does not seem to have entered the thoughts of the early voyagers over the Pacific Ocean. They aimed at the advancement of secular knowledge. The Turkish, or Chinese, or Japanese traveler who travels in Christian countries is apt to be so prejudiced against the truth, or its professed adherents, as to become inaccessible to us. The same prejudice is intensified by the visits to their countries of our non-Christian population. Hence, at home and abroad we must by all possible agencies, reveal the pure, unselfish side of the Gospel of Christ in the lives of our best Christians. Of course we must support them in their religious work. It is doubted whether the Madura mission has ever recovered from the reaction occasioned in 1837 by the failure of funds from America. One hundred and seventy schools were disbanded, 5,000 children were dismissed, all expenses were reduced, converts were discouraged and led astray, and the heathen exulted. We had the excuse of financial depression, but the illustration may serve to inform us as to what ought never to happen in times of prosperity. Let us erase the scandals of spending immensely larger sums of money in fighting and killing ignorant heathen than we do to save them to civilization, to humanity and to God. Let us evade the attempts of the Romish church to conquer England and America, by a propagandism which will sacrifice life and fortune not only for its native land, but for the world. Let religion become the universal passion among us, rather than patriotism, or wealth, or travel, or pleasure. Then indeed we shall be "a chosen generation, a royal priesthood, a holy nation, a peculiar people; that we should shew forth the praises of him who hath called us out of darkness into his marvellous light." Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation. (1 Pet. 2:9-12.)

Woman's Work.

Mission Work by Armenian Women.

Miss Maria A. West has given an interesting account of a missionary society of Armenian women, organized in a town in Armenia. The members wished to do something as well as give, and the following shows what they did:

"That is the very thing!" exclaimed the eager group that had gathered around my school-room table. "Every member of this Society shall pledge herself to special Christian work for souls around her—aside from incidental opportunities—going out, at stated times, a certain portion of every week, 'to seek and save the lost.' And, moreover, such member shall consider herself pledged to establish a similar society wherever in the future her lot may be cast." This was the simple pledge to which our pious pupils gladly set their seal. And the next Sunday some of the women went with their husbands to the villages to gather the mothers around them for a Bible-reading, and two of the older girls were allowed to go under the escort of a helper and his wife. They returned with hearts full of gladness, and our Monday morning devotional exercise was turned into a missionary-meeting to hear their reports. At the village of Heulakegh, one hundred women came to the meeting held by Maranos, and ten or twelve to Sooltan's gathering of church members. They had a most interesting story to tell. At another village they met thirty-five women, besides a few others by the way-side, and at the public fountains, to all of whom they told the story of Redeeming Love. One of the Arabic-speaking women had gone on Saturday to Ichmeh. It is impossible to describe the glow of soul with which she told her story, in broken Armenian. She had tried to teach thirty-five women in a tongue not her own, and though in feeble health, seemed to have come back renewed in both soul and body. The effect upon the school was most blessed. Not long after, three or four of the younger girls came and begged, with touching earnestness, that they might be allowed to go with the older sisters, and teach the *children*. A new baptism seemed to descend upon us all, and the voice of prayer ascended morning, noon, and night. For weeks I have frequently passed around through the corridor at evening twilight, and listened, unperceived, to the earnest petitions from various rooms where little groups were gathered. Maranos was generally in her own room, alone, similarly engaged; and at such hours this house has seemed to me the very gate of heaven. When the term closed, Maranos went to the city of Palu, four or five days' journey distant, and found the work there in a very low state. The church and community was almost rent asunder by a party spirit in regard to the preacher, who had been forced to leave. There were a number of Protestant women who could read, but they were very cold and indifferent. Maranos started a Soul-Loving Society, and it proved their salvation! Eight couples pledged themselves to this work, since it seemed better to go "two and two," as our Saviour sent forth his disciples. Their heaviest family work was done early in the week, and Wednesday was the time which many of them chose for this sowing of Gospel seed. The two who were to go together met at an early hour, and knelt in prayer that God would go before them and open doors and hearts. They then sallied forth with their Testaments, perhaps stopping by a fountain where the Rachels and Rebekahs were coming to draw water, and reading to the little *company* (standing around with their jars upon their

heads or shoulders) of the well of Samaria, and the gracious words of Life to the poor woman who came, like themselves, to seek that water of which if a man drink he shall thirst again. Then, passing by doorways where women were busily spinning, they sought to interest them in the Saviour's words about the "Lilies of the field which toil not, neither do they spin," and of the glorious raiment of Christ's Righteousness. And again a company of passers-by would collect to listen to that which was so new and strange. And thus they spent the day. For, in a country where life is so simple and unartificial, where the family all eat out of one dish and sleep in one room, and the fashions change so slowly that the great-grandmother's dress laid away in the family chest for grand occasions, will serve the granddaughter equally well, the women, if they have the spirit, HAVE TIME TO WORK FOR CHRIST. Maranos remained several weeks, and returned with her heart full of joy to communicate the glad tidings. She said that those Christian sisters themselves testified that they were never so happy in all their lives as since they commenced to work for others. They "had no time now for gossip, or quarreling, as before, for their hearts and hands were so full that Satan kept away!" "It was delightful," said Maranos, "to go into their houses and see the women whom they were teaching to read, coming in for their lessons. They left their weaving and spinning, and after patiently hearing them spell out their tasks, themselves read a few verses from the Bible, and prayed with them before they let them go. And the more they did, the more they wanted to do! One day eight of them took their Testaments and went in force to a neighboring village, because they feared the women would resent their interference, and numbers gave them more courage. But greatly to their joy, they were kindly welcomed, and came home praising the Lord.

Woman's Work for Woman, among the Armenians.

By a Missionary among them.

"Is my daughter going to be a priest, that she should learn to read?" is a question which yet escapes the lips of many an ignorant mother in Turkey, as we beg her to put the child into one of our Protestant schools. In spite of this question, born out of the old idea that girls were only fit for house and field work; we find the land sprinkled over with female seminaries, where the daughters of Armenia are daily proving that they are equal to the tasks of learning, not only elementary branches, but Algebra, History, Botany, Ancient Armenian, Turkish, English, and the Sciences. "Is it possible that some of these girls are villagers?" said a Turkish Pasha, at the examination of a girls' seminary in his presence. Yes, some of those whose faces shone so brightly with the dawn of a new intelligence, were born and lived for years in a room unfurnished, black with smoke, and lighted by a hole in the roof. Perhaps half of it was occupied by the cattle. From a home something like this, came to one of our schools, a young girl named Mariam. She studied faithfully, performed domestic duties conscientiously, and developed a rarely beautiful Christian character. Beloved by all the scholars, at the close of her course, she went home to take charge of the village school, and keep house for her father. But a stronger call to duty came in the form of a plea from a distant city, for a teacher for a girls' school, and the father in the spirit of many loving parents in this more Christian land, gave up his daughter for Christ's sake, and she went on her mission. Only a few brief months passed, during which she built up the school, won all hearts and then

laid down her sweet young life, a victim to typhoid fever. The whole city was moved, and many mourned as for their own child, so wonderful had been the influence of this holy life in one willing to leave home and friends for love of Christ. The women claimed the privilege of subscribing 250 piasters—about \$10, to put a stone upon her grave as a mark of affection and respect. They quickly called for another teacher for the 65 pupils so suddenly bereft.

This is but a specimen of God's "hidden ones" now found in many a city and village over that war and famine-stricken land. They came from pleasant, home-like schools in Constantinople, Marsovan, Harpoot, Mardin, Erzroom, Van, Bitlis, Hajin, Aintab, &c., &c., and go out to bless the country with Christian homes and schools. Time was when no girls could be obtained for education, when there was no call for American teachers for this purpose, but missionary wives gathered a few women in their parlors, and taught them simply how to read the Bible and pray. Many a woman in those days, read by stealth, tucking her primer or Testament under her pillow by night for safety, and into her girdle by day; taking her lesson on the way to the fountain, from the first bright little boy she could impress into her service to teach her only a few more letters or sentences. In many villages and cities, you can gather between fifty and a hundred women for a prayer-meeting; in some places they have formed societies for mission and other benevolent work, and in many a poor and comfortless home, women whose lives have been a blessing to some struggling church, testify with their dying breath to the preciousness of their hope in Christ which "entereth into that within the veil."

The Woman's Board of Missions of Armenia.

Mrs. S. A. Wheeler writes from Harpoot, Turkey, of the organization of a Missionary Society among the Armenian women last spring. Reading what had been done by a Dakota Woman's Board, she says: "All at once the thought came to me, Why not organize a Woman's Board at our meeting? The idea grew upon me. I committed it to the Lord. The next morning I went to see the wife of the native pastor, to tell her what I had in my mind, and said: 'Now, Horepsima, you must be the president; and if you put your whole soul into this work it will succeed.'

"I believe it would be a good thing, Mrs. Wheeler," she said; "but I am not the one for president."

"We can't have one of the missionary ladies for president," I answered; "she must be an Armenian, if we expect to have full success. We will be Aarons and Hurs, to hold up your hands, but it is not best for any one of us to have an office." At last she consented, and came to the meeting in my airy, pleasant parlor. There were a good number present, although we longed to see more.

"Horepsima, Mrs. Shirmarvian, read Eccl. 10: 31, and forcibly showed what a true woman could do if she had the willing mind, and led in an earnest prayer. I then told them the story of the 'Dakota Woman's Board,' with a little history of the Indians, showing them the pictures in the *Herald*. I told them, also, what the deaf-mutes had done for the college, and quoted Christ's last words to his Church: 'Go ye into all the world, and preach the Gospel to every creature.' 'I invited you to a prayer-meeting for the college,' I continued, 'and you have brought your little bags, with what you have saved. But it seems to me that we need to go outside of Armenia College; we ought to have a share in helping Jesus bring back this lost world to holiness. For

this reason I propose that you form yourselves into a society that shall have a share in labor not only for the college and for Koordistan, but for the world. Would you like to do so?' Many hands went up, and some faces shone with pleasure. 'Then we must have a president, secretary, and treasurer,' I said. I heard Mrs. Wheeler's name mentioned, but I told them why I did not think it wise to have a missionary lady, and nominated their pastor's wife, Horepsima Hanum. She was voted in, and we invited her to take the chair. The other officers were soon chosen. Then a name must be found for the new society; and at my suggestion that it be 'The Woman's Board of Missions of Armenia,' all seemed pleased.

"Now, dear sisters," I said, 'we have planted our tree, but a tree without branches would be very unsightly. I propose that our missionary society, 'The Star in the East,' be a society composed of missionary children, and their parents be your first branch.' We then voted to ask Miss Seymour and her girls to join us; so the college missionary society became the second. The bags were then presented, the names taken, and the money counted. I heard a whisper:

"We have a tree, but it is planted in the sand."

"Very well," said I; "in this country trees will grow out of the sand if we give them plenty of water. Now, let us all try to water this tree, and I am sure it will prove an honor to the daughters of Armenia. We shall have much hard work to do. Horepsima Hanum cannot do it all; we missionaries cannot do it; but all together we can."

"Then I told them the story of the old man and his sons with the bundle of sticks. 'Together we shall succeed, but apart we shall be like a handful of sand. We must use all our influence to bring in others; not only in this city, but in the places about us we must try to form branches or auxiliaries. We must ask God's blessing on our efforts, and pray over the money set apart for this work'

"We then closed with the doxology. Afterward many came to me and expressed their gratitude by a warm pressure of the hand."

The President of this Society wrote on the 1st of last December to the Woman's Board in this country:

"Mrs. Wheeler has written to you about the organization of the Woman's Board of Armenia, and, may be you know, it was decided to send one-third of the income to your treasury, and thus to have a share in the good work you are doing in the world. Accordingly I send you fifteen dollars, through Mr. Allen, as your share. Fifteen dollars will go to the work in Koordistan, and the remaining fifteen dollars for other purposes. This sum was raised in this city, together with its two branches. We have not yet received what the sisters in Diarbekir have raised."

Woman's Foreign Missionary Society of the Presbyterian Church in Persia.

The Annual Report of the Society made last month says:

"Perhaps the brightest points of our work in Persia are the Oroomiah Seminary, where we have a large interest, and the school at Teheran, which is gaining in numbers and in usefulness. When we remember that the first-named school began with six girls, less than forty years ago; that persecutions and discouragements of various kinds more than once nearly extinguished the little light then kindled, but that its record now shows more than one hundred graduates, eighty of whom are living, teachers or heads of families, and that between fifty and sixty pupils gather there now for instruction

then the present small beginnings at Teheran looks as if it only needs prayer on its behalf, faithful labor, and patient waiting to give it a record equal to that of the older institution. We expect to reinforce the Teheran school this year by sending there a third teacher, now under appointment, so that outside work in connection with it may be done, and the teachers be able to obtain occasional rest without closing the school.

"While the two stations named, Oroomiah and Teheran, are the special centres of interest to our society, it is well to look for a moment also at Hamadan, where the Lord has so blessed the labors of the native pastor that a great movement of the Jews towards the rejected Messiah of their nation has taken place, bringing upon them for some time bitter persecution, now happily ended by the decided action of the Persian authorities. At Tabriz there is especially interesting work among Mohammedan women, besides a Girls' Boarding School. And thousands of children through all this mission field are gathered out of their sunless homes into village day-schools, where they daily sit in the light of gospel truth, and learn to know something of its blessedness. While work among the Mohammedans in Persia has been checked, indeed almost entirely stopped, by the stern decree of the government, that among the Nestorians, who are called by some the "Waldenses of the East," has been greatly enlarged and blessed. Two hundred and fifty-four have professed their faith in Christ in connection with our mission during this last year; the attendance on services has increased to five thousand, a gain of one thousand in the year; and there are twenty-eight parishes now around Oroomiah alone."

MISSIONARIES

Mrs. J. M. Oldfather, <i>Oroomiah</i> ,	Chambers Church, Phila.
Mrs. B. Labaree, "	N. Broad St. "
Mrs. J. H. Shedd, "	Redstone Presbyterial Society.
Miss Anna Schenck, <i>Teheran</i> ,	2d. Church, Philadelphia.
Mrs. J. L. Potter, "	Cincinnati Presbyterial Soc.

There are also 22 scholarship of which 16 are supported by different Sunday-schools, churches and Mission Bands in this country.

A Young Nestorian Convert.

A people whose language has no sweeter word for home than "house" none closer and more individual for wife, than "woman," has need of Christ's work for the life that now is, as well as of the deeper, universal need shared by all mankind. To bring the blessings of the gospel to the Nestorian women, Mrs. Judith S. Grant, on the 12th. of March, 1838, opened a day school with four pupils. At that time, so far as is known, but a single woman among that people, knew how to read. For nearly three years Mrs. Grant had worked, and waited before it was deemed expedient to attempt "the unheard of experiment of a girls' school." But the waiting proved not to be lost time. In two weeks the four pupils had increased to eight; in three months they had quadrupled. Before the first anniversary came round Mrs. Grant had done her short yet blessed work, and rested from her labors. But consecrated hands were found ready to take up the work, and out of the little seed planted that March day, in time, grew a new "Mt. Holyoke." The Father purposed to show the exceeding riches of grace in many souls among these women. Of these chosen ones, was Sarah, the daughter of Priest Eshoo, born on a snowy day in December, 1831. Her father heard the announcement of the coming of his first child with anger and humiliation that "so worthless a thing as a girl" should be born to him. He withheld the customary gift from the bringer of the news, and angrily returned to his interrupted teaching, and

smoking. But he had a father's heart, and in time the child found her way to the deepest fountain within it. He grew tender and proud of Sarah "his son" and threatened to teach her to read. "Would you make a priest of her?" said the mother and other women. But her heavenly Father had plans for teaching her reading and other things as well, and these, through ways Priest Eshoo would not have chosen. By war, robbery, and oppression he was forced from his native Gawar, to the vicinity of Oroomiah. First, by begging his bread and living in a stable, then in service to a village priest, and finally in the employment of the mission seminary then newly established, he supported his family and at last gained the recognition his bright mind and scholarship deserved. When Sarah was in her tenth year, she entered the mission school. In five years she had attained a good knowledge of the ancient Syriac, had become the best scholar in the school, a living Concordance of the Scriptures and "the best theologian" among the Nestorians.

Undoubtedly such attainments in a girl of her age would do much to commend the school to the thoughtful among the Nestorians, and so indirectly aid the work of female education, but it was not for this that God had caused these men and women to forsake all held dear in America. For fifteen years the missionaries had labored through sickness, trial, discouragement, and abundant affliction, and now they had come to the place where God could use them, and let them see results from the long sowing. Early in 1846 the wonderful story of the love of God in Christ began to find believers as never before. First born into the new life was Sarah; and what a life it was! It begun at once to seek other hearts to share its blessing; it was nourished by long, sweet hours of prayer and communion; it consecrated "all the days" to the Lord; first the beloved father, then the ere-while scoffing mother, accepted the waiting Saviour; a younger sister long and wilfully withstood the gracious influences; but she too came at last, won by Sarah's meek spirit. This for five months, then sickness came, but Sarah slackened not her labor. When too ill to be at the school, her cough and difficult breathing forbidding her to lie down by night or day, she daily gathered the women of the neighborhood in her room, urging on them the duty of repentance, and carrying them with failing breath, but with fervent heart and true faith, to the mercy seat.

Miss Fiske in giving an account of this says: "She kept up a lively interest in the precious revival, which might be said to be still in progress when she died. She loved dearly to have her father by her side. The day before her death, which was Saturday, it was proposed that her father go to Tergaver, (twenty-five miles from the city of Oroomiah,) and preach. He hesitated; but as soon as she knew it, she sent for him, saying, 'My father, do not stay for me. Go and preach, and I will pray for you.'"

What grace was here! what love of souls! what forgetfulness of self! In this self-renunciation of a dying daughter, lives again the self-renunciation of the widowed mother who a little more than three years before had yielded her child in that far distant Shelburne mountain home, and was bearing gracious fruit on the plains of Persia. When Sarah's sufferings became intense, for a moment, forgetting her father's absence, she said, "Let my father come." She was told that her father had gone to Tergaver. She replied, "Oh, now I remember—he has gone to preach the gospel; do not send for him on my account; let him preach." It was then proposed to send for her teacher, who had left a little before. She said, "I wish to see her once more, but you must not call her. This is the hour when she

prays with my companions. Let her pray." From this time, her sufferings were so great that she hardly spoke for an hour. Just as the silver cord was loosing, she said in a clear voice, "My mother, I shall go very soon. Raise me up, that I may commit my spirit." The mother raised the dying child. She knelt, supported by maternal love, and said, "Lord Jesus, receive —." Her breath failed and immediately she was absent from the body and present with the Lord.

In the five months of active faithful living unto Christ; in such a blessed unselfish falling asleep in Him; who would not think Fidelia Fiske's mother might not find the first fruit of a reward that is increasing day by day, and fruit that shall increase until the Lord come!

Miss Fidelia Fiske.

MISSIONARY TO PERSIA; OF THE AMERICAN BOARD OF MISSIONS.

Fidelia was born, May 1st, 1816, in Shelburne, "in a plain, one-story" American country farm-house. She was always a very thoughtful child, and distinguished, even at an early age, for thoughtfulness of study, as far as her limited range went. Her father, Rupert Fisk, was a pious man, a Christian of almost one book. Evening by evening, by the side of the immense log-fire, and surrounded by his family, in the large farm-house kitchen, he searched his Bible, making it the man of his counsel, and the referee in all family difficulties. From him the children learnt that invariable habit of turning to the Holy Book for counsel, guidance and instruction, which followed them through all their after-life. Fidelia attended the district school, which happened to be near her father's house; and also the Sabbath school, connected with the Congregational church of which her father was deacon. There the child's teacher was the daughter of the pastor, and one day, when Fidelia was about twelve years of age, this young lady spoke very pointedly and personally to each member of her class on the subject of their individual salvation. This close appeal fastened on Fidelia's heart, and the young girl for some months carried the burden of sin. But her mother, who was a Christian woman, observing the troubled face of the child, said one day, kindly, "What is it, my daughter?" "Mother, I am a lost sinner!" was the reply; and the mother therewith counselled her child how to flee from the wrath to come. Fidelia soon found peace, and in 1831, made a public profession of her faith in Christ, by uniting with the Congregational Church in her native town. She was at this time over fifteen years of age. After this she entered various paths of usefulness, and became the means of much spiritual good to the young people within her circle.

At the age of twenty-three, Miss Fiske entered Mount Holyoke Seminary, a noted female college, and one which had for its ruling spirit, a thoroughly educated Christian woman. After residing there for about a twelvemonth, Miss Fiske returned home, ill with typhoid fever, an illness which took her to within a very hair's-breadth of the grave. She recovered, however, but only to see her father and her youngest sister fall victims to the same disease. After her recovery she returned to Mount Holyoke Seminary, desirous of completing her education for the work of instruction, little dreaming that a career of usefulness in the great missionary field would shortly be opened up to her.

Dr. Perkins, whose labors in Persia are known to most students of missionary enterprise, visited Mount Holyoke at this juncture, and requested that a young lady might be set apart, to go back to Persia with his party, in order to instruct the Nestorian women and

girls. It is a remarkable thing that the lady principal, having the missionary cause much at heart, called a meeting of the teachers and pupils, when she urged them to take this matter into their prayerful consideration, in order to see if they could not consecrate themselves to the work. Out of her band of twelve teachers, six of them went to the missionary field to labor, sooner or later, as the result of that meeting. On the receipt of Dr. Perkins' request, Miss Fiske was proposed; but as Mrs. Fiske objected on the score of her daughter's health, the project was for a time given up. Another young lady was chosen, but her friends *would not* give her up; and finally the request came back to Miss Fiske again. The matter was a momentous one, and as it required an almost immediate decision, no time could be lost. After a sleepless night, Fidelia said that she would go, subject to her mother's consent. Hearing of that determination, although late in the day, the lady principal, Miss Lyon, decided to drive over to Shelburne, and see Mrs. Fiske at once. They drove off through the snow and storm, arriving at Fidelia's home at eleven o'clock on a Saturday night; and summoning the family, Miss Lyon laid the matter before them, as one requiring prayerful consideration and immediate decision. All that night and next day, the matter was thought over and prayed over. Finally, the mother's faith conquered; and turning to Fidelia, she said "Go, my child, go." Then commenced preparations for her speedy departure for Persia.

On March 1st, 1844, at the age of twenty-seven, Miss Fiske embarked for Persia, there to labor as missionary teacher. The mission party included Dr. Perkins, his wife, and daughter, who were returning to mission work in Persia; Rev. D. T. Stoddard, Mrs. Stoddard, Rev. E. E. Bliss, and Mrs. Bliss, who were going out for the purpose of laboring among the mountain Nestorians. The little party sailed amid heartfelt benedictions and prayers from sorrowing friends, and after thirty-six days at sea, reached the harbor of Smyrna. They landed here, and spent a week amid the scenery and associations of this ancient city. After this they proceeded to Trebizonde, where Miss Fiske was introduced to two devoted missionaries, who had been laboring among the Turks for years, but with such intermittent success that they often sat down alone to the communion of the Lord's Supper. After the voyage had come to an end, Miss Fiske's party had to travel, in those inhospitable regions, seven or eight hundred miles by land. But after many hardships, they at length reached Urumiah, and settled down to their missionary toils.

Urumiah is a town in Persia, near the borders of Lake Urumiah, containing about 25,000 souls. Of these 2,000 are Jews, 1,000 are Nestorians, and the rest Mohammedans. According to general custom the houses present a very gloomy appearance outwardly, seeing that they are built in the true Eastern style, and, as a rule, very dirty. Zoroaster, the founder of that form of idolatry peculiar to Persia, was born here, and his followers, called Parsees, or fire-worshippers, may be found to this day even in India. The Nestorians are a wild and lawless tribe, generally at war with the Kurds, and retaining among themselves some remnants of an ancient corruption of Christianity, transmitted to them by Nestorius, a reputed saint, and bishop of Constantinople, in the fifth century. His followers have not espoused all the idolatrous tenets of Rome, and for many years kept the faith as they received it from him, in much of its pristine purity. But, during the last few centuries, the Nestorians have greatly degenerated, being Christians only in name, sunk in darkness, degradation, and lawlessness; mumbling over

their idolatrous forms of prayer without any meaning whatever. This description, however, although sad, must be made a hundred times sadder, if possible, to apply to the women, for the female part of the population are so sunk in ignorance and neglect that they know absolutely nothing. In the heart of these mountains the name "woman" was equivalent to our English term "donkey," and the Moslem idea that women have no souls, appeared to be firmly believed and taught among the Nestorians. The American Board of Missions directed their efforts very much to the civilizing and instructing of the females, believing that the mothers and wives possessed the largest influence upon the children, and that, therefore, to be effective, all civilizing and Christian effort must commence with them. The missionaries stated that the Nestorian language contained no words corresponding to those of "home" and "wife," so degraded were the habits of the people. In her description of the manners and customs of their social life, Miss Fiske says: "The Nestorian house was formerly a large single room, and there the work of the family was mostly performed. There they ate, and there they slept. Several generations occupied the same apartment, each son, as he married, bringing his wife to his father's house. Their beds are much like a good "Comfortable" filled with wool, or, more frequently, with cotton; a heavy quilt and pillow completed a set of bedding. They took up their beds in the morning, piling them upon a wooden frame, spreading them again at night. It was customary to light the house by an opening in the roof, through which the smoke made its escape. It had only a floor of earth, covered in part with mats and pieces of carpeting. There was hardly a possibility of cleanliness. Vermin abounded in most of the homes, while the *personal* habits of the people were filthy."

It was a trial of faith and patience, to labor among such degraded specimens of womanhood; but the trial must precede the triumph. Some few years previous to this, the first American missionaries had opened three schools for Nestorian children, and had performed the preparatory work connected with the mission to Persia. This had gone on; and at the time of Miss Fiske's arrival about forty schools had been opened in the village on the plain of Urumiah; but as these were attended chiefly by boys, the women and girls were but little benefited by the work. Mrs. Grant, one of the first missionaries, had opened a day-school for girls in 1838, but it had dragged out a lingering existence, neither being attended nor appreciated by the class for whom it was intended. Miss Fiske felt it laid upon her conscience to try to do something for the Nestorian mothers, but she adds: "I little knew the *pit* of degradation I was descending." But she was determined to *try*, and narrates the account of her first lessons. "I would seat myself among them on the earthen floor and read a verse, then ask questions to see if they understood it. For example, after reading the history of the Creation, I asked, 'Who was the first man?' Answer—'What do we know? We are women;' (meaning in English, 'We are donkeys.') Then I told them that Adam was the first man, and made them repeat the name over till they remembered it. This was enough for one lesson. It set them thinking, and woke up faculties previously dormant." Sometimes she would visit at their houses, and, sitting down on their mats, would collect a similar party around her; but the vermin and indescribable filth, would send her home sick at heart; while the *women and girls* would crowd around her, examine her *clothes, remark on her words, and but rarely carry away any abiding idea of good. Under all circumstances,*

Miss Fiske felt that it was more hopeful to endeavor to evangelize the women through their daughters. Mrs. Grant's day-school had accomplished but little towards this end, especially as she had died within the first year of its formation, leaving only native teachers to work it under the supervision of the ladies of the mission. Yet, it was not wholly dead; and it seemed as if this school presented a nucleus from which could be expanded a seminary or boarding-school. Miss Fiske decided that, having regard to the household degradation and social customs prevalent among the Nestorians, she must take some girls into a *family-school*, clothe, educate, teach, and train them, if she would raise the women of Persia. It was a bold idea, for the customs and traditions of the Nestorians were all against it; while even the members of the mission doubted if the scheme could be started, or if once started, could be carried on for a single year. Everybody feared that if they gave up their daughters to be educated they would lose the chance of marriage; neither would they be available for drudgery in the fields, to say nothing of the *reproach* which fell upon all parents who dared to differ so greatly from the majority as to think of education for their girls.

However, Miss Fiske resolved to begin, and enquired for *six* girls, who were willing to be gratuitously maintained and educated. But nowhere could she obtain promises of scholars. She says: "The first Syriac word I learned was *daughter*; and as I can now use the verb 'to give,' I often ask parents to *give* me their *daughters*." But at the opening day, not one single scholar had been obtained. Fifteen day scholars, however, offered themselves, and Miss Fiske feared that here her efforts would have to end. But looking from the window, she saw Mar Yohanan coming through the court, leading two little girls by the hand—one his niece and the other a child from a neighboring village. They were named, the one Selby, and the other Khanee, and were aged respectively seven and ten years. As Miss Fiske hastened to meet them, the old man placed their childish hands in hers, and said, "They are your daughters; no man shall take them from you." The missionary teacher wept tears of joy over these two girls, and solemnly pledged herself to educate them for the Lord.

For several months these pupils proved to be the only resident ones, although many attended the day school. If one or two girls entered as boarders, frequently their school career would end by their running away before a week had passed, or by being forcibly carried away by their friends. Yet, one by one, the desired number was gained; but only after the most stringent conditions had been made by the friends. For instance, the girls were not to be allowed to go out of doors except in the teacher's company, while they were to be lodged near her night and day. All these conditions Miss Fiske promised faithfully to observe; and she carried them out so literally, that the girls were as constantly with her as if they had been her own children. The premises occupied by the missionary, furnished two large rooms for the girls. Of these, one was the schoolroom, on the mud floor of which they sat, upon mats; these with the stove, and a few rough benches, forming the only furniture. The window was of oiled paper, and "admitted," says Miss Fiske, "far more light than I supposed a paper window could." The other room, which was larger, was the kitchen, dormitory, and parlor of the girls; and it, too, was covered with mats, upon which to spread the beds. Miss Fiske had to *cleanse* these girls, clothe them, wash them, feed, teach, train, and bear with them—duties which demanded that the Christian graces of charity and

long-suffering should be in constant and active exercise. Yet there was no other way of doing good to the women of Persia. A day-school for girls, besides being scantily attended, accomplished but little good, because the girls, as soon as they returned home, went at once into the very degradation from which the teacher was trying to rescue them. But could a generation of young women be raised up to act as teachers of the next, and as reformers of the homes of the people, there would be some hope of improvement. To this end Fidelity Fiske prayed, labored, suffered, and hoped. She says: "Our first business is to make them clothes, that they may be comfortable. These we make in the native style. They must be cared for, not less when out of school than when in. When I go out, and when I come in I take these children with me, for I dare not leave them to themselves. Oh! they are a precious charge! I find my heart going forth to them, the same as to children at home. If I can lead them in the way to heaven I shall feel that my joy is full."

Occasionally also Miss Fiske met the mothers of her girls, holding a little familiar conversation about religious things, because their prejudices prevented their hearing the Gospel from the lips of *men*. But the great obstacle to their deriving any good, was their inveterate habit of talking. Usually she was obliged to get them to keep their fingers on their lips, before she could obtain silence, and then she would tell them some interesting narrative from the Bible. So, little by little, "the good seed of the kingdom" was sown.

In June, 1844, persecution broke out, and the school was for a time dismissed, in order to prevent violence being displayed to both teachers and pupils. Their friends took them home for a time, but in November the storm had passed over, and Miss Fiske received them all back once more. Not only so, but the number grew, until at the close of the year, the seminary included twenty-five boarders; and more might have been received had there been adequate accommodation. The mothers occasionally spent an afternoon with the girls, and so favorable was the impression produced, that people who would formerly have scoffed at the bare idea, now begged that their daughters might be taken into the school. Larger premises were subsequently obtained, and Miss Fiske rejoiced over a full institution. After this date, much success was seen; many of the girls were known to use their opportunities for private prayer most assiduously, and to listen to the instruction imparted with more earnest attention. In January, 1846, a revival, or to speak more correctly, an outpouring of the Holy Spirit, was granted to the pupils, in answer to the long-continued prayer of the missionaries. Many of the girls were hopefully converted to God, and the school resounded with the voice of praise and prayer. Writing home at this juncture, Miss Fiske says: "Prayerfulness has thus far been strikingly exhibited in those hopefully converted. They love their closets; and it is one of their greatest trials that they cannot have a prayer-closet as they wish. I have many little meetings for prayer with them. It is delightful at such times to hear those who have but just begun to love the Lord, pleading for entire consecration to Him, and also, with the deepest apparent feeling, wrestling for the salvation of their impenitent friends. Can it be, I often think at such a time, that these are indeed sisters in Christ, redeemed by His blood, and made heirs of heaven? If so, what an inroad has been made on Satan's kingdom. God has brought to pass in a day what years of man's labor could never effect." Some of these dear girls grew up to be teachers of others, or wives and mothers in various domestic circles, while others were early

taken home to glory. Some of the memorials of these early saved ones are very touching.

Towards the end of 1847, Miss Rice, another lady from Mount Holyoke Seminary, America, arrived to assist Miss Fiske in the female boarding school. Soon after her arrival, a new awakening broke out in the school; and while those who were converted three years before sought a fresh consecration of heart and life, bemoaning their backsliding, nearly all the new scholars experienced pardoning grace. Nor was this all. From the school the influence of the Spirit spread around through all the district, till scarcely a house could be found in some of the villages without praying members. The women, among whom Miss Fiske had labored so long and so unavailingly, now came crowding around the premises at all opportunities, entreating to be taken in for a day or two, to learn the way of salvation. Night and day, the teachers' private rooms, as well as the schoolrooms, were crowded with women, whose one anxiety was to know how to "flee from the wrath to come." One of the servants whose name was Joseph, after experiencing conversion himself, came to Miss Fiske one day with streaming eyes, and said: "I have a petition to make; will you receive it?" On being assured that she would, he proceeded: "My village is lost—my family are going to destruction, and their blood is upon my neck. Oh! will you let me go to-night, and tell them their state, and ask their forgiveness for my soul-destroying example?" On receiving permission he departed, and his visit was the commencement of a blessed awakening there, also, in consequence of which many converts were added to the church.

The pupils in the school were eager to get others to partake of the same blessings. The *maleg*, or mayor, of Geog Tapa, called there one day to see his little girl, who was under Miss Fiske's care. His daughter had experienced converting grace during this awakening; and, anxious that her father should be saved, too, commenced praying with him, as soon as the first messages and salutations were over. But the old man was proud and inflexible, determined not to be influenced by the new faith. She then called in six or seven of her companions to aid in her efforts, and the girls formed a praying circle round him, as he sat in the room. There he sat and listened, till his feelings so overcame him that he sank down in their midst. This they continued, until the man himself lifted up the earnest cry for mercy, and soon he received a gracious answer of peace. This man proved his conversion by his consistent life, and his warm interest in all that pertained to the mission, up till 1863, when he died. Miss Fiske records that at the close of this awakening, all the girls in the school over twelve years of age were hopefully converted, many of them becoming, from that time, shining lights in a dark world. Some of the girls returned to their mountain homes—with great grief, it was true, but with hearts on fire with the love of God, promising their teacher, with parting sobs, to be "faithful unto death." So they proved. Many years afterward, when the evangelists of the mission journeyed among those mountains, with the message of mercy to the people, they found these girls, then grown into womanhood, in homes of their own, nurturing the love of Christ in their hearts, and ready to welcome the preachers. In this way the bread cast upon the waters showed itself, after many days.

About 1850 an attempt was made by the Persian Government to close the school, but Miss Fiske appealed to the British Consul at Teheran, and with such success that the institution was suffered to continue in its course of usefulness and blessing. It had already com-

ferred *great* blessings upon the female part of the population. Early marriages were abolished, so that it was not now uncommon to keep girls in the school until they were eighteen or nineteen, before they left to be married, or to engage as teachers in other schools. In each case the girls were eagerly sought after, as means of great blessing to the families and districts in which they settled. The charge of fanaticism had been brought against Miss Fiske and her helpers by those who sought the destruction of the school; but she fully disposed of this charge in her sensible and lady-like letter to the British Consul. It ran as follows:—"The design of this school is to educate Nestorian girls that they may be better daughters, and sisters, wives, and mothers, than are usually found among this people. Unless a change, and a very great change, can be wrought in the females here, all the efforts in behalf of the other sex will fail of producing permanent good. We aim to give the members of the school such a training, physical, mental, and moral, as shall best fit them for a happy and useful life among their own people. Aside from the various duties of the schoolroom, kitchen, and washroom, the pupils are taught to cut out, and make their own clothing. They also give attention to other plain needlework, and ply their knitting whenever they find a few leisure moments. Some ornamental needlework is taught the elder girls. This has not a very prominent place in our instructions, though we deem it important. It tends, not a little, to soften the asperities of these wild girls. The same hand, however, that skilfully uses the worsted-needle is found in summer among the golden wheat, holding the sickle; and in the autumn, gathering the vintage."

So the cloud of persecution passed away for that time, and again, and again the school experienced large showers of divine blessings. It was extended and enlarged, too, several times, in consequence of its growing popularity and usefulness. It was Miss Fiske's increasing desire that every girl brought within the range of her influence should not only be trained to perform the duties connected with this life well, but that she should also become a Christian, in deed, and in truth. To this end, she, together with her coadjutor, Miss Rice, labored, prayed, and believed. At this time it was nothing uncommon for the converted mothers of the girls—women, who a few years before had been sunk in darkness and degradation—to set apart seasons to pray specially for the conversion of the girls. Then they would come to the school asking: "Is there any interest in the school? Are any of the girls praying for mercy? Is my daughter anxious?" This fact indicates most markedly the great change which had taken place among the Persian women. No more ignorant and stupid, like *donkeys*, the poor mothers, having found the pearl of great price themselves, yearned that their daughters might find it too.

Time passed by and each returning year increased in blessing; but the Government again endeavored to close the school. In 1856, Askar Khan, a Government agent, visited the school, to obtain evidence against it, and thus interrogated one of the elder girls, in Turkish:—

"Are you allowed to follow your own customs?"

"We follow all that are good. We have some very foolish customs, which you would not wish us to follow."

"Do these ladies let you see your friends?"

"Certainly; we always see them when they come, and we go home three times in the year; and once we stay home three months."

"What do you do when in your villages?"

"We go out into the fields and work, and do everything that our friends tell us to do."

"Are your teachers willing?"

"Yes; they tell us to help our friends all we can, and are sometimes displeased because we do no more for them."

"When here, what do you do?"

"We study and learn all wisdom."

"Are you allowed to use your own books?"

"Certainly. The book which is the foundation of our religion they have printed for us, and we use it more than any other."

"Do you fast?"

"Yes; one day at the beginning of the year, and several other days."

"Have you not forsaken your father's fasts?"

"Not any that are written in that book. We are careful to keep all those."

"Would your teachers be willing that you should fast?"

"They would be willing; but we do not wish to fast more than the book requires."

"What are your prayers?"

"Such as the book teaches us."

Although this Government agent could see nothing but good in the school, he yet spoke very decidedly against female education, and said that the only proper condition for girls and women was their former one. There is no doubt that he would have made unfavorable representations to the Government, which would have bred trouble, had he been spared. He was not permitted, however, to do this, for he was shortly after assassinated in his tent by a Khoordish chief. Thus, once more, God's providence interposed.

In 1859, however, Miss Fiske's health visibly failed. She had been laboring constantly, "in season and out of season," among the Nestorian people for sixteen years; and although the spirit was willing and eager for yet more work, the flesh was very weak. Symptoms of the disease which ended in her death set in, and it was considered advisable that she should return to America, as well for the sake of the sea-voyage as for the purpose of obtaining the best medical skill. But the affections of the people clung round her with such fervency that she felt as if she *could not* break away from them. The native converts endeavored, by every means in their power, to cheer and aid her at this time. She tells an affecting story of one who sat near her in a church, during Divine service, striving to bear up her weakness. Miss Fiske was sitting on her mat, pensively thinking of the coming separation, and striving against her pain, when a Nestorian woman sat behind her, so as to support the invalid's frail strength, whispering: "If you love me, lean hard." She did lean, and rest too; winning so much rest and refreshment, indeed, that she was able to give the native women another lesson of an hour's length, before retiring home that evening.

Although greatly against her will, Miss Fiske had no alternative but to return to America. Her disease seemed to be of a cancerous nature, and quickly sapped the foundations of her strength; so, weary, worn, and broken in health, she decided to go. Others of the mission were going home too, to rest and recruit, and it became her settled intention, after doing this, to return to Persia—there, if it became her Lord's will, to end her days. The last few weeks of her sojourn at Urumiah were full of tender ministries on the part of those who had learnt the way of life from her lips. She mentions that in one meeting *ninety-three* converted females met to wish her "God speed," with all of whom, save one, she had prayed alone. Finally, with the promise of coming back as soon as strength permitted,

the devoted missionary tore herself from her much-loved pupils.

Returning home she was welcomed by Christians of all ranks and denominations. During 1860 she used all her failing strength for the advancement of missions—speaking at drawing-room meetings, consulting with missionary laborers destined for the Nestorian mission-field, and stirring up the female colleges, especially her own loved Mount Holyoke, by her touching recitals of what the Lord had done. Many positions of usefulness were offered to her, but to all the requests for Christian service in this form her reply was "*Persia*." In truth, she hoped and expected to sail for that land in the summer of 1863; but her evidently failing strength forbade it. With much sorrow of heart she relinquished this dearly cherished design, and assumed the direction of Mount Holyoke Seminary. Here her Christian graces were called into play, and as far as her strength allowed she threw herself, heart and soul, into the beloved work. Such a blessing descended upon the institution that in one year it is recorded, "out of three hundred and forty-four scholars only nineteen left it unconverted." She succeeded, too, in sowing the seeds of missionary consecration among the young ladies, and some of them, upon whom her mantle descended, carried on the great work after she had passed into the skies.

She was not, however, spared very long to labor in her native land. Her disease progressed rapidly at the last, and she was compelled to lie by altogether. Precluded from writing, from the pain and inflammation of arms and chest, she dictated a last faithful yet affectionate message to the young people at Mount Holyoke. It closed with these words, words which come home to every Christian heart: "Live for Christ; in so doing you will be blessed for time and eternity." She experienced no doubts; her assurance was complete; her peace flowed as a river, for she knew in whom she had believed. One of the neighboring ministers called to see her on the morning of her death; and while he was praying, her spirit, upborne on wings of faith and love, soared to realms of endless day, on the morning of July 26th, 1864.

Those who knew her bore the highest testimony to her Christian character. Dr. Kirk, the eminent Congregational minister of Boston, said: "I wish to speak carefully, but I am sure I never saw one who came nearer to Jesus in self-sacrifice. If ever there should be an extension of the eleventh chapter of Hebrews, I think that the name of Fidelia Fiske would stand there. That is a list of those who either had remarkable faith, or who suffered for the truth. She was a martyr. She had made the greatest self-sacrifice. She had given up her will; and when you have done that, the rest is easy. To burn at the stake for awhile, to be torn in the rack, to be devoured by wild beasts is as nothing when you have torn out your own will, and laid it on God's altar." Said the venerable Secretary of the American Board of Missions: "In the structure and working of her whole nature, she seemed to me the nearest approach I ever saw, in man or woman, to my ideal of our beloved Saviour as He appeared on the earth." This is high praise; but the labors and the life of Fidelia Fiske combine to bear it out.—*Heroines of the Mission Field*.

Notes of Woman's Work in the East.

Marsovan Missionary Society has 106 full paying members, the yearly dues being \$150, besides a number who pay a less sum.

The school of Miss. M. L. Whately, opened at Cairo, Egypt, more than twenty years ago, reported a daily

attendance last year of 500, of whom 300 were boys. The teaching of the Scripture is the first object of all; it is intended that a child who has been in the school a month should know Jesus Christ is the Saviour of sinners, and by him alone we can hope for an entrance to heaven. Miss Whately, last summer, pointed out a sphere of useful service that might be profitably occupied by a Christian lady in the establishment of a European Girls' school at Cairo for the many who desire a European education for their daughters.

Miss Ely reports in school at Bitlis 24 boarding pupils, 4 day scholars, and 2 graduates as teachers. There has been a most cheering promptness on the part of relatives in bringing the stipulated provisions for their girls. There are some touching cases of effort and self-denial, as of the village mother who gave about eighty pounds of wheat which she had gathered during harvest time by literally begging from village to village.

The pressure on the Home School for girls at Constantinople exceeds its means of accommodation. The growth of the school has been very rapid during the past year. One place after another has been given up, until even the parlor has been changed to a dormitory. The present number of pupils is 90, of these 56 are boarding scholars.

There are two prayer-meetings at Smyrna for women, one Turkish and the other Armenian. The attendance, though but one small room full, is steady.

More interest has been developed in Manisa than for some time previous. The schools in charge of Misses Cull and Powers indicate the variety of language necessary at that point, as both an Armenian and Greek department are reported. In the first were seven boarders and seventeen day pupils. In the latter ten boarders and thirty day pupils, paying tuition in advance by the term. There has been steady hard work in this school, and decided progress on the part of the pupils. Miss Maltas, a teacher employed by the station, has continued to render important aid, not only in the school, but in visiting among Greek women, and among the poor families. One father who had sent his daughter and son as day scholars at Manisa, came to Miss Cull and said he wanted his daughter to become a boarding pupil, he paying her board, as he and others had noticed the great improvement that had come over another girl whom Miss Cull had had in the boarding-school for some time.

At the reunion and twentieth anniversary of the Female Seminary at Aintab, Turkey, last July, Miss Myra A. Proctor gave the following facts: Four American teachers have been more or less connected with the work. They have graduated 99 pupils, of whom 8 have died. Of the graduate 86 have connected themselves with the church. Number of pupils connected with the Seminary at the time of the report, 56.

The High School at Broosa, Turkey, under Miss Rappleye, had at last report an attendance of twenty-six pupils. A new school building was partially completed, and is probably already occupied. At the dedicatory exercises there was instrumental music and singing, by girls, in four languages: English, Greek, Turkish, and Armenian. The High School at Arabkir numbered last year 40 pupils; the intermediate, 50.

In the Female Seminary at Oroomiah, Persia, there are fourteen Nestorian girls supported by the Societies and Bands of the Ladies' Board of Missions of the American Presbyterian Church. There are now about 1,900 children under Christian instruction among the villages in the plains of Oroomiah.

Children's Department.

A Sunday School in Athens.

MRS KALAPOTHAKES, writing to the children through the *Christian Observer*, gives an account of a Christmas gathering of a Sunday School in the city of Athens. The children had learned a great many passages of Scripture with reference to the birth of Christ—prophecies relating to it, the history as recorded in the Gospels, etc., also many beautiful hymns; and some of the larger boys, entire chapters from the Epistles. She says:

"There were twenty-five children crowded into a small room, sitting on narrow benches without any backs; but I am sure they did not count that a hardship, for when their teacher first gathered them in she had no benches, and they sat on the floor on a few pieces of old carpet.

"Most of the children have bought their own Testaments, and a few of them the entire Bible. Miss Euphrosyne has encouraged them to work and save up their pennies (*lepta*) and she has tried to find a market for the little things they can make; and so they have acquired a habit of working and of being careful of their little earnings.

"You may be sure they take very good care of the precious volumes for which they have worked so hard. Of course, one cannot get any other book so large and so well bound as the Bible for the same money, so Miss Euphrosyne explained to them how good people give money to the Bible Society to print the blessed Word of God in all the different languages and give it just as cheap as possible; and then she asked them if they would not like to help on in this good work. Of course they were very glad to do it, and as soon as they paid for their own, they began to bring little contributions for this purpose, and on this occasion they made a special contribution. I heard one of them whisper to another, 'I want to give more to-day because it is Christmas.' They had been taught about the great gift of God to men, and they wanted to do something to show their gratitude.

"When the gifts were distributed, one little girl received a handsome doll because she had been present every Sunday during the entire year. She had never had anything so beautiful for 'her very own' before.

"Last year one of the children had bought a decalogue for five *lepta* (worth five-sixths of a cent), but his mother tore it up, saying 'it was

heretical,' and she would not let him go again for several weeks; but at length she yielded to his entreaties, and now is as eager to have him there as he is to go, and comes in herself sometimes, to talk with Miss Euphrosyne. All the people in the neighborhood have learned to love and trust the kind teacher, since they see how much more gentle and obedient the children are. Some large boys have begged permission to come, but her room is small and she cannot receive many more."

Missionary Concert Exercise.

BY GERTRUDE TENNEY TWINING.

SONG.—Watchman Tell us of the night,
—by the Choir. (No. 1152 in Songs for the Sanctuary.)

SCRIPTURE READING.—Rom. 10: 1-18 or Acts 17: 16-32.

PRAYER.—By the Supt. or Pastor.

SONG.—By the choir or a trained quartette.

A Missionary Hymn.

Translated from the German.

BY MRS. CLARA E. SCHAUFFLER, Brunn, Austria.

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1. The cause is Thine, Lord Jesus Christ,
The cause for which we plead,
The grain of corn, before it grows,
To nature lost, must wilt and die,
And since it is Thy cause, O Lord,
It cannot but succeed.
And signs of fruitful harvest shows,
And in the ground unheeded lie,
Thro' death be lost,
To self entirely lost.
2. Thou, Lord and Captain, Thou didst go
Through sorrow up to heaven,
And to believing souls below,
The selfsame path is given.
So take us all together, Lord,
To share the sorrow and reward,
Thy cause and us, with dying love,
Lead through Thy grave, to light
above,
To light above,
Through night to light above.
3. Thou, as a grain of corn, didst die,
And sink into the tomb,
The world, thine own, in sin doth lie;
Enliven now its gloom.
Send messengers to every zone,
Let soon Thy glorious name be
known,
Thy name so full of saving light;
We wait to serve, with heart and
might,
In toil and fight,
To serve in toil and fight.

Missionary Herald, Feb. 1880.

An Exercise by Four little Girls.

FIRST.

Jesus loves the little children:
For he said one day,
Let the children come to me,
Keep them not away.

SECOND.

There are many little children
Who have never heard
Of his love and tenderness,
Of his holy Word.

THIRD.

I would tell these little children,
If they all could hear,

How he spoke to his disciples,
With the children near.

FOURTH

Listen now while we repeat it;
Hark! 'tis very sweet:
I should think 'twould make the children
Hasten him to meet.

ALL.

Suffer little children to come unto me,
and forbid them not for of such is the
kingdom of heaven.

RECITATION.—By a little girl.

What a little Child can do.

I'm a very little maid;
I can't do much, 'tis true;
Yet the mission I can aid:
This a little child can do.

I can run on busy feet;
Work for mamma all day through:
What I do for her is sweet;
This a little child can do.

I can talk to wicked boys;
Tell them what is good and true;
Make them love the Sunday school:
This a little child can do.

Tracts on missions I can give;
Send to heathen children too;
Teach them better ways to live:
This a little child can do.

If "*She hath done what she could*,"
Jesus should say to you,
You'd be glad; I know you would:
This a little child can do.

SONG.—Ye Christian Heralds! go pro-
claim. (No. 1138 in Songs for the Sanctu-
ary.)

CONCERT RECITATION.—By eight or ten
little girls.

(In order to be effective it should be
spoken very slowly and very distinctly;
each child touching the right hand to the
mouth, the nose, the throat, as each is
mentioned, and touching the eyes and the
ears with both hands, and crossing the
hands as they are mentioned.)

Praise the Lord all ye nations: praise
him all ye people.

Wherefore should the heathen say,
Where is now their God?

But our God is in the heavens: he hath
done whatsoever he hath pleased.
Their idols are silver and gold, the work
of men's hands.

They have mouths but they speak not;
eyes have they, but they see not;

They have ears but they hear not; noses
have they but they smell not;

They have hands but they handle not;
neither speak they through their throat.

They that make them are like unto them;
so is every one that trusteth in them.

O Israel, trust in the Lord; he will bless
us; he will bless them that fear the Lord
both small and great.

Praise ye the Lord.

(Selected from Psalms 115 and others.)

RECITATION.—By a boy.

The Lighthouse and its Keeper.

BY GEORGE T. REA.

On a sunken rock in the open sea
Stood a lighthouse high and strong;
And the lamp was there with its splendid
flame,
And the keeper, all night long.

But the keeper had naught of pity or love;
A hard, selfish man was he:
He shaded the lamp, and sent out no light
O'er the dark and perilous sea.

Safe in comfort himself, the mighty ships
Might strike, or go safely by.
"Let them strike, or go down, who cares?"
said he:
"Men have only once to die."

One dismal night, by a strong wind driven,
Came a ship with all sails spread:
No one thought of danger; for no one
knew
Of the sunken rock ahead.

Fast sweeping along came the sail-clad
ship,
The white foam leaped from her prow:
"All's well!" cried the watchman, pacing
the deck:
"All's well!" passed from stern to bow.

But scarce died away had the watchman's
cry,
When crash—plunged the ship to her
fate;
And there was the beacon that would have
saved;
But 'twas seen, alas! too late.

Oh! fearful cries of the drowning men
From the seething waves that night;
And they cursed, as they sank, the merci-
less man
Who refused his saving light.

The men of the ship are the heathen world;
The beacon, the Book of God;
The keeper, the Christian who shades his
lamp,
And sends not its light abroad.
—*The Children's Record.*

Some.—Webb.

(No. 1171 in Songs for the Sanctuary.)

An exercise.—By five little girls.

FIRST.

A little Hindoo girl am I,
One of Calcutta's daughters:
Perhaps my mother, by and by,
Will throw me into the waters.
Won't you send somebody over the sea
To help such little ones as we?

SECOND.

I am a little Indian child
From up in the north-west snows.
They are dreadfully cruel, those Black-feet
wild:
Nobody to teach them goes.
Won't you send somebody—who will it be?
To help such little ones as we?

THIRD.

A little African girl am I:
From the desert tents I come,
Where the wicked traders go by,
And sell us as slaves from home.
Won't you send somebody over the sea
To help such little ones as we?

FOURTH.

I'm a little one from the Isles of the Sea:
Our terrible fate you know;
For just such poor little girls as we
They unto the idols throw.
Won't you send somebody over the sea
To help such little ones as we?

FIFTH.

I'm a Boston girl. Oh! listen to me:
To tell you this I have come.
Be good to the little girls over the sea;
But don't forget us at home.
Won't you send somebody out in the street
To lead and watch over our little feet?

ALL.

We are the Good Shepherd's lambs, we
know,
Let us dwell wherever we may;
And these are the words, when here below,
Of the children he used to say:
"Suffer the little children to come unto
me,
And forbid them not; for of such is the
kingdom of heaven."

—*Missionary Echoes.*

A set of questions to be answered by
teachers.

1 What heathen king aided in building
Solomon's temple? (1 Kings, 5.)

2 Where did a heathen idol fall down
before the ark of God? (1 Sam., 5.)

3 What are the heathen usually called in
the Bible?

4 Is salvation intended for the heathen
also? (Rom. 3: 29. Acts 11: 18. Rev.
22: 17.)

5 Who was the first missionary to the
heathen mentioned in the New Testament?
(Acts 11.)

6 What apostle devoted himself particu-
larly to missionary work among the
heathen?

7 How did a little girl once help a great
heathen captain who was sick with leprosy?
(2 Kings 5.)

8 How can children, now, help the
heathen who are sick with the leprosy of
sin?

9 What was the probable age of the
young man who slew the heathen giant
Goliath?

10 In what ways can young men, now,
help the Lord destroy the heathen? (We
destroy an enemy when we make him a
friend.)

11 What was Christ's last command?
(Mark 16: 15.)

SONG.—From Greenland's Icy Moun-
tains.

BENEDICTION.

Steady Streams.

THIS is the name of the children's
missionary society at Lake Forest,
Ill., auxiliary to the Woman's Pres-
byterian Board of Foreign Missions at Chi-
cago. It was organized in May, 1875, by
Mrs. Rhea, who was its president for five
years, though each monthly meeting was
conducted by different ladies, the meetings
being held at their houses on some week-
day. It comprises over fifty children, all
under fourteen years of age. When they
attain that age they graduate into the
Young People's Missionary Society.

At each meeting some particular mis-
sionary field is reported upon by the mem-
bers. The geography and history is given;
short papers are read containing interesting
facts relative to that field. Sometimes in
the form of a dialogue or a series of ques-
tions and answers, numerous items are giv-
en, verses of Scripture recited, interspersed
with singing. Much valuable information
is gained and a missionary zeal awakened
in these young hearts. Their offerings are
made monthly, brought in little envelopes,
previously distributed. At the fifth anni-
versary, held in May last, the treasurer re-
ported \$508. contributed during the five
years. The "graduates" at that meeting,

ten in number, performed a graceful act by
contributing one dollar each to constitute
the wife of their pastor a life-member of
Steady Streams. The sum of \$41.25 was
given for the Persian famine sufferers, and
\$35. more have been contributed since that
meeting for the same purpose. A Waste-
not Society was formed by some of its
members last year, adopting for its motto:
"Waste nothing." By gathering scraps of
paper, rags, old iron, etc., and selling them,
they realized and paid into the treasury \$28.

This year a new plan was inaugurated.
Mrs. S. D. Ward was elected president, and
conducts all the meetings, which are held
on Sabbath afternoon in the church lecture
room, securing a larger attendance than on
a week-day. Mrs. Rhea gives the inspira-
tion of her presence in some part whenever
she can. There is a first and second vice-
president, secretary and treasurer from the
children. One other child, with these offi-
cers, constitute an executive committee
which meets with the president once a
month to plan for their next exercises.

The March meeting was held on the 27th
ult., having been delayed two Sabbaths by
the storms. The February meeting was
omitted on account of so many children be-
ing sick with measles. About fifty chil-
dren were present. The subject was China.
The order of exercises was as follows:

1. Hymn read by first vice-president—
boy.
2. Scripture read by second vice-presi-
dent—girl.
3. Offerings placed in the box on the
table, amounting to \$9.16 for February and
March; whole amount since May 1, \$106.,
including \$25. Decennial offering at Thurs-
day's prayer-meeting.
4. Prayer by Sunday-school superinten-
dent.
5. Secretary's report.
6. Treasurer's report.
7. Geography of China, with the route
from America.
8. The great wall of China, its cities,
buildings and monuments.
9. Exhibiting of photographs of Chinese
scenes.
10. The people of China, the condition
of the women and girls.
11. Items and verses—several children.
12. The story of Robert Morrison, the
pioneer Chinese missionary.
13. Sketch of missionary work in China,
what has been accomplished in forty years.
14. Remaining items—several children.
15. A letter to Steady Streams from a
teacher in the Chinese Sabbath-school in
Chicago, telling of the work there.
16. Some Chinese articles shown by the
children.
17. Poem, "Little Temples."
18. Singing.
19. Short address by the Sunday-school
superintendent.
20. Lord's Prayer in concert.

The whole exercises occupied an hour.
The children were deeply interested through-
out, and always anticipate the meetings
with great pleasure. They feel they have
some personal part in the great work of
carrying the Gospel to all the world, and it
may be hoped that the seed implanted in
these young hearts will bear rich fruit in
their future lives.—*W. in Advance.*

LAKE FOREST, ILL.

The Gospel in all Lands,

AN EVANGELICAL MONTHLY MAGAZINE

Of Universal Missions.

TERMS:—Twenty-five cents for single numbers, or \$2.50 per year, postage prepaid, to all subscribers residing in the United States, Dominion of Canada, Great Britain and Ireland, British India, France, Germany, Spain, Portugal, Sweden, Switzerland, Persia, Japan, Turkey, the post offices at Hong Kong, Canton, Amoy, Ningpo, Shanghai and Hankow in China, and all other countries and colonies included in the Universal Postal Union. To all others the postage will be an additional charge. To Clergymen, Theological Students, and Missionaries, it will be sent, postage free, for \$2.00.

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NEW YORK, JUNE, 1881.

The Oriental Churches.

The Oriental churches, if not as corrupt as the Western apostacy, are more dead. Protestant missions are confined to the Armenians, Nestorians, the Copts in Egypt, and the Greek Church in Greece and its islands. Little has been attempted in any part of Russia. The work of the American Board among the Armenians, as well as the reformation within the bosom of that church, are full of interest. The educational work in Turkey and Syria is unequaled in value and interest by any branch of Protestant evangelization. The Northern Presbyterians have accomplished great and rapidly increasing results among the Nestorians in Persia. The United Presbyterian mission in Egypt, still mainly confined to the Copts, is a model of economy and efficiency. The Southern Presbyterian Church and the Protestant Episcopal Church have established important stations in the Greek peninsula and islands. The continental churches have also missions among the Abyssinians. The sad condition of the Russian Church is painfully reflected in the present social condition of that country. These ancient churches have lost their vitality, and are dying in hoary decrepitude.

The Revised New Testament.

The Committee of Revision have done a great missionary work in the stimulus they have given to Bible reading within the past few days. It is a new thing to find the newspaper press becoming a Bible circulation society, and the news boy a colporteur. The new version has not lessened the claims of foreign missions. The Saviour's last command receives no lessened force from the appropriate charge, "Go ye and make disciples of all nations." The command to "go out into the highways and hedges and constrain them to come in,"

touches still stronger cords of love than the old "compel." The dark shadows which still lie over the future, call with the same force to us to rescue the perishing. With admirable wisdom the fewest number of possible changes seems to have been studied; and these, while changing no great article of Christian faith, have brought out with new clearness and emphasis the great truths of inspiration respecting the person of Christ, the way of salvation, the Christian life, and the future prospects of the Church, and the coming of Christ. While the verdict of the Church will probably be slowly given and acted upon, and while even this revision will probably be even yet revised, in the light of this verdict, yet we cannot refrain from expressing the hope and expectation that it will in due time, probably not before the completion of the Old Testament, be generally adopted in all the evangelical churches that speak the English tongue.

The May Meetings.

The New York anniversaries were very poorly attended during the past month. It was painful to hear the many able and striking addresses which these annual meetings of the great religious societies always call forth, falling on hundreds of vacant seats. This fact undoubtedly indicates a decay of enthusiasm, a lethargy of feeling, born of increasing social luxury and unquestionable religious apathy. But there are other reasons. The methods of Christian work have changed. These are becoming to a far greater extent less popular, and more practical and business-like; matters not so much for the great assembly as for the executive board; all things are more and more done by machinery. It produces large financial results, for never were the results larger, but in the end it will be found that the enthusiasm of the masses, the kindling of Christian feeling, the fellowship of catholic communion cannot be dispensed with, without ultimate and infinite loss. At the same time it is cheering to notice that the total sum raised by these various associations reaches the immense amount of over ten millions of dollars.

We rejoice to notice the large returns of the Presbyterian assemblies now in session, for Home and Foreign missionary work. The Northern Board is now not only out of debt, but provided with a surplus. This is only what might be expected from the great increase of wealth in the country, but we trust that while still more will be looked for, debt will be uncompromisingly avoided in future.

We are glad to notice the presence in our city of the Rev. Griffith John of China, one of the leading missionaries of the London Missionary Society. Our readers were favored with an article from him last month.

Our space is so fully occupied this month, that we shall delay until next month an account of the meetings of the different American and English Societies.

Review of Mission Work at Oroomiah for Year 1880.

The Rev. W. R. Stocking has translated and forwarded to us the following, published in *Rays of Light* a mission paper published at Oroomiah, Persia, January 27th, 1881:

Last year brought so many calamities by the famine, by the war, and by death from disease, that we were fearful the spiritual interests had suffered. For this reason, with much thanksgiving, we are contemplating the results of the year past, while we find that no other year has been so memorable for the progress of the work of the Lord. The number added to the churches is 254 (of course all by profession), making the whole number of church members 1,395—a net gain of 151 for the year. As far as we have word, 70 members have died, 17 have been excommunicated, 15 others have been dropped from the rolls as not heard from. The additions have been mostly from the villages and hamlets, where the work is comparatively new, as Ballow, Abdullakand, Alkai, and Chamakee, in all of which there has been much growth. (Then follows a list of places that have received no addition, some of them because of the lack of ordained pastors to administer the ordinances.) The number of comers to prayer (attendants in the congregations) during the year has increased about 800 souls. In the matter of contributions, it is pleasant to know that the year of famine has been a year in which God has opened our hearts and hands. It is said that 261 tomans have been given to the poor and suffering, 287 tomans for building houses of prayer or worship, 540 tomans for the support of pastors and preachers, and 165 tomans for the native missionary board (the last item inferred, W. R. S). Total, 11,63 tomans (about \$2,326). This amount is 387 tomans more than the previous year, showing most clearly that the one thing we need to enlarge our gifts is the heart to give.

For this exhibit let us praise God and take courage.

Medical Training-School for Ladies.

The *Missionary Helper*, the organ of the Free Baptist Missionary Society, has the following article on the subject of the training of ladies for Medical Missions:

Most, if not all, missionary societies have come to acknowledge the great necessity of woman's medical skill in heathen lands, and have their representatives in the field. It is affirmed that nothing has impressed the natives more than this phase of missionary work, and that it has been invaluable in removing prejudices, inducing kindly feeling, and opening doors for the entrance of truth.

The number of women willing to prepare and devote themselves to this department largely increased, and they are no longer regarded as stepping out of their sphere, but receive respect and encouragement.

Dr. Griffith, of London, being deeply impressed with the indescribable need of more medically-trained missionaries, has added to his "Hospital for Women and Children" a "Medical Training-School for Ladies." All Protestant Christians are admissible, there are lectures by eminent physicians, and also on divinity, as the object is two-fold—medical instruction, and missionary training. The pupil is examined on a two-years' course of instruction.

Dr. Griffith, in the *Indian Female Evangelist*, thus forcibly and intelligently speaks: "Few Westerns, except those who have been in the East, can realize the horrors of zenana life—horrors which remind me of the days of the Inquisition—horrors which I shall not depict; simply for very shame's sake I cannot lift the curtain. To the Christian mind zenana life, in the fullest health,

is most revolting! What is it, then, in time of sickness, and in the hours of travail! Even I, a medical man, feel chilled as now, at this distance of time, I seem to hear the wails of suffering women and children, suffering and dying for want of the services of the very ladies we purpose training—suffering and dying where such sacred services would have averted suffering and death. God, *thou* knowest what sufferings, what death!

"I long to hasten to their relief by the only means left in our power by the prejudices of native caste and religion. No medical man can approach the zenana; it is therefore through the ministrations of the lady medical missionary relief can be brought. *But the laborers have been so few as to be insufficient by thousands.*

"Having personally become acquainted with the sad state, medically, surgically, and obstetrically, of children and women in Musselman and Oriental countries during my travels, I feel acutely for those poor unaided sufferers whom it is our object to relieve bodily, and whilst so doing to minister to their souls' wants by bearing to them, in all its fulness, the gladdening news of the Gospel.

"It is impossible now to get a sufficient number of ladies possessing degrees and diplomas to undertake the medical missionary life; and many ladies are willing to do just the work we propose, who cannot afford the time, money, and strength involved in a longer curriculum, and who in two years would be able to fill such positions as we point out.

"I feel impelled to this service as being God's. I hear his voice saying: 'Speak unto the people that they go forward.'

It is gratifying that we are able to send soon our first medical missionary in the person of Miss Nellie Phillips, who has recently graduated from the medical course which she has been pursuing at Cleveland, Ohio, and others should be preparing to follow into this important field.

Collecting Money for Missions.

In the *Helping Hand*, (a ladies' missionary paper), was an article entitled, "Better than a Fair." It gave an account of the way ladies in Denver collected money for missions,—a way free from the objections connected with fairs. Written invitations were sent to each woman whose name was on the church list, to present a thank-offering in remembrance of the manifold blessings God had bestowed upon her as a Christian woman. For this purpose a praise meeting was held in the church parlors; envelopes were given, and it was desired each should give as God had prospered. These invitations met with a hearty acceptance. Many gathered at the appointed time, and from the beginning the presence of God was evident. Every heart was full of tenderness and joy; all gladly brought silver or gold for an offering, while their grateful praises ascended to the throne. The offerings so much exceeded the necessity of the object specified before the meeting, that \$109. remained to send to starving Persia. One woman came from the mountains far up Platte Canon; returning home, she attempted to give her husband some account of the meeting, but seemed unable.

"Try," said the husband.

"O, I can't," she persisted, "but I wish I had more to give the dear Lord; it is so blessed to give."

"Well, mother," said the husband, comfortingly. "I am going to plant an extra field of potatoes this year, that you may have more missionary money."

So the influence of that meeting reaches far up one mountain gorge of Colorado, and a tithe of its virgin soil is given to Christ.—Report of Faith Home.

THE FOREIGN SUNDAY SCHOOL ASSOCIATION.—This association held their Annual meeting in Brooklyn, on May 13th. The *New York Evangelist* gives the following account of the Association as gathered from the Annual Report:—"Since the organization of this association eighteen years ago, in Brooklyn, it has planted schools in several Continental European countries, so that there are now more than five thousand Sunday-schools in those countries where a quarter of a century ago there was scarcely one. Into those schools there have been gathered more than 590,000 scholars and 35,000 teachers. In Great Britain there are 4,640,703 scholars in the Sunday schools; in the United States there are nearly 7,000,000 scholars, in its 83,000 schools. In the State of New York there are 800,000 scholars and 100,000 teachers, while in all Europe outside of Great Britain, there are but 590,000 scholars. The work of this Association is carried on from this country by correspondence (without cost) done by forty ladies, who are the real managers, though gentlemen are associated with them. These ladies are divided into four committees—Spanish, Italian, German, and French. There being no paid agents, its work costs comparatively little—\$5,500 a year and this for the hire of halls and their conveniences and the dissemination of Sunday-school literature. No difficulty is experienced in getting children into the schools, nor teachers to instruct them, except here and there in some Roman Catholic countries."

WOMAN'S WORK.—The tenth annual meeting of the Woman's Presbyterian Board of Missions of the Northwest, was held in Chicago the last week in April. Not less than one thousand delegates, besides others were in attendance, representing the Presbyterian women of ten different states. A correspondent of the *New York Observer* says:—"Mrs. G. H. Latlin, one of the secretaries, read the report and reviewed the work accomplished by the Board from its inception ten years ago. They began with four auxiliary societies and one lady missionary in the field. During the decade they have sent out fifty-seven missionaries, and have raised more than a quarter of a million of dollars. They have now in the Northwest 1,100 auxiliaries, with 39 lady missionaries in foreign lands, and 50 Bible readers and native teachers. Their contributions have increased from year to year in regular, unabated ratio, from \$6,000 the first year, to \$53,000 in the year just closed, to which they added nearly another thousand at this annual meeting. Nearly twenty persons connected with the mission work, some returned from the field, some just entering the service, and some the mothers and wives of missionaries, were present on the platform, and took part in the addresses."

REFORMED CHURCH.—The Missionary Board Reformed Church in America, make the following report:—"The receipts for the year which closed on April 30th, were as follows:

From churches.....	\$55,237.01
" Sabbath schools.....	6,560.10
" individuals, thro' churches.....	17,673.50
" individuals, not through churches.....	3,133.70
" miscellaneous sources.....	8,243.58
" legacies.....	2,136.43

Total.....\$92,984.32

"To the last General Synod the Board reported: 'The debt to-day, less cash on hand, is \$29,836. The amount necessary to the maintenance of the Missions for the year to come, is: For the Amoy Mission, \$11,007; the Arcott Mission, \$15,073; the Japan Mission, \$22,907; expenses at home, including interest on debt and possible premium on exchange, \$6,675 making a total of \$60,747 simply for the maintenance of the work as it now is.' The entire amount reported a year ago as necessary to pay the debt and support the missions was \$90,588. This large sum has been given, and a balance of over \$2,000 remained in the treasury at the end of the fiscal year. All debts are paid, and as far as this Christian enterprise is concerned, the Church owes no man anything but love."

Missionary News.

China.

Rev. B. C. Henry writes from Canton, March 14th, 1881: "On March 6th we held our spring communion in Canton. It was a good day in many respects. The chapel was crowded to overflowing. There were 75 people at my Bible-class, and 125 at the Sunday-school. Ninety Christians took the communion. Six new members were received, one woman and five men. Two of the men came to a knowledge of the truth through the work in the Treasury Street chapel. One of them, an interesting young man had been employed for several years in a Taoist temple, where he had a comfortable position with good wages. But when he became interested in the Gospel he saw that his idols were false, and he gave up his position and went in search of something else. He found it very difficult to get any employment, as the shop people did not want a Christian, and his friends would not help him. One of the priests, a venerable man with a long white beard, came to persuade him to return, but he remained firm. He has given good proofs of his sincerity, and has at last obtained permanent employment. The other was a Tartar. He has heard the Gospel for some time, but did not feel any interest in it until last year, when he had a remarkable dream. He thought he was taken to a large hall where a great multitude was assembled all clothed

in white; and in their presence he was commanded to learn the doctrines of Jesus. Being acquainted with the door-keeper, he came to my chapel in Treasury Street, and became an earnest seeker after truth, and is now a happy Christian. The other three men were from the hospital. One had been a Roman Catholic. He is very earnest one even enthusiastic in his faith in the Gospel."

Turkey.

Dr. Barnum, of Harpoot, after an extended visit among the villages of the Khanos part of the Erzroom field, thus groups together some of the impressions he had received:

"1. The poverty of the people, of our own congregations at least, it seems to me, was never so great as it is now. We have though every year that it had reached its lowest depth, but war prostration of business, famine and misrule, have brought the people into greater distress than ever before. In nearly every town and village there are numbers of Protestants who formerly were liberal supporters of the Gospel, but who are now able to do nothing at all, and some of whom are dependent upon the charity of others. The government, unable to contract foreign loans, as it formerly did, is pressing the collection of taxes with unwonted rigor, despite the poverty of its subjects. Since I commenced this letter, one of our preachers has been in, who told me that the people of his village are in great distress on account of the presence of the tax gatherers, who are mercilessly beating and imprisoning the people who have nothing to pay with. And now the post received from Constantinople yesterday brings word that a forced loan has been decreed, and is to be collected from this poverty-stricken population!

"2. Notwithstanding this state of things, the people are contributing more freely than ever before for the support of their own Gospel institutions. There are, of course, a great many miserly souls here, as there are in all congregations, but I question whether there are many communities where a greater degree of self-denial is practiced for Christ's sake, than in these congregations about us. The statistics for the past year are not yet all in, but they will show a marked advance upon the contributions of previous years. This is owing in part to the unusual amount of building carried on during the year. In several places, as the majority of the people had no money to give, they contributed labor, doing nearly all the work with their own hands.

Mr. Jenney, of Monastir, writes of a remarkable attention given by the people of Perlepe, an out-station visited more than any other because it has not been safe for the missionaries of the American Board to go elsewhere. Of a Sabbath service Mr. Jenney says:

"Some who have been bitter opponents listened eagerly to a sermon on growth in grace, and it was evident that they were comparing their lives with the standard as laid down in God's Word, and that they were continually pronouncing judgment on themselves. I heard the remark, 'You judge us severely.' 'I am sure,' I replied, 'that I never judged you.' 'No, you have not exactly judged us, but no us lives as you tell us to live.' They had been condemning themselves. Those who rank as the first class in the city were present, twenty in the morning, and eighteen in the afternoon.

"Eight months ago many hooted at the idea that any one in Perlepe would send a girl to our school. Last Wednesday I brought from there four promising girls, and several others are almost persuaded to come. I think we may expect a dozen within a year from Perlepe alone. Of the girls brought, one is in part supported by a priest who gives on all occasions a helping hand in securing scholars. The girls there are teasing their parents to send them to our school. One father told me before I left Perlepe, 'I think that I must send my two girls to Monastir; they will not leave me alone; we owe it to our children to educate them.' One who had declared that no one from Perlepe would be fool enough to send his daughter to our school, but thought that we might deceive some villagers, talked to me recently about sending his daughter.

"Last Sabbath I gave my audience a history of the organization and work of the American Board and of the Board's desire that this people help themselves. I told them of the earnest desire of the Christians of America for their salvation, and that we had no wish to make Protestants, but our highest ambition is to see all men true Christians. When I spoke of the monthly concert of prayer for all nations, two or three exclaimed 'a blessed nation!' The idea that the Americans were not only giving, but praying for a blessing on their gift, was strange to them. One asked, 'Is it possible that the American people have but one desire, namely, our salvation, when they expend so many thousands of dollars on us?' I answered, 'We have no other aim.' 'This is more than we can understand,' was the reply. As I sat down one asked an old and bitter opponent, 'What think you of those Americans now?' Remembering the severe language I have received from him, I could scarce believe my ears when he said, 'We owe a great debt of gratitude to the American people and their missionaries, which we can never repay. Their desire is good and pure. From them we have most of our best books. The Bible in the Bulgarian language is a work of theirs. They are a blessed people, and may the Lord reward them. One thing more we ask, and that is that they in some

way bring freedom to our oppressed people.'

"There is to be a grand harvesting some day. There are few men in Macedonia who can read who do not own a New Testament or Bible, or both. Men gather in groups of three, five, and twenty, on the Sabbath, in many places in Macedonia, to read and talk over the Word of God. Scripture texts are so easily found and so correctly quoted that one is convinced that the Word of God is not hastily read. When we remember Macedonia as it was seven years ago in midnight darkness, and see Macedonia as it is, we bow in humble adoration, and give praise unto him who by his grace and almighty power has done such great things."

Burmah.

Rev. A. Bunker writes from Toungoo, March 4th, 1881: "The Bghai Karen Association was held February 9th, 10th, and 11th, at the village of Shway Nau-Gyee, or Der, Der-Poo, the latter being its Karen name. There were four hundred and forty-one delegates and pastors, besides visitors, present. It has been the custom to hold our Association for two days; but, owing to the large amount of business to be accomplished this year, the meetings were extended over another day. The interest was maintained to the last, and the four meetings a day were always well attended.

"Great interest was manifested by the native pastors in their work; and they seem to feel and act as if the work was their own, and that they were responsible for its accomplishment. In fact, the most of the business was conducted by the Karens themselves. The next meeting is to be at Pha Way.

"At this Association three men were ordained—Requa, Sau Ka-Da, and Pwai Ma. We proposed to ordain four men; but the church and candidate were not ready, and so the ordination of the fourth was put off till another year. The number of baptisms for 1880 is one hundred and fifty-six; the whole number of church-members reported is nineteen hundred and six; this shows that we have just maintained our ground, the number baptized just about equalling the losses by death and discipline. The whole number of pupils under instruction is seven hundred and seventy-eight—an increase over last year of fifty-two. The whole number of villages represented by letter was sixty-two; of these, about fifty have churches; twelve are new stations taken up within the year among the heathen, and we may confidently hope that we shall very soon have the privilege of organizing churches in them.

"There was never so much aggressive activity among the native pastors as now, since I took charge of the mission. Repeated excursions are being made for

preaching purposes into the regions around, and some of the adventures related by our preachers are quite exciting. The number of teachers has risen from forty-two to fifty-one, and our whole number of ordained men is now seven."

Rev. E. A. Stevens, D. D., writes from Rangoon, March 9th, 1881: "I returned on the 16th ult. from the twenty-first anniversary of the Pegu Burmese Association held at Henthada. The session was very pleasant, harmonious, and, I cannot but think, profitable. All seemed to enjoy the various exercises of the occasion, although the attendance was not so large as we had hoped for, owing to the difficulty of reaching the place of meeting. The whole number of baptisms reported for the associational year was seventy nine, and the number of members ten hundred and seventy-seven. Beside these, twenty have been baptized at Rangoon since the beginning of 1881, and four were baptized at Henthada during the meeting of the Association. One event of unusual interest was the recognition of a new church at Pegu, its admission into the Association, and also, by its request, the ordination of Ko Thah Doon, who has been stationed there the past fifteen years, to be their pastor. He has proved himself a faithful man, and the Lord has blessed his labors. Brother Rose has visited the place from time to time, and has baptized all the new converts. This preacher has been supported at Pegu by the Rangoon Burmese Church as its missionary, so that now they are permitted to see a branch of itself taking root, and bringing forth fruit. The church now consists of twenty-four members, and there are apparently some good inquirers. Besides these, there are in the neighborhood twenty-three Karen Christians, who have been worshipping and co-operating with the Burmans, and who propose to become one church with them, as they understand Burmese very well, and the church to which they belong is some miles away. The examination of the candidate was very satisfactory, and could not but be edifying to the natives who were present."

India.

Rev. J. E. Clough writes from Ongole, March 18th, 1881: "My evangelistic tour came to an end on the 1st inst. I was absent from home six weeks. We visited and preached in fifty-two villages, and baptized one thousand and three.

"At the date of my last letter from camp to you, I was feeling sad because I had just heard that Dr. and Mrs. Smith were not going to visit the Telugu mission; but, a few days later, a letter from Dr. Smith himself dispelled our fears. They had decided to spend a whole month with us. They reached Ongole, via Madras, Nellore, and Ramapatam, on the morning of the 8th

inst, and remained here until the evening of the 17th.

We visited the Christians of Ongole in their own hamlets and two villages—Copole, three miles east, and Parnametta, four miles west of Ongole. On the 12th we went to Prayer Meeting Hill; and, on the spot where the little band knelt and prayed long years ago, we sang, with the author: "The morning light is breaking, the darkness disappears," and then we all bowed while Dr. Smith led in a prayer of thanks giving and praise to God for his many and great blessings to the Telugus.

On Sunday, the 13th, a good number of preachers, teachers, and brethren from the villages about Ongole assembled to hear and see 'the friend of the Telugus,' and the author of 'The Lone Star.' About seven hundred were present. Dr. Smith preached from [Rom. 8: 28, a very appropriate sermon, which was translated by Brother Madeconda Ezra. At 2 P. M. a meeting to examine candidates for baptism was held. We did not wish Dr. Smith to attend this meeting, as the day was hot, and we feared he might be injured; but when he said, 'Brother Clough, do not prevent me; do let me go and feast my eyes, and God will take care of me,' I had to consent. Some one hundred and ten candidates for baptism were present; ninety-six of these were received by the church, and in the evening Dr. Smith baptized them. It was a grand sight, fit closing of a day never to be forgotten."

Rev. E. W. Clark, writes from Molong, Naga Hills, March 10th, 1881: "I went three days' marches back from our village, the farthest I had been into the interior. Some parts of the road were said to be full of dangers; but we saw no enemy, and fell in with no ambuscading parties. A great deal of interest was manifested to hear the old, old story. Many times much of the night, and sometimes all the night, was spent in telling it. No one could be got to accompany us to the next village farther on, because the dangers were so great, so we returned. At the farthest village we had an interview with a man who is famous through the tribe for his wisdom. After listening to the plan of salvation by Christ, he said, now he understood one of their old traditions; it is to the effect that, at some time in the future, heaven and earth are to be mixed up. Christianity, he said, fulfilled this; for it is a religion from heaven to earth, taking its disciples from earth to heaven, and also filling the earth with heavenly principles. One night, after our party had been singing some in Naga, one of the leading women present said she could not sing such songs. When asked why not, she replied, they were too holy for her to sing."

The Baptist Missionary Magazine says at about Kief, Moscow, Nijni-Novgorod,

Kasan, Samara, and Saratov, there are many German and Moravian colonies, numbering from four to eight thousand. There are also in this region many Baptists; but they are poor, and do not carry on any mission work. If in any place workers are wanted, they are in this. The failure of the crops has made great destitution throughout all this country. In Russia Poland there are reported to be twelve Baptist missionaries, five churches, and nearly two thousand members. The members of the Baptist churches in Courland and Livonia now number over three thousand. The work there has been carried on largely without outside help; but a member of the Lutheran Church has interested himself in the work, and, with his aid, nineteen brethren are now in the field.

Europe.

Dr. Somerville, of the Free Church of Scotland, carries on a quiet work in St. Petersburg. A recent meeting of English residents, and of German children at the same time, presented to the speaker the novel experience of an audience of two nationalities, not understanding each other's language, but both listening to the same voice, and receiving—in one case direct, in the other through an interpreter—the same message. A most touching scene was presented at a meeting of Swedes. After the address, Dr. Somerville asked if any would desire to be specially made subjects of prayer. One woman rose, asking prayer for herself and her family. In a little interval one and another rose, men and women, until the greater portion by far of the congregation were on their feet asking prayer for themselves. There are many reasons at the present time why Russia should have a place in our intercessions, and why we should seek for the venerable evangelist now laboring there the strength and grace needful to sustain him in a position full of the deepest interest and hope.—*Monthly Record*.

America.

The *American Missionary* reports concerning the Indians as follows:

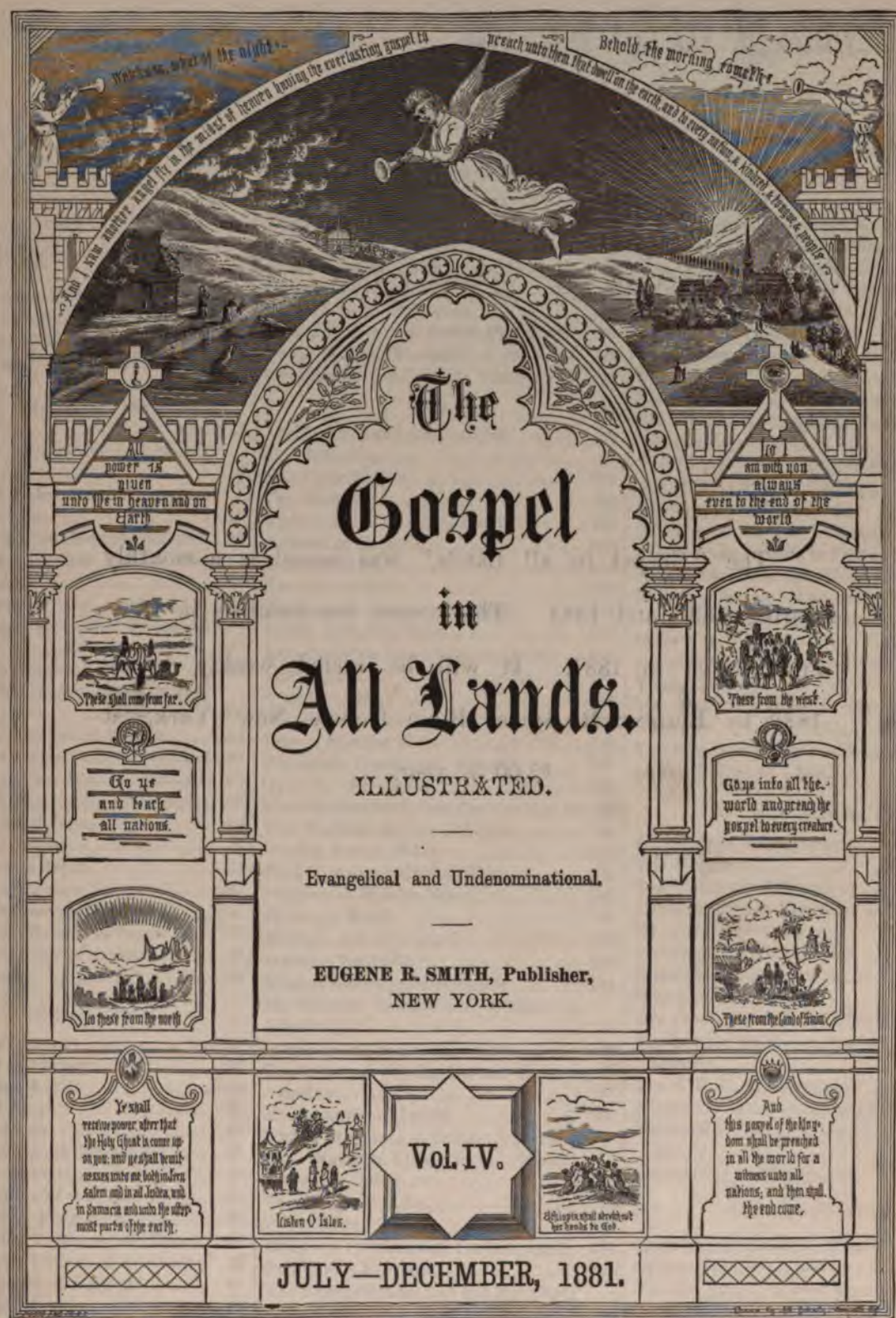
Fifteen Indian youth from Capt. Pratt's school, Carlisle, Pa., were recently received into the Second Presbyterian Church at that place. Rev. Mr. Hayworth being detained by swollen streams, while journeying in the Indian Territory among the Kaws, interpreted the circumstance as a providential indication that he should labor for the conversion of the tribe. He at once instituted religious services. A revival followed, which resulted in the organization of a Presbyterian Church of fifteen members. At the McAllister Mines, (Indian Territory), a house for church and school purposes is being fitted up for the use of the Indians. A Sunday-school of forty scholars will be organized at once. The American Home Missionary Society is about to build a church edifice in the immediate vicinity, the money being nearly all secured. Revs. Geo. W. Wood and A. L. Riggs, missionaries among the Dakotas, have, during the past year, put through the press a new edition of Dakota hymns. Mrs. Wood has also prepared a new Dakota dictionary, which is soon to be published. There are now 190 communicants in three churches, under the supervision of the Presbyterians, among these Indians; seven new members being admitted the past year.

Book Table.

The Rev. Frank S. Dobbins has performed a good work in preparing "A Foreign Missionary Manual." It will be welcomed by all who are much interested in the missionary movements of the day. Only those who have vainly sought for the information here given will understand the amount of labor involved in the compilation. It gives the Mission Stations in Asia and Africa, with the location and population of the same; Tables of the distribution of the missionaries and the results of missionary work; Directory and Statistics of Missionary Societies; List of Medical Missionaries; A Guide to Missionary Reading, and the Statistics of Missions in China and India. It is published by the American Baptist Publication Society, Philadelphia, at \$1.00.

"Heroines of the Mission Field," by Mrs. Emma Raymond Pitman, contains Biographical Sketches of Female Missionaries who have laboured in various lands among the heathen. The motto of the book is, "The Women of all Lands for Jesus." The biographies are given of Mrs. Mary Moffat, Mrs. Maria Gobat, Mrs. Hannah Mullens, Mrs. Emily C. Judson, Mrs. Mary Williams, Miss Fidelia Fiske, Mrs. Mary M. Ellis, Mrs. Dorothy Jones, Mrs. Jane Chalmers, Mrs. Anna Hinderer, Mrs. Sarah Smith, Mrs. Rebecca Wakefield, Miss Susan Higgins, Mrs. Hannah Kilham, Mrs. Mary Hope, Mrs. Ann H. Judson, Mrs. Valentine, Mrs. Harriet Newell, Mrs. Margaret Wilson, Miss Letitia A. Campbell, Mrs. Martha Jowett, Mrs. Kruse, Miss Mary Gunsen, Mrs. Krapf, Mrs. Eliza Foster, Miss Louisa Gomez, Mrs. Mary Cryer, and Miss Margaret Burton. We miss some familiar and dear names, but we gladly welcome the book and shall rejoice to see it widely circulated. The style of the book will be seen by examining the biography of Miss Fidelia Fiske which we have transferred to our pages. Published by A. D. F. Randolph & Co., New York, at \$1.50.

An Account of "Woman's Medical Work in Foreign Lands in connection with the Woman's Foreign Missionary Society of the Methodist Episcopal Church," has been received. It is by Mrs. J. T. Gracey, with an introduction by Bishop Wiley. A pamphlet of 192 pages and can be obtained for 80 cents from Mrs. J. T. Gracey, at Rochester, N. Y. We should have been pleased to have seen it before our number on China was issued that we might have given an account of the work of the Society there, having been unable to obtain from one of the Secretaries the information desired. The Medical Work is confined to China and India and the account shows that it has been eminently successful. We unite with the author in praying "that this little work may have an influence in awakening a deeper interest in this cause among the women of the Methodist Church."



Behold the morning cometh...

Behold the morning cometh...



unto the end of the world

unto the end of the world

The Gospel in All Lands.

ILLUSTRATED.

Evangelical and Undenominational.

EUGENE R. SMITH, Publisher,
NEW YORK.



These shall come from the east.

Go ye and teach all nations.



These from the west.

Go ye into all the world and preach the gospel to every creature.



Lo these from the north.



These from the land of sinners.

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall bear witness unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost parts of the earth.



Listen O Israel.

Vol. IV.



Christus est dominus deus verus.

And the gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

JULY—DECEMBER, 1881.

The "Gospel in all Lands" was issued as a monthly during 1880 and 1881. There were ten numbers in 1880 and twelve in 1881. It will be issued weekly during 1882 by EUGENE R. SMITH, Bible House, New York, at \$2.00 a year.

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The Gospel in All Lands.

Rev. Albert B. Simpson, { Editors.
Rev. Eugene R. Smith, }

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JAPAN; MISSIONS AMONG THE JAPANESE; GENERAL ARTICLES, MISSIONARY NEWS, ETC.



FEEDING THE TEMPLE BIRDS IN JAPAN.

Japan.

The Country, People and Government of Japan.

A correspondent of the Canadian *Presbyterian Record* gives in the February number such an excellent account of the country, people and government of Japan, that we transfer the same to our pages. He says:

"The Empire of Japan consists of four large islands—Nippon, Kiu-siu, Sikohu and Yesso. Nippon, the largest, 900 miles long, with an average breadth of 100 miles, is about one-fifth larger than Great Britain. Besides these there are an innumerable number of small islands. The total population at the time of the last census, in 1876, was 33,338,504. The scenery in many parts is very beautiful, and the climate, except in the rainy season, is delightful. The soil is fertile and well cultivated. Minerals are abundant. It is well watered. In short, it is a pleasant land, abounding in productions suitable for the support of man and beast. The name, Japan, is said to be derived from the Chinese word *Jih-pun-quo* or *Zi-pan-gu*, meaning the kingdom of the rising sun. The people love to call it 'The Sunrise Kingdom.'

'O-hay-o' is the universal salutation with which the natives greet each other at the peep of day. Early in the morning the children sing out 'O-hay-o.' 'O-hay-o' say the servants to their employers. 'O-hay-o' politely say the men and women who meet on the hillside, on the busy mart!—'The top of the morning to you,' as we would say. It is a popular mistake to imagine that Japan was originally colonized by the Chinese. The Japanese resent the imputation, deeming it a disgrace to be compared with the Chinese—so long have they been accustomed to regard their nation as the fountain head of eastern civilization. The people are divided into classes, somewhat resembling the castes of India, though the line is perhaps not quite so sharply drawn. The highest dignity is the *Mikado*,

or emperor, who traces his royal descent in an unbroken genealogy of 2,400 years. Until within a few years this potentate was regarded with superstitious reverence; indeed he was held to be invested with divine honors exceeding even those attributed to the Pope of Rome. He was too sacred a personage to be seen of men. No one was permitted to look upon him except the very highest nobles. His bodily presence was confined within the limits of a small principality beyond which he never went. Shrouded in mystery, he had to sit, motionless as a statue, on his throne for hours at a time wearing a heavy crown. He was not supposed to die. He only *disappeared* occasionally. It could not be expected that a monarch like that should for any great length of time exercise much control over a Kingdom divided into sixty or seventy provinces, each independent of the other, governed by local chiefs whose rule was absolute and incontestable as that of the chieftains of the Highland clans of Scotland centuries ago. The normal condition of a country thus governed is one of ceaseless civil war. The Mikado, finding himself unequal to the task of governing these discordant elements, in the year 1142, delegated his majesterial functions to one of the ablest of his generals, who had in reality already become his master.



The present Mikado of Japan.

This new chief officer of the state, known as the *Tycoon*, soon seated himself on a throne nearly as high as that of the Mikado. The Mikado, or spiritual emperor, remained the head of the Church, the high-priest of the nation; but the administration of the temporal affairs vested in the Tycoon. The relations betwixt the two came in the course of time to be of the most delicate and embarrassing kind. The longer they continued they grew the worse until, in 1868, they culminated in a revolution the most remarkable in its character and results of any that ever befel a civilized nation since the world began, and in which the hand of an over-ruling Providence may be clearly traced.

"The political changes which preceded this revolution

were not the result of human foresight or wisdom. The Japanese were led on, unconsciously on their part, by successive steps to a consummation they never dreamed of. Christianity, which had very little to do with it, looked on in amazement and exclaimed,—‘what hath God wrought!’ and now at God’s bidding it has gone in to take possession of the Empire. The disintegrating forces which were to overturn the old feudal system had been long smouldering. The turning point in the history of Japan was reached with the accession to throne of the present Emperor, Matu-Hito, on the 3rd of February, 1867. He was then a boy of seventeen, but soon gave proof that he was possessed of uncommon vigor and intelligence. It may be enough to say here that at the

has been introduced. An excellent lighthouse system has also been established. Railroads and telegraph lines are in successful operation, and, what is more germane to our subject, the laws against the introduction of Christianity have been greatly modified. The disgusting orgies connected with some of their religious festivals have been prohibited by law. The numerous public holidays of the Empire, on which the people worshipped at the temples and shrines, are all done away, except New Year’s Day and the Mikado’s Birthday. Sunday is legally constituted ‘a day of Rest.’ Since 1837 it was a law of the land that ‘so long as the sun shall shine no foreigner shall touch the soil of Japan and live; that no native shall leave the country, under the pain of death:



A JAPANESE COUCH.

present time he is reputed to be one of the most enlightened men in Japan. In the second year of his reign, the office of the Tycoon, that had existed for six hundred and seventy-six years, was abolished, the then incumbent was banished; during the next few years the whole feudal system was swept away; the Mikado, threw off his sacerdotal mask and took his position ‘like a man’ at the head of the executive authority. The *Daimios*, as the provincial rulers were called, were stripped of their feudal powers and nine-tenths of their revenues, their obsequious retainers were thrown upon their own resources for their support, and the Japanese people raised from a position of serfdom, have now the exercise of political rights and advantages secured to them by the administration of a representative government. A Bureau of Public Instruction has been established and a national system of Education instituted. In 1877 there were 25,459 elementary schools, with 59,525 teachers and 2,162,962 scholars. There were 389 middle schools, with 910 teachers. At the head of the system is the University of Tokio. There are also Normal schools for training teachers. Thousands of volumes of English text-books have been imported for use in the schools. The European system of postage

that all Japanese who return from abroad shall die: that all persons who propagate the Christian doctrines, or bear this scandalous name, shall be imprisoned: that whosoever shall presume to bring a letter from abroad, or to return after he has been banished, shall die, with all his family;’ all these, and other bloody decrees have been blotted out from the statute-book.

“The Japanese are naturally an industrious and ingenious people. They possess a certain nobility of character which even their great moral turpitude has not wholly effaced. They are eminently intellectual. The poorer classes have a native courtesy of manner. The higher classes are distinguished by a studied dignity and refinement. But, they are, on the other hand, a licentious people. Their past government and religion have openly sanctioned vice. Deception is their forte. They pride themselves in lying. There is no country in which life has been held so cheap. It has even been said that they have had but one punishment for all offences, small or great, and that one was *death*. A redeeming feature in Japanese society, however, deserves mention—the non-existence of polygamy. Woman is recognized as a companion and not treated as a mere chattel or slave. In

this respect her position is vastly superior to that of women in the East generally, and it shows itself in the superiority of character and the greater prevalence of domestic virtues. One of the first fruits of the new *regime* in Japan was the appointment of an influential embassy to visit Europe and America. When in London, the ambassadors are said to have asked Queen Victoria what was the secret of England's greatness, and to have received for reply a copy of the Bible. It was not long until a thousand of the most intelligent young men

panions, and was the first to introduce Christianity. He met with little opposition. Indeed, when some of the heathen priests requested the Mikado to expel the foreign monks, he asked how many religious sects they already had in Japan. Thirty-five was the reply. 'Well,' said he, 'where thirty-five sects can be tolerated, we can easily bear with thirty-six.' The new religion spread rapidly. In a single month Xavier baptized 10,000 persons, and in one city, 3,000. In 1587 it received its first shock, in a persecution of great severity. The Jesuits becoming



A JAPANESE DOCTOR.

of Japan were selected and sent to England and America to receive a liberal education at the public expense. Most of these returned to spread the civilization, and, in some cases, the religion which they had also acquired among their countrymen. The ancient religion of Japan is Sintooism, the chief deity being the Sun-Goddess, who is considered too sacred to be addressed herself in prayer and is therefore invoked by inferior deities, of whom there are reckoned 492 gods and 2,640 deified men who have their temples, priests, and priestesses. The chief end of their religion is happiness in this world. Of the future state of rewards and punishments they seem to have no defined idea. Buddhism was introduced in A.D. 69, and is now the prevalent religion of the country. The higher classes affect Confucianism.

"The existence of Japan was first made known to Europe by Marco Polo on his return from China in 1295, but it was not until 1542 that it was actually discovered by a shipwrecked crew. In 1549, Francis Xavier, the famous 'apostle of the Indies,' landed with his com-

more exacting and tyrannical, the Tycoon became alarmed, and issued a proclamation prohibiting his subjects under pain of death from embracing Christianity. Twenty-seven were then executed as a warning to the rest. In 1590, no fewer than 20,370 Christians were put to death. In 1597, a third persecution followed. Forty years later, a fourth, more severe than ever, for in 1637, on one day, the 12th of April, 37,000 Christians were put to death. The Spaniards and Portuguese were finally expelled from the Empire, and out of 2,000,000 converts there only remained 12,000. To the credit of the Jesuits be it added, that in three years from that time they sent out a fresh band of heroic missionaries numbering seventy-three persons. On their arrival at Nagasaki they were arrested, and all but twelve were beheaded, the rest were only spared that they might go back to those who sent them with the message, that 'should the King of Portugal, nay, the very God of the Christians presume to enter Japan, they would serve him in the same manner.' At that time was instituted the annual

festival, only recently abolished, of 'trampling upon the cross,' as the most significant symbol that could be devised of their determination forever to renounce Christ and His religion.

"To the Americans belongs the credit of being the first to establish commercial relations with Japan. On the first of July, 1853, a powerful American squadron under the command of Commodore Perry entered the harbor of Yeddo, and after much difficult negotiation he succeeded in delivering to the Japanese officials a letter addressed

to a few towns mentioned in the treaties. Special permission, which is often granted, however, must be obtained before they can go elsewhere. The old laws against Christianity have not yet been formally rescinded, but they are not so vigorously enforced as once they were, and *native preachers* can go anywhere preaching the Gospel, which is perhaps the most hopeful feature in connection with the whole matter. If the people do not eagerly embrace the Gospel, there are many who at least listen to it, and, when it shall be clearly demonstrated



JAPANESE HOUSE OF THE BETTER CLASS.

to the Emperor by the President of the United States, demanding protection for American seamen wrecked on the coast, and, if possible, to conclude a commercial treaty. In February, 1854, he returned with a larger fleet for an answer. In March, a treaty was agreed upon, opening certain ports for commerce, and providing for the residence of consuls. Treaties with Great Britain and other nations followed soon after. One concession led to another. First, the foreigners were allowed the free exercise of their religion, and were permitted to build churches in certain places. Christian missionaries could again enter the Empire as citizens; they could study the language and thus prepare themselves for future labors. Then European ideas began to prevail and precipitated the great revolution of 1868, already referred to, by which Japan was practically opened to the world, and, in a measure, to the Gospel. It is necessary to use this qualification in speaking of the introduction of Protestant missions in Japan, for the liberty enjoyed by missionaries and foreigners generally amounts as yet only to *toleration*. They are still confined, as to their residence,

that Christianity does not mean *Romanism*, the distrust with which all foreigners are regarded will cease, and a better sun than has ever shone upon it will irradiate the 'Sunrise Kingdom.'

In addition to the above description, Rev. Frank S. Dobbins says:

"Japan is the crest of a mountain-chain rising from the depths of the sea; its highest point, rising 12,000 feet above the sea, is the Matchless Mountain, Fuji-yama, whose picture is painted on, or worked in, all objects of Japanese art. Japan is rich in the precious and useful metals. Only a tenth of its area is under cultivation. Bamboo thickets, pine-groves, and rice-fields are the principal objects in the Japanese landscape. Japan has few varieties of birds, (the crow predominates,) but a great variety of fishes. There is but little cattle; the Japanese use neither milk, butter, nor beef, and only a few horses or ponies of a peculiar breed. These are used to carry burdens. There are but few roads in Japan, and many bridle-paths. Railroads run from Yokohama to Tokio, (eighteen miles,) from Kobe to Osaka, (twenty-

two miles,) and from Osaka to Kiobo, (twenty-six and one-half-miles). This last-named line is being extended, and recently a new line was built in Yezzo. Tokio is the eastern Capital, and Kioto the western; Tokio is the literary center, and Kioto the art center, of Japan. The climate is that of the Atlantic States stretching from New Jersey to Florida.

"The people of Japan came in two bodies to Japan; one, the Ainos, over land and sea from China and Corea on the west; the other, the Yamatoos, from the Malay lands on the south. The face of the typical Japanese is oval, with oblique eyes, rounded nose, bud-like mouth, pointed chin, and of various shades of brown or bronze. They are generally diminutive in size. The sexes are about equally divided. The position of woman in Japan is in advance of that of any other Asiatic country. Japan is the 'Paradise of Babies.' The people are domestic in their tastes, and pay great attention to the amusement of their children. There are now no class (i. e., *caste*) distinctions existing."

JAPANESE TEMPLES.

In *Heathen Woman's Friend* we find the following account of the Japanese temples:

"The temples of Japan are many of them magnificent; usually they stand upon a considerable rise of ground, thickly surrounded by trees and shrubbery, and are in many respects the most attractive spot in the town, city or hamlet where they are situated. Entering one of these sacred edifices, you need feel little fear that your moving about will interrupt the devotions of those who may chance to be worshipping before the huge idol, which occupies a sort of golden cage, or enclosure, at the center of the temple; for even while they continue their prayers, they will turn toward you, grasp your dress, examine its texture, pause long enough to comment on your personal appearance, etc., and then resume their monotonous chant or prayer to the god before whom they are bowed. Occasionally, however, you will notice among these careless worshippers, one—most frequently a woman—whose face betokens an aching, hungry heart, seeking after—if happily she may find—some grain of comfort for herself in prayer to her idol. She does not heed your sympathizing glances; with bowed head, drowncast eyes, tear-wet face, and clasped hands, she murmurs almost inaudibly her broken appeal to the only god of whose existence she knows anything. Poor heart! You can but breathe a prayer that the all-loving Father may Himself, with pitying tenderness, answer this suffering soul, although her plea was in ignorance, directed not to Himself, but to an idol." On the first page of this magazine you will see a mother and child going to feed the temple birds.

"The Japanese have 'gods many and lords many.' They worship the sun, the moon, the stars, mountains, certain rivers, etc. Mention has previously been made of their worship of their highest mountain, Fusi-Yami. At one time, on expressing my sorrow that such worship should be given to an inanimate mass of earth and rock, *albeit so lovely as Fusi-Yami*, the Japanese to whom I

was speaking, replied: 'But, truly, madam, is it not far better to worship this beauty and majesty than an idol made of wood, stone or clay? It must be so, for surely such worship must draw the worshiper nearer to your one, holy God, who made the mountain, than is the case when one prays to an image of man's own making.' In all this



Japanese Ladies—Bride and Attendants.

worship of many deities, how easy to trace the piteous outreaching of the soul for its only true resting-place—the heart of Infinite Love itself."

HOUSEHOLD CUSTOMS.

Mrs. J. H. Arthur, in *Helping Hand*, gives the following account of Household Customs in Japan:

"When a woman reaches her house, she takes off her sandals, pushes aside the sliding doors of paper, and enters in her stocking feet. The rooms are softly matted, but contain no furniture. The houses are built of wood, and among the poorer classes have but two or three rooms. In the kitchen is a large stone box with ashes and burning coals in it. This is called the *hibachi*, and over it the rice is cooked. There is no chimney in the kitchen, but the smoke goes out either through an opening in the roof, or imperceptibly through the broad, open doors. After the rice is cooked, it is put in a small, unpainted wooden tub. At dinner-time, the mother brings out a little table, two feet square and one foot high, with dishes and food upon it. The family sit upon the mats, the tub of rice is in the center, and each one dips out into a bowl, from this central dish, sufficient for himself. They often pour tea over the rice, and always eat it with chopsticks. Fish, sweet potatoes, and a pickle made from a vegetable called *daikon*, are sometimes served with the dinner. Japanese houses often have but one

sleeping-room, which is occupied by the entire family. When guests come, they share it with them. The beds consist of heavy comforters. They are spread out on the mats at night, and put away during the day. Each person lays his head, in sleeping, on a little wooden pil-

little better. We also had our 'masterless men' amongst us. It was a time of civil war in China in which foreigners participated equally on both sides, as their convenience suited, or their interests dictated; and the new settlement swarmed with smugglers, pirates and cut-



Town Costume in Japan.



Country Costume in Japan.

low, constructed with a hollow place in which the head may rest! In some room in the house is a closet containing a shelf for the gods; and upon the shelf stand all the household idols which have come down as heirlooms of the family from generation to generation. One of the best tests of the sincerity of the Christian converts is the willingness to put away these idols; for it proclaims at once to their friends and the priests that they have renounced the religion of their fathers."

The *Japan Gazette* of March 1, 1881, says:

"The change which our social life and surroundings have undergone, during the last twenty years, in the foreign settlement of Yokohama, have not been the least of the revolutions which foreigners have seen pass under their eyes in Japan. Residents here, in those early days, lived in constant terror of their lives; murders of innocent foreigners by swaggering *ronins*, resenting what they called the pollution of the country of the gods were not uncommon; a large and influential portion of the people was known to be hostile to our presence here; and no trust was placed in the power or desire of the responsible rulers of the country, with whom we had made treaties, to protect us. Our internal condition was but

throats, waifs from every port in China. Any old resident will be able to recall to mind some of these individuals with what are euphemistically called 'shady' histories, remnants of an evil past. We had among us another and somewhat less dangerous class: men of broken fortunes, unscrupulous and unprincipled, who cause the name of 'foreign merchant' to stink in the nostrils of the Japanese, and become a by-word the echoes of which are still heard occasionally in the less reputable portion of the native press. The acts of men of this stamp called forth the famous dispatch of Sir Rutherford (then Mr.) Alcock on the exchange question. No one can now peruse the parliamentary papers on this subject without shame. Respectable merchants and traders were in the minority; while the rowdy and disreputable elements were in the ascendant.

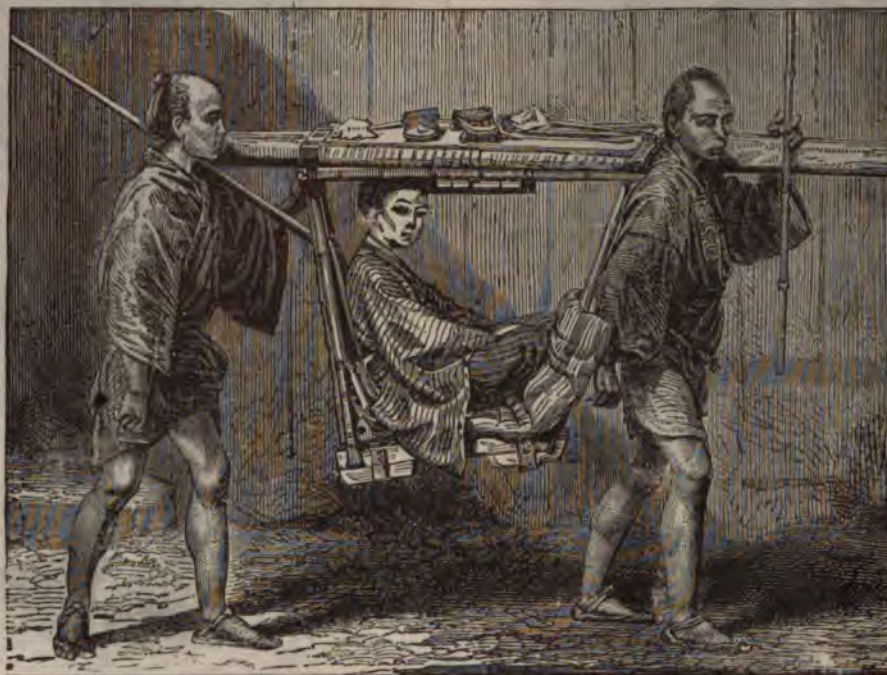
"At the present time, this is all changed. The Japanese people and their rulers have loyally accepted the treaties, and acknowledged themselves bound by their conditions. They are struggling bravely and steadily, with more or less wisdom, along the course of western civilization. Foreigners of all grades mingle freely and peacefully with the people of the country. Social inter-

course is as great as wide differences in language and modes of thought permit. Instead of the old murderous swashbuckler we have the policemen. We can travel freely and with the utmost safety through the country from north to south and from east to west, where formerly it was dangerous to go a few miles outside the settlement. Our letters are carried by the Japanese post-office, and our telegrams by Japanese wires; we are protected (sometimes, it is true, imperfectly) by Japanese policemen; and even the Emperor himself, the semi-divinity of those days, is occasionally seen among us, in

Neegata on the west coast, and from the latter place to the extreme northern portion of the Empire, was under the necessity of following the native ways of travelling.

Where the roads were comparatively level, the "man power carriages" were used. These are light, two-wheeled vehicles drawn by two men, who make from thirty to forty miles a day. Except for the unpleasantness of men doing the work of horses, this is a comfortable way of travelling—in Japan.

Miss Bird was informed that the average duration of a man's life after he thus makes a draught animal of him-



TRAVELING IN JAPAN.

social intercourse with other imperial or royal personages. And, as time goes on, more especially when the artificial barriers which policy has raised up, have disappeared, this mingling of all classes of foreigners and Japanese will, we think, increase vastly. The fanaticism of the Moslem, and the supreme contempt of the Chinese, do not exist here as insuperable obstacles to friendly and cordial social relations. The two hostile camps, in fact, have almost as completely disappeared as though they had never existed; and no one is now called in to take a side, for the simple reason that sides are not. Our interests, we hold, are identical; nothing can injuriously affect a large portion of the foreign community without reacting injuriously on Japanese; and conversely, any benefit to the Japanese people, be it by good harvests and increased production, be it by the enactment of wise laws, or by the reduction of the burden of taxation, must also to a certain extent be beneficial to us."

A Lady Traveller's Experience in Japan.

BY REV. JOHN LIGGINS.

Miss Bird, in making her longest and most famous journey in Japan, that from Tokio on the east coast, to

self is only five years, and yet thousands of fine young men leave agricultural pursuits to engage in this work because of the better pay.

During the greater part of the tour Miss Bird had to ride on the ill-trained and bridleless horses, which, instead of being guided by the riders, followed runners, who in some provinces were men, and in others women! The roads being bad, the horses frequently stumbled, and occasionally threw her to the ground, but, providentially, without serious injury. Sometimes the roads were so very bad that she had to dismount and get along on foot as best she could.

In some provinces cows are used instead of horses, and, like Livingstone in some parts of Africa, she had to practice cowback riding. This is the only service the cows were to her.

When the condensed milk she took with her was all gone, she was naturally desirous of obtaining fresh milk, but she was told that in Japan *only calves milk cows*, and the utmost astonishment was expressed by the Japanese when they were informed that Europeans and Americans milk cows and drink the milk!

Miss Bird and her luggage were very often drenched

EASTERN MODE OF TRAVELING.



by the peculiarly heavy rains of the country, her "water-proof" cloak and the coverings on her baggage being almost useless in such rains; and when in this pitiable condition she arrived at an inn, she could not change her

clothes, for they were all alike wet.

She had to ford numerous and dangerous streams, where bridges ought to be; to climb mountain ranges by exceedingly narrow paths; to cross swampy and pestilent plains under a hot and debilitating sun; and to push through thick jungles where she was scratched and torn, and where hornets and other insects stung her.

When to all these things there were added the discomforts and annoyances in the inns and other houses where she lodged, the wonder is not that she was several times very ill and unable to proceed for days, but that she survived at all.

At some of the towns she visited, the people are intelligent, and the houses and streets very clean, but at others the exact opposite is the case. But in the inns and other houses, which in some respects were models of neatness and order, as well as in those where dirt and disorder reigned, there were "legions of fleas" in the thick mats which were on the floors. These fleas not only interfered with the rest at night which the fatigue of the day made so necessary, but they sometimes compelled our traveller to take her meals in the street or road in front of the inn, she preferring to be almost asphyxiated

by the crowd of curious natives which collected, to being the victim of the fleas in the houses.

The nocturnal smoking habits of the Japanese was another annoyance, and a preventive of refreshing sleep.

Both sexes not only smoke much during the day, but they awake at intervals in the night to smoke, a lighted lamp, tobacco and pipes being placed near them when they retire.

The Japanese are ignorant of sanitation, and the water used for drinking is frequently very impure, and Miss Bird often could not drink it. In one of the first inns she stopped at after leaving Tokio, one of her attendants was made so sick by drinking the water that he could not continue the journey, and soon after Mrs. Gulick, an

When she appealed to the master of the house to get the intruders to leave, they replied to him that they had never seen so great a sight before as that of an English lady, and might never again, and they would consider it a very unneighborly act if he insisted on their leaving, and generally it was not insisted upon. So there was at times nothing left for Miss Bird to do but to send her Japanese interpreter for the police or to be without sleep for the greater part of the night.

Apart from the perseverance of the people in gratify-



Simonoseki, a Seaport on the Southwest of Nippon, the Chief Island of Japan.

American missionary lady who stopped at the same inn, died through drinking the water.

Miss Bird frequently could not get any animal food but salt fish, and sometimes not even this. Barn yard fowl are abundant, but in some provinces not at one place in twenty would the people sell a chicken at any price. Being believers in the transmigration of souls, they thought that the spirit of deceased persons, and possibly of near relatives, might be in their chickens; and though they would sell them if they were to be kept for laying eggs, they would not if they were to be killed and eaten!

One of Miss Bird's most trying experiences was owing to the fact that she was the first foreigner who had been at many of the places she visited, and the curiosity of the people to see her was so great that while in the towns and villages she was followed by crowds during the day, and her own or adjoining rooms were thronged in the evening, when she so greatly needed privacy, quietness and rest.

ing their curiosity and their want of consideration for the tired traveller, the latter had nothing to complain of their treatment of her. There was no rudeness or incivility, but politeness, courtesy and kindness. Only on one occasion did she hear the opprobrious epithet so common in China, and the utterer of it was immediately rebuked by the bystanders, and an apology was offered.

This most extensive of all travellers in Japan says that the country as a whole is very beautiful, in parts almost Eden-like. There are some swampy and malarious regions, however, and the climate she does not consider as healthy as some have done, though in parts it is quite salubrious.

The people are much smaller in stature than Europeans, and plain and somewhat uninteresting in appearance; they have many strange customs and some very bad habits; but they are courteous, gentle and obliging towards each other, and to strangers, and in these respects they are very pleasing people.—*Bulletin.*

Religions.

The Two Religions of Japan.

Rev. Frank S. Dobbins, formerly of Japan, writes that "the most ancient, and now least followed, of the Japanese religions, is Shintoism. This is a simple worship of the objects and powers of nature. The other religion is Buddhism, introduced from Corea in 522 A. D. Buddhism originated in India, in the sixth century before

"To describe Shintoism accurately, or to master its principles, seems to have baffled the most acute and industrious students. Dr. Hepburn, the eminent American missionary, says, 'I have long endeavored to find out what there is in Shinto, but have given it up.' Implicit obedience to the Mikado, as the descendant and representative of the gods, is its most characteristic feature. Its deities are the heroes of the past. It has no idols or images. Its symbols are the mirror and the *gohei*—strips of notched white paper depending from a wand



A Shinto Temple in Japan.

Christ; after passing to Ceylon, Burmah, China, Thibet, and Corea, reached Japan. In its theories it is a system of worship without a God, and a religion without hope; a nothingness, the invention of despair. Popularly received, it is an idolatrous system, with a tolerably pure code of morals. The greatest idols of Japan are the two statues of Dai Butz; the one at Kamakara, sixty-five feet high, made of bronze plates; the other at Nara, slightly larger, though not so perfect in construction as the other. Many superstitious practices are encouraged by both the religions of Japan. Recently a system of Reformed Buddhism has been started in Japan. Its principles and worship resemble those of Protestants, as those of the older Buddhism resemble those of Roman Catholics. 'Akamatz, the leader of this movement, was educated in England.'

A writer in the *Church Missionary Gleaner* gives a fuller account of the two religions. He says:

"The ancient religion of the Japanese is called *Kami no michi*, way of the gods. The Chinese form of the name, *Shin-to* (= path or way of the gods), is the one commonly used; whence this religion is called by English writers Shintoism.

of wood.' But it has temples, priests, services, prayers, purifications, and offerings of fruit, meat, and living birds, but no sacrifices. Nor does it teach morals. 'Morals,' says its chief authority, 'were invented by the Chinese because they were an immoral people; but in Japan there was no necessity for any system of morals, as every Japanese acted aright if he only consulted his own heart.'

"But if Shinto is (or rather was) the religion of the Government, the religion of the people is Buddhism, which in Japan is no cold atheistic philosophy, but has developed into a popular ritualism, with an elaborate array of ceremonial and priest-craft, monks and nuns, shrines and relics, images and altars, vestments and candles, fastings and indulgences, pilgrimages and hermits. The census of Japan in 1875 returned 207,669 priests, monks, nuns, etc., of all grades. The Rev. C. F. Warren, Church Missionary Society missionary at Osaka, wrote in January, 1879:—'Buddhism, at least in one of its branches—the Monto or Shin sect—shows remarkable signs of vigor. It has recently established a mission in China, which is reported to be flourishing; and it has completed a large college at Kioto for the accommoda-

tion of 600 students. There is a rumor that some of the numerous students educated may eventually be sent to Europe and America for proselytising purposes.'

"Both Buddhism and Shintoism have lately been disestablished and disendowed by the Government. In 1877, the 'Department of Religion' was abolished as a separate office, and made a branch of the Home Office. 'Although,' writes the Rev. J. Piper, 'this gradual withdrawal of State aid will not dry up the torrent of heathenism in the country, yet it must necessarily reduce

if men wish to escape from a miserable state of transmigration, they must cut off the causes, which are the passions, such, for example, as covetousness, anger, etc.

"The principal object of Buddhism is to enable men to obtain salvation from misery according to the doctrine of 'extinction of passion.' The doctrine is the cause of salvation, and salvation is the effect of this doctrine.

"This salvation we call Nirvana which means eternal happiness and is the state of Buddha.



Shinto Priests in Japan waiting to Worship the Rising Sun.

the stream to such a moderate depth that Christianity will be able more easily to stop its course. May God hasten such a happy result!'"

The Shinshiu Buddhists of Japan.

Among the Reformed Buddhists of Japan, the Shinshiu Buddhists are placed in the front rank. The following account of their belief was prepared by one of their number and appears in the *Chrysanthemum* for April, a monthly magazine for Japan:

"Buddhism teaches that all things, both abstract and concrete, are produced and destroyed by certain causes and combinations of circumstances: and that the state of our present life has its cause in what we have done in our previous existence up to the present; and our present actions will become the causes of our state of existence in the future life.

"As our doings are good or bad and of different degrees of excellence or evil, so these produce different effects having many degrees of suffering or happiness, all men and other sentient beings have an interminable existence, *dying in one form and being reborn in another*; so that

"It is, however, very difficult to cut off all the passions, but Buddhism professes to teach many ways of obtaining this object.

"Nagardjuna, the Indian saint, said that in Buddhism there are many ways, easy and difficult as in worldly ways, some painful like a mountainous journey, others pleasant like sailing on the sea. These ways may be classed in two divisions, one being called 'self power' or help through self, and the other called 'the power of others' or help through another.

"Our sect, called 'Shinshiu,' literally, meaning: 'True doctrine,' which was founded by Shinran Shonin, teaches the doctrine of 'help from another.'

"Now what is the 'power of another?' It is the great power of Amita Buddha. Amita means 'boundless,' and we believe that the life and light of Buddha are both perfect, also that other Buddhas obtained their state of Buddhahood, by the help of Amita Buddha. Therefore Amita Buddha is called the chief of the Buddhas.

"Amita Buddha always exercises his boundless mercy upon all creatures and shows a great desire to help and

influence all people who rely on him to complete all merits and be reborn into Paradise (Nirvana.)

"Our sect pays no attention to the other Buddhas and putting faith only in the great desire of Amita Buddha, expect to escape from the miserable world and to enter into Paradise in the next life. From the time of putting faith in the saving desire of Buddha we do not need any power of self help, but need only keep his mercy in heart and invoke his name in order to remember him. These doings we call: 'thanksgiving for salvation.'

"In our sect we make no difference between priest and layman, as concerns their way of obtaining salvation, the only difference being in their profession or business; and consequently the priest is allowed to marry and to eat flesh and fish which is prohibited to the members of other Buddhist sects.

"Again, our sect forbids all prayers or supplications for happiness in the present life, to any of the Buddhas, even to Amita Buddha, because the events of the present life cannot be altered by the power of others; and teaches the followers of the sect to do their moral duty; loving each other, keeping order and the laws of the Government.

"We have many writings stating the principals inculcated by our sect, but I give only the translation of the following creed which was written by Rennyo Shonin who was the chief priest of the 8th generation from the founder.

CREED.

"Rejecting all religious austerities and other action, giving up all idea of self power, rely upon Amita Buddha with the whole heart, for we our (*sic*) salvation in the future life, which is the most important thing: believing that at the moment of putting our faith in Amita Buddha, our salvation is settled. From that moment, invocation of his name is observed to express gratitude and thankfulness for Buddha's mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests whose teachings were so benevolent, and as welcome as light in a dark night: we must also keep the laws which are fixed for our duty during our whole life."

Protestant Work in Japan.

Translation and Circulation of the Scriptures in Japan.

On the 19th of April, 1880, a public service was held in the largest Protestant church in Tokio to celebrate the consummation of a work which had been long looked for—the publication of the complete New Testament in Japanese. Fourteen different missionary societies were represented, and the interesting services continued for nearly three hours. On that occasion a historical address was given by Dr. James C. Hepburn, the veteran Presbyterian missionary, whose long residence in Japan had given him full opportunity of knowing the steps by which so gratifying a result was attained. Many of the facts here stated are given on his authority and to a large extent in his words.

The characteristic difference between Romanists and Protestants comes to light in Japan as elsewhere. Three hundred years ago the Roman Catholic Church had unrestricted sway in the Empire, but it neither gave nor attempted to give the Bible to its adherents; while Protestant missionaries, long before they gained access to the islands, made repeated efforts to prepare the Scriptures in the language of the Japanese.

The first of these attempts was made by the Rev. Charles Gutzlaff, who acquired some knowledge of the language at Macao from a shipwrecked Japanese sailor about the year 1836, and then translated the Gospel of John, which was printed at Singapore in 1838.

About the same time, Dr. S. Wells Williams, now President of the American Bible Society, but then a missionary in China, studied the Japanese language in the same way, with the help of a shipwrecked sailor, and translated the book of Genesis and one of the Gospels. His manuscript was sent to Japan but was never printed.

About ten years later, the Rev. B. J. Bettelheim was sent as a missionary to the Loochoo Islands, where he became familiar with the Loochoo dialect, and made a translation of the New Testament into it. He printed one of the Gospels in Hong Kong, and subsequently his version of the four Gospels and the Acts, having been revised with the assistance of a Japanese, was sold to the British and Foreign Bible Society, and printed by them at Vienna in 1872. As a version, however, it proved to be worthless.

As soon as Protestant missionaries became resident in Japan, one and other of them began to work in the same direction, undaunted by numerous obstacles. Such, however, was the prejudice against Christianity that Dr. Hepburn's teacher, after proceeding a little way in the Gospel of Matthew, positively declined to give him any further help. This was in 1861. Nothing was printed for the next ten years, though various American missionaries were engaged separately or together, in translation.

The first to publish any of the books of the Bible in the country was the Rev. J. Goble, who printed Matthew from wooden blocks in 1871. He tried to get the blocks engraved at Yokohama, but everybody was afraid to undertake it, and the cutting was done in Tokio by a man who did not know the nature of the book he was working on.

Dr. Hepburn's translation of the Gospels, which had been made before 1870, was revised by Dr. S. R. Brown, and began to be published in 1872.

THE YOKOHAMA COMMITTEE.

In September of that year, at a union convention of missionaries in Yokohama, a joint committee was appointed to translate the Scriptures into the Japanese language. This committee consisted of James C. Hepburn, M.D., of the Presbyterian Board, Rev. Samuel R. Brown, D.D., of the Reformed Church, and Rev. D. Crosby Greene of the American Board. These gentlemen had the co-operation of the Rev. R. S. Maclay, of the Methodist Episcopal Church, and, for a time, of Rev. Nathan

Brown, D.D., of the American Baptist Missionary Union, although after about eighteen months he resigned and continued to prosecute the work of translation alone. Two English missionaries, the Rev. John Piper, of the Church Missionary Society, and the Rev. W. B. Wright, of the Society for the Propagation of the Gospel, were invited to participate in the work, but owing to their residence at an inconvenient distance they were unable to meet the committee. The work thus inaugurated by the Yokohama Convention was consequently performed by American missionaries, and so far as the translation and revision were concerned was finished November 3rd, 1879, though the last portions were not printed until April of the following year.

THE BIBLE SOCIETY'S INTEREST IN IT.

In 1875, the American Bible Society, which had previously contributed liberally in aid of the work, undertook also to share with the Missionary Boards a considerable part of the expense of making the version, with the customary understanding that the separate portions as completed would be committed to it for publication. In pursuance of this arrangement, Dr. Luther H. Gulick was that year appointed agent for the Society, and was sent out to Japan to superintend the manufacture and distribution of the Scriptures, and to relieve the translators and missionaries of that department of work. With the exception of a Reference New Testament, now about to be issued, all the editions published since his arrival in January, 1876, have been carried through the press in accordance with this plan, and as a matter of comity, the representatives of the British and Foreign Bible Society, and of the National Bible Society of Scotland, have been furnished at cost with such portions of his editions as they chose to order.

A BAPTIST VERSION.

Mention has already been made of the fact that Dr. Nathan Brown resigned his membership on the Committee, preferring to work independently as a translator. His zeal and enterprise was shown in a complete translation of the New Testament, which was published some months before that of the Yokohama Committee.

THE OLD TESTAMENT.

In May, 1878, a convention of Protestant missionaries was held in Tokio, to confer especially with reference to the translation of the Old Testament. Measures were adopted for allotting the different portions of the Old Testament to a considerable number of translators connected with various missions. Three of the Minor Prophets have been published. The Book of Joshua is understood to be in press. The Psalms and some other portions may be ready this year. The absence of Dr. Hepburn is greatly to be regretted, as also that of Dr. Greene and Dr. Maclay, but Dr. Verbeek of the Reformed Church of America will render invaluable aid.

EXCELLENCE OF THE VERSION.

It is gratifying to notice that the translation, made under such circumstances by men who were conceded to be remarkably well qualified to undertake it, met at once with the most generous approval of the great body of

foreign missionaries and received their formal endorsement as the standard version of the New Testament. It has indeed, no competitor except the Baptist version of Dr. Nathan Brown. Some criticisms in the *Chrysanthemum* by English missionaries, Messrs. Piper and Waddell, indicate that the translation is not, in their judgment, as good as it might have been made, and foreshadow possibilities of differences about the "terms" for the name of Deity, such as have had a very unhappy influence in China.

On the other hand the Report of the Presbyterian Board for 1880, giving the sentiments of its Japan mission, says: "Great satisfaction is expressed at the complete translation of the New Testament into Japanese. It is regarded as one of the best translations ever made. This is partly owing to the superior scholarship and other good qualifications of the native gentlemen engaged in the work, still more to the excellent labors of the representatives of moral mission boards, and most of all to the able, patient and faithful services of the senior member of our mission."

CIRCULATION OF THE SCRIPTURES.

The report of the American Bible Society for 1881 gives a most encouraging view of the demand for the Scriptures already awakened among the natives of Japan.

The Society already has the New Testament in six different styles for different classes of people, and announces besides that a Gospel in raised letter for the blind is shortly to be printed in this country. Some of these books are printed from blocks, in the ancient Japanese style, others from stereotype plates. One edition of the New Testament is in Roman letter; in another the Chinese characters abound, with a few dia-critical points beside them; in another the Japanese *kana* predominates, and so on in one way and another the attempt has been made to attract and interest readers.

Dr. L. H. Gulick, the agent of the American Bible Society, reports that in 1880 he printed 11,206,486 pages of Scripture, or about seven times as many as in 1879. This made 75,066 volumes, and did not include 7,646 furnished to the British and Foreign Bible Society, and 30,298 furnished to the National Bible Society of Scotland. The manufacture of the plates and books has been undertaken by a Japanese publishing-house, the *Seishi-bun Sha*, and a considerable circulation has been secured by means of native booksellers. A system of colportage by natives has also been organized, twenty-five men having been employed in this way in 1880.

Some extracts from Dr. Gulick's report will illustrate the avidity with which the people receive the Gospel:

"The Rev. J. Goble, independent Baptist missionary, initiated work for us to the north and east of Tokio in the fall of 1879, and it has grown largely in his hands during the present year. He has constructed at our expense a unique two-wheeled Bible carriage, drawn by a horse—the first institution of the kind in all Eastern Asia; and, before the heats of summer, in two long journeys of hundreds of miles, he revisited the regions where he had established relations with booksellers in 1879. Down to



A JAPANESE FERRY.

July his sales amounted to about 5,000 Portions. A magic lantern with Scripture scenes assisted him much in making himself and his errand known in the various towns and villages, and greatly promoted sales.

"During the summer a hand-cart was made, under Mr. Goble's directions, for our use in Tokio. Work was commenced with it on the 21st of September, with results that astonished us all, as told in the *Bible Society Record* for November. This vehicle was under the special care of Mr. A. Ridderbjelke till the close of the year, and the sales from it to the 31st of December amounted to 10,203 Portions, besides 121 Testaments.

"We have had a second hand-cart made like the first one, for use in the commercial metropolis of Osaka, where work was commenced with it by Mr. Goble on the 16th of December. It soon passed into the care of a native Christian, and I learn that he is doing well—having sold 1,500 Portions by the 31st of December.

"Many very interesting incidents are reported by Mr. Ridderbjelke: One day an old woman came, having an old Greek Church prayer-book and wishing to buy another like it. When we told her we had only the word God, but that it was better than all the prayer-books in the world, she wished to buy it, but having only a few cents, she went home and returned with all the money she had—twenty-four cents—with which she purchased the Gospels and went away quite happy. A Buddhist priest, having bought a Testament on a former occasion, returned and informed the people that the books were very good, and almost encouraged others to buy. An old man had been standing, listening for two or three hours, and when asked if he would buy a Portion, answered that he had done so before, and that he was truly thankful. An old woman had been standing a long time, nodding to what had been said, as if she felt within herself, 'it is true, it is true,' and at last she said, 'This is a blessing, indeed.'

"On the 15th of November Mr. Goble left Tokio in the Bible-carriage for Kioto and Osaka, taking the central route, called the *Nakasendo*, a distance of 300 miles. His carriage needed repairs before starting, and one man did the work cheaply and expeditiously, though not a Christian, because he liked the Scriptures which were to be sold. Another large manufacturer made a present of two new wheels and would take no pay, in consideration of his indebtedness to Mr. Goble for good counsels many years ago, when he was with him as a servant. Winter somewhat impeded progress on the road, but, overcoming all obstacles, the Bible-carriage was the first vehicle drawn by a horse to make the entire trip without a deflection. On the 7th of December Mr. Goble reached Lake Biwa, having sold over 1,500 Portions on the way. On the 4th of January (to trench a little on the report for 1881), he entered the sacred capital of Kiyoto with the carriage, and without an interruption sold, single-handed, in the street 500 Portions—an unprecedented number for one man's day's work in Japan, and all the more gratifying because in Kiyoto, where it was queried whether any *would care or dare to buy.*"

Bible Work in Japan.

By REV. JONATHAN GOBLE.

For the past few days I have taken to preaching more strongly than I have ever done before upon the folly and sin of idol worship, and I find that this, more than any other kind of preaching, takes hold of the people and brings out the most hearty responses.

I do not, when preaching to heathen audiences, dwell so much upon the higher spiritual benefits which Christianity brings, as I do upon its material and physical aid to human progress and civilization, for I find the latter they can understand and appreciate, while the former is almost entirely above their comprehension until after they have had a regular course of instruction.

When I ask them what disciple of Buddha or Confucius or worshiper of Shinto gods ever invented a railway or telegraph or steamboat or other similar modern improvement and tell them that the Christian religion is the only faith that enlightens men's minds and makes them capable of such advancement in civilization, referring for proof to the comparative superiority of Christian nations in every moral and material element of progress, adding that as the people of this country are the descendants of the same first parent with the people of the foremost Christian nations, and that accepting the light and regenerating influences of Christianity, there is no reason why they may not rise to a civilization equal to that of the foremost of western nations. When I talk to them after this manner, they often clap their hands and cheer enthusiastically.

In evening lectures in theaters and in temples, with scioptican views illustrating the life and teachings of our Saviour, as well as in large crowds when selling from our cart, I find very little sign of any strong prejudice or opposition to our work, and the most intelligent men who come and listen for a few minutes to the plain statement of the hopelessness of heathen religions and the bright promises of Christianity very generally walk up and buy a Gospel or Acts, and sometimes an entire New Testament. I show them by the cheapness of the books and by the large expenses we incur in making such books and in traveling about to sell them, that it is and must be a purely benevolent work, and that men who go about to deceive people do not do it upon so benevolent a plan, and that we do not seek their gold or silver, but rather desire their conversion to the true faith, then they seem ready to accept this statement of our object and approve our motives.

There is nothing so free in Japan as the propagation of the Christian faith and the sale of Christian Scriptures. All other books, even school-books published by the Department of Education, must pay a tax and secure a license before being put upon sale, and Buddhist and Shinto books are scarcely found in the book stores at all because the sales are so small that it does not pay to take out a license for them.

But the Christian Scriptures are sold freely everywhere, and the government will not accept a license fee

even when offered by native dealers for Christian books, as was proved the other day in O'Saka by an old man who repeatedly tendered the fee usually paid on other books. And the other day, in the city of *Kuana*, when I went to the police office to ask for a guard to keep order at our evening lectures, I forgot to say that the subject of my lectures was the Christian religion, and when the officer on duty reported the matter to the chief of police in his office up-stairs, he sent back word that a foreigner could not be allowed to lecture unless some native would be responsible for what might be said. I insisted that I had been holding similar lectures all over the country for near two years past and that I had enjoyed freedom to do so everywhere, and in the course of my remarks I said that I was selling Christian Scriptures. The chief of police, upon hearing this, came down the stairs in a great hurry, and grasping my hand in the most cordial manner, said: "If you lecture upon the Christian faith, you are entirely at liberty to do so as much and as often as you please, and I will send officers to protect you from noise or disturbance."

So you see Bible colporteurs and Christian preachers are more free and have more of the favor of the government than any other class of people in the country. And may we not hope that the darkness and superstition that obstruct the free access of Gospel truth to men's minds and prevents their full and prompt adoption of the religion which they mentally admit to be superior to any other they know of, and also to be best fitted to secure true advancements in civilization, may be soon dispelled from their mental sky, and the fullness of divine light and truth shine in upon them, so that this most interesting of Asiatic nations may be born in a day, and may so be fitted to lead the other great peoples of the East more quickly to the foot of the cross.

I hope that this will be a subject of earnest prayer with Christians everywhere.

OKAZAKI, JAPAN, April 1st, 1881.

The Methodist Episcopal Church in Japan.

MISSIONARIES.—R. S. Maclay, Superintendent; John C. Davison, Julius Soper, M. C. Harris, I. H. Correll, W. C. Davisson, Charles Bishop, M. S. Vail, C. S. Long, G. F. Draper.

ASSISTANT MISSIONARIES.—Mrs. Lizzie S. Davison, Mrs. Frank D. Soper, Mrs. Flora B. Harris, Mrs. Jennie L. Correll, Mrs. W. C. Davisson, Mrs. O. W. Bishop, Mrs. Flora I. Long, Mrs. M. E. Draper, Miss Jennie S. Vail.

MISSIONARIES W. F. M. S.—Miss M. A. Spencer, Miss M. J. Holbrook, Miss E. Russell, Miss Jennie Gheer.

APPOINTMENTS FOR 1880-81.

YOKOHAMA, FIRST DISTRICT.—I. H. Correll, Missionary in Charge; Tenan, to be supplied; Hachoji, Abe Sozo; Matsushiro, Suzuki Noburo; Matsumoto, Matsumoto Sogo; Atsume, Miyabara Kusaburi; Iida, Kawamura Keichiro, Takayama, Ikeda.

YOKOHAMA, SECOND DISTRICT.—R. S. Maclay, Missionary in Charge; Onoyecho, Ohara Yeikichi; Nagoya, Kurimura Sayehachi; Nishiwo, Ohara Setsuro.

TOKIO, FIRST DISTRICT.—M. C. Harris, Missionary in Charge; Tsukija and Ginza Circuit, Kikuchi Takuhei, Hamada Koyotaro; Yamagata, Takahashi Untai.

TOKIO, SECOND DISTRICT.—Julius Soper, Missionary in Charge;

Azabu and Shiba Circuit, Morohoshi Kiichi; Joso, Aibara Yeiken; Shiyoda Zenichiro, Miyajima.

NAGASAKI DISTRICT.—J. C. Davison, Missionary in Charge; Nagasaki, J. C. Davison, C. S. Long; Kagoshima, Asuga Kenjiro.

HAKODATI DISTRICT.—W. C. Davisson, Missionary in Charge; Hakodati, Onuki Bunshichi; Sappora, to be supplied; Matsumaye, Hiranama Sakai; Amomori, Hondo Itsuke; Hirosaki, Hondo Yoitsu; Kuroishi, Kosaka Keinosaake.

METHODIST MISSION SEMINARY.—Milton S. Vail, President, etc.; G. F. Draper, Jennie S. Vail, I. H. Correll, R. S. Maclay, Instructors.

SUMMARY OF STATISTICS.

Missionaries.....	10
Assistant Missionaries.....	9
Native Helpers of all kinds.....	51
Total Agents of Society.....	70
W. F. M. S. Lady Missionaries.....	4
“ Native Assistants.....	7
“ Boarding Scholars.....	45
“ Day Pupils.....	80
Members in full connection.....	478
Probationers.....	160
Baptized Children.....	63
Total Member, Probationers, and Baptized Children...	701
Collection for Missionary Society.....	\$100.00
“ Self-support.....	136.47
“ the Poor (“Benevolent”).....	38.83
“ Church Building.....	88.00
Total Collections.....	\$263.30
Number of Day-schools.....	13
“ Day-scholars.....	407
“ Sunday schools.....	15
“ Sunday-scholars.....	422
“ Volumes printed during the year.....	2,500
“ Pages printed during the year.....	117,400
“ Parsonages.....	7
“ Estimated value.....	\$23,000
“ Church edifices.....	6
“ Estimated value.....	\$6,250
“ School Buildings.....	3
“ Estimated value.....	\$1,500
Total value of Mission Property.....	\$30,750
Number of Preaching Places.....	83
Adults Baptized during the year.....	74
Children Baptized during the year.....	15

The Superintendent says:

The work of the Japan Mission during the past year has been marked chiefly by disaster and growth. December 7, 1879, our church edifice in Hakodati was destroyed by a terrible conflagration, which reduced to ashes nearly the entire city. December 26, 1880, the entire property of our mission in Tokio, comprising church and parsonage, together with the property of our Woman's Foreign Missionary Society, in the same city, was burned to the ground. These crushing blows have seriously interrupted our operations in the above-named cities; and yet, thanks to the unstinted generosity of sympathizing friends, to the energy and executive ability of the parties directly affected by these calamities, to the prompt and hearty co-operation of our missionary authorities, and, above all, to the overruling Providence of God, we have not only held our ground, but have, as a mission, made encouraging progress during the year.

Brother W. C. Davisson, in Hakodati, has already re-

built his church and school-building, in the convenient auditorium of which he has already commenced public religious services, and in the educational portion of which he has re-opened his school, with an attendance of twenty-six scholars. In Tokio, Brother Soper has just dedicated his new church, occupying the site of the former one; Brothers Harris and Bishop have each built a comfort-

our last Annual Report, to welcome to our mission the Rev. C. S. Long and wife, the Rev. G. F. Draper and wife, and Miss Jennie S. Vail; all of whom have entered on their duties in excellent health, and with most cheering prospects. The mission of the Woman's Foreign Missionary Society has been re-enforced by the opportune arrival of Miss Russell and Miss Gheer, who have commenced



able parsonage, and the Woman's Foreign Missionary Society has in process of erection a spacious and substantial building for its home. Brother Soper has also completed his arrangement for removing, with his family, to a position in Tokio, outside of the Foreign Concession, where he expects to have a most important and encouraging field for missionary effort in the large agricultural school conducted by Mr. S. Tsuda, a prominent Japanese gentleman, who is a member of the Church under Brother Soper's care.

It has been our delightful privilege, since the date of

work in Nagasaki. During the year Miss Schoonmaker, whose term of service had expired, and Miss Priest, whose health had broken down, returned to the United States. Miss Schoonmaker was the pioneer missionary in Japan of our Woman's Foreign Missionary Society, and during the five years of her residence in Japan, she labored in Tokio with a zeal and devotion worthy of all praise, and a success that evoked general admiration. Miss Priest's health failed during her second year in Japan, but during her brief term of service she not only won the highest esteem of all who knew her in Japan,

but succeeded in gaining the confidence of the Japanese in Hakodati, where she labored to such an extent that she has laid there the foundation of a work which, with proper care, is certain to yield a precious return to the Society for its outlay.

The Japan Mission of the American Protestant Episcopal Church.

Missionary Staff. — Bishop, 1; Rev. Theodore S. Tyng, Osaka. Presbyters (foreign), 5; Deacons (foreign), 2; Candidates for Holy Orders, 8; Missionary Physician (foreign), 1; Foreign Teachers (male, 1; female, 8), 9; Catechists, Teachers, and Bible-readers (native), 14.
 Rt. Rev. C. M. Williams, D.D., Missionary Bishop, Tokio.
 Rev. A. R. Morris, Osaka.
 Rev. J. Hamilton Quinby, Tokio. (At home.)
 Rev. William B. Cooper, Tokio.
 Rev. Clement T. Blanchet, Tokio.
 Rev. John McKim, Osaka.
 Rev. Ed. R. Woodman, Tokio.
 Henry Laning, M.D., Missionary Physician, Osaka.
 Mr. James McD. Gardiner, Tokio.
 Mrs. Cooper, Tokio.
 Mrs. Blanchet, Tokio.
 Mrs. Tyng, Osaka.
 Mrs. Quinby, Tokio.
 Mrs. McKim, Osaka.
 Mrs. Woodman, Tokio.
 Miss Belle T. Michie, Osaka.
 Miss Margaret L. Mead, Osaka.
 Miss Florence R. Pitman, Tokio.

Rev. Mr. Cooper and Rev. Mr. Woodman are not supported by the Board.

STATISTICS.—There are two stations, one at Osaka and one at Tokio; 4 preaching-places, 63 native communicants, 14 foreign communicants, 4 day and boarding-schools with 96 scholars, 3 Sunday-schools with 90 scholars, 1 theological school in connection with the S. P. G. Society.

The last Annual report says that it is a matter of much gratification that the committee have been enabled during the past year, through specific provision made by individuals, to send five additional missionary workers to Japan; but this does not meet even the present need. After eight years's service, it has become necessary for the Rev. Mr. Quinby, whose health has been impaired, to return to this country for a season of rest.

The work is also hindered in Japan for want of more buildings. Not less than fifteen thousand dollars ought to be appropriated for this purpose.

The Rev. Mr. Blanchet has spent a large portion of his time in the preparation, in Japanese, of lectures in ecclesiastical history and Oriental and Greek philosophy. These he has delivered in the Divinity School, at an average of four a week. He speaks encouragingly of this particular part of the work, and says that it is hoped a new class of divinity students will be formed this autumn. Writing more generally, he continues:

"It is gratifying to note that the little leaven is working powerfully though silently, and that the prejudices against Christianity are fast disappearing. The feelings of hatred and opposition are gradually merging into that of indifference, and this again into that of a better appreciation. May we not reasonably hope that these feelings of deference and admiration will ripen into something better still, and that many who are now halting between two opinions will soon not only acknowledge their unworthiness, but also, realizing their need of Him who came to save sinners, go to Him, weary and

heavy-laden though they be, and find rest unto their souls?"

At Osaka the missionary physician, Dr. Laning, has treated 3,435 patients, and has been of great assistance to the native medical faculty, several of whom have been brought into the church through his influence.

The Cumberland Presbyterian Church in Japan.

The Cumberland Presbyterian Church are represented in Japan by Rev. J. B. Hail and Rev. A. D. Hail and their wives. They have three preaching places in Osaka and one in the country. The third annual report was made from the mission on March 15. This report says that during the past year the average attendance upon the prayer meetings, held every Tuesday and Thursday evenings, has been larger than heretofore.

Every morning at the hour of family worship, which is arranged with that end in view, there is generally a half hour devoted to exegesis, which is shared in by several of the Japanese. Every evening in the week, also, has been devoted to teaching a few young men in English and science, for the sake of gaining an influence over them and reaching them with the Gospel of Christ. One of these young men, thus taught, continues to open his house every Sabbath morning for Bible study. This has been continued throughout the year. In the afternoon at 3 o'clock Sabbath school is held in another part of the city, and preaching at 4 P. M., at the same place. In the evening, services are held in still another part of the city. A Japanese pays one-half the expenses of this last place of preaching. During the year, also, services have been maintained once a month in a mountain village, about twelve miles distant. This part of the work has been kept up by native helpers. The owners of one of the hotels of the village opens his house freely for this purpose. Our native Christians have also succeeded in obtaining leave to preach in the village of the Yetas.

The attendance upon all of the services has been larger than last year, and the audiences have fluctuated less in regular attendance than formerly, so that those now attending probably came from other motives than mere curiosity.

On Sunday, September 26, 1880, two young men were baptized, and we sat down with them and other native Christians to our first communion in the city. Since that time communion services have been held regularly the first Sabbath in every other month. There has also been one additional profession of faith and baptism, making in all, three who have been baptized during the year. These Christians have already begun to contribute to home missions and the several expenses of the work.

The American Baptists in Japan.

The American Baptist Missionary Union assembled in Indianapolis, Ind., on May 21st. A committee appointed on the mission work of the Union in Japan reported:

"In Japan, the country just waiting the new life, especial interest attaches to the northern field, embracing about five millions. The climate is congenial, the people

are enterprising, a railroad has already been projected to Morioka, a central point in the district. They are courteous, accessible, and eager for instruction. But among the five millions not a single missionary is planted. They have especially besought the Baptists to send them one; and their cry ought not to be in vain."

The headquarters of the mission-work of the Union in Japan are at Yokohama and Tokio. The Annual Report issued last month gives the following account:

YOKOHAMA.

"Rev. N. Brown, D.D., and wife, Rev. A. A. Bennett and wife, Rev. T. P. Poate and wife, Miss C. A. Sands.

"Dr. Brown says:

"The church is now in a good state, with encouraging prospects, and several candidates desiring baptism. The exclusions this year have been more than usual. They were of members who have long been delinquent in religious duties, and had virtually ceased to walk with the church.

"My own work has been chiefly on the Old Testament. This quarter I am going on with the printing of the revised Gospels, getting out a small edition, such as we ought to have."

"Mr. Bennett's letters always express delight in the work, and gratitude for a share in it, and for the good health with which he and his wife have been favored. On the anniversary of his arrival in Yokohama he says:

"We have both of us made some progress in the language, and both have entered somewhat into our work. Each Sunday afternoon Mrs. Bennett detains the congregation a little, and practises with them the hymns in the native hymn-book. In addition to my Tuesday-evening Bible-class, which is very interesting, I have begun to have our native preachers in Yokohama meet me from two until five on Wednesday afternoons for the study of homiletics and evidences of Christianity. Yesterday (Sunday) I gave my first talk in Japanese to the church. It did not deserve the name of a sermon. I, of course, made some mistakes; but I was assured by my teachers this morning that 'even the women understood me well.' I shall probably speak thus on Sunday afternoons until I am better able to preach a regular sermon. My morning teacher, one of the deacons in the native church, frequently asks me in daily Scripture reading the meaning of one or more passages. He does not speak English, so I explain and illustrate to the best of my ability in Japanese."

"Miss Sands writes: 'We have now nearly two hundred children under instruction; there are over sixty in the girls' school, and one hundred and five in another school for boys and girls. Two other schools are held at preaching-places, but are small as yet.' Mrs. Poate has daily Bible-classes in two of the day-schools, and has charge of the Sunday-school children. We go together Sunday afternoons to the preaching-places; and, while she instructs the children, I go with the Bible-women from house to house. The Bible-women are much cheered. Several persons taught by them during the last year have expressed belief in the true God, and are praying to him,

and attending church. . . . There are now six Bible-women with me, working faithfully, studying, and going about teaching. One of them spends most of her time at Chogo.'

"Of the work in Chogo, Mr. Poate says: 'I went out there last week at the request of Miss Sands. Her labors there have been much blessed of God, and last Sunday I had the privilege of baptizing three converts. Probably a hundred people witnessed the ceremony, and it has caused a profound sensation. Several have since applied for instruction; and Okakusan, Miss Sand's Bible-woman, has her time fully occupied. Last month two came into Yokohama, and one was baptized in the spring; so that we have now six believers in this village. Three others have applied for baptism, and (D. V.) a church will be formed in a few weeks.'

"Churches have been formed at Morioka, Hanamaki, and Sendai. Seven native colporteurs are at work in this region; there is actual work being done in the three provinces of Iwate, Mujagi, and Fukushima, along a line of two hundred and fifty miles, among a population of about two million souls. Something has also been done in Akita, a large province to the west of Iwate, and the man in charge of the Hanamaki church is to return there.

"Mr. Poate says: 'Were it not for the generous aid afforded me by the National Bible Society of Scotland, I could not carry on the work on the present scale. The greater part of the work is the result of colportage; it is an aggressive work, and has to be carried on mainly in that way.'

"STATISTICS OF THE YOKOHAMA CHURCH.—Organized churches, 1; out-stations, 1. Members,—males, 27; females, 22; total, 49. Baptized,—males, 10; females, 7; total, 17. Added by experience, 1; dismissed, 3; excluded, 4; contributions for church purposes, yen 41-64. Native preachers ordained, 1; unordained, 2; preaching-places, 6; Bible-women, 5; boys' and girls' schools, 3; pupils, 200; school-teachers, 8; Sabbath-schools, 1; Sunday-school scholars, 70.

"In the North.—Churches, 3; viz., Morioka, with 5 male and 6 female members; total, 11. Hanamaki, 5 male and 1 female; total, 6. Sendai, 8 male and 1 female; total, 9. Male members, 18; female, 8; total, 26.

TOKIO.

"Rev. H. H. Rhees and wife, Miss A. H. Kidder, Miss E. J. Munson.

"Mr. Rhees says:

"During the year closing Dec. 31, 1880, six persons have been baptized into the fellowship of the church, two of them from the girls' school. None have died, and none have been dismissed or excluded. Three have been, and still are, under discipline; but the reluctance of the church to exclude, and their willingness to labor with and for the wandering, exceeds anything I ever saw or heard of. I am compelled almost to insist that members shall be cut off, in order to secure wholesome discipline. During the year we have built an outside chapel, costing about one hundred and thirty dollars, with funds wholly raised on the field, on a lot given by one of the brethren. We have purchased a lot in Tsukiji, and built

thereon a mission home. We have not yet been able to obtain a lot on which to erect the Headquarters Chapel.

"We now have preaching in four different localities, Sunday-school in two different places, and hope before long to open another Sunday-school. The place in Honjo, which I had rented, was sold in the summer, and I had to look for another. I think the new place is, perhaps, more favorably situated than the other, and will be a good place in which to open a Sunday-school. By renting it, and fixing it up, and then putting a family into it, I can get entire control of it, to hold meetings when I will. The other I had only for one meeting during the week. After moving into the new house on Lot 30, Tsukiji, I found that I was too much away from the people to make it possible to get a meeting in my own house. I must go where the Japanese are, and they are not in the foreign settlement. So I rented and fitted up a house in Kobiki-cho, and put a family into it. Since opening that place, one person has asked for baptism. I hope before long to begin preaching Sunday night, as well as Tuesday night, in this place. If we had force enough, this would be a good place for a Sunday-school."

"We quote from Miss Kidder's report to the Woman's Society: 'I have been able to go out to do work much more this year than before, on account of Miss Munson's help in the school. Besides the services here and at the chapel, I have been able, except during the heat of summer, to hold three extra meetings every week. We have at present only one Bible-woman; but another, whom, I trust, the Lord has called, will go out to work among the women this year. She has been with O Hama San for some time to the daily Bible-lessons which are now in St. John's Gospel. They write these lessons as I teach, and then give them to the sisters of the church on Wednesday or Sunday Morning.'

"STATISTICS.—1 church; baptized, 6; native preachers, 3; members, 38; contributions, \$77.38; fees for board and tuition, \$127.44. 1 school; 23 pupils."

Baptist Missions in Japan.

Rev. Frank S. Dobbins gives the following summary of the history of Baptist Missions in Japan:

"In February, 1873, Dr. Nathan Brown and Rev. Jonathan Goble arrived in Japan, under appointment of the Missionary Union. Dr. Brown had rendered great service during his long stay in Assam, and had gained much experience in the translation of the New Testament into the Assamese. In his sixty-fourth year he began work in this new field, Japan. Mr. Goble had gained quite an acquaintance with the Japanese life and language from his former residence in Japan. In the year following, Mr. Goble's connection with the Union was dissolved, though he has continued in active missionary service since, even until to-day, at his own charges. For a short time, Mr. J. T. Doyen was connected with the Mission. In October, 1873, Rev. J. H. Arthur joined the Mission. In June, 1874, by the invitation of Mr. Arinori Mori, a Japanese gentleman of rank, Mr. Arthur went to live in a house belonging to him, in Surugadai

District, Tokio. In 1875, Miss C. A. Sands and Miss A. H. Kidder joined the Mission; and, in 1876, the writer was appointed for this field. The year 1877-78 was a discouraging one; two of the band were forced to return to America, on account of ill health; and one, Brother Arthur, died soon after his return. In December, 1879, Rev. H. H. Rhees was sent to the station at Tokio. In 1879-80, Rev. A. A. Bennett and Rev. T. P. Poate, (the latter formerly in the employ of the Japanese Government,) joined the station at Yokohama, and Miss Eva J. Munson the station at Tokio. During last year, Mr. Poate organized a church in Morioka, four hundred miles north of Tokio. The Missionary Union has now four married missionaries and three single ladies in Tokio and Yokohama, and three churches, with a membership of about one hundred. The English Baptists have one missionary, Mr. W. J. White, in Tokio; and Mr. Jonathan Goble is at present working for the American Bible Society, in doing colporteur work; and is also preparing to print the Bible, in raised letters, for the blind, and carrying on a school called the 'Newton Mission Vernacular School.'"

The Church Missionary Society in Japan.

The English Church Missionary Society sent out Rev. George Ensor, as its first missionary to Japan, in 1868. He arrived at Nagasaki on the 23d of January, 1869, and labored under many discouragements, as one of the first things to attract his attention when he landed was the notice posted in a conspicuous place,—“The laws hitherto in force forbidding Christianity are to be strictly observed.” The *Church Missionary Gleaner* gives the following account of the after history of the mission:

“Mr. Ensor was joined in 1871 by the Rev. H. Burnside; but both these brethren have been obliged, by the failure of their health, to retire from the field. It was in 1873, when toleration seemed likely to be established, that the Society's enlarged plans for missionary operations in Japan were formed; and in the next two years six new men were designated for the work. The Rev. C. F. Warren, formerly of Hong Kong, arrived at Osaka on the last day of 1873; the Rev. J. Piper, also formerly of Hong Kong, took up his residence at Tokio, as Secretary of the Mission, in February, 1874; the Rev. W. Denning, transferred from Madagascar, proceeded to Hakodate in May of that year; the Rev. P. K. Fyson and the Rev. H. Evington, (both University men who offered specially for Japan; Mr. Fyson from Cambridge, Mr. Evington from Oxford,) joined the Mission later in the same year, 1874; the former being associated with Mr. Piper, and the latter with Mr. Warren: but Mr. Fyson subsequently occupied Niigata; and the Rev. H. Maundrell, who had labored ten years in Madagascar, took charge of Nagasaki in 1875. All these, by God's mercy, have continued at their posts, in addition to three others who have since joined the Mission, viz., the Rev. J. Williams, first at Hakodate, and since at Tokio; Mr. Batchelor, at Hakodate; and the Rev. Walter Andrews, at Nagasaki. An English gentleman formerly in the

employ of the Japanese Government, and who has since taken his degree at Cambridge, and been ordained, the Rev. G. H. Pole, also joins the Mission this autumn.

"Nagasaki, which was the first station, is also the most advanced. In 1875, a mission church was opened, by the efforts of Mr. Burnside, on the little islet of Deshima, (the old Dutch settlement,) close to the bridge leading to the native town, within a few minutes walk of my part of it, and in full view of the harbor. Bishop Burdon says of this church: 'Its turret, surmounted by a cross, is quite a prominent object at the head of the beautiful bay. You will remember that Deshima is the very spot where the cross was laid down to be trampled on as a test of any natives suspected of Christianity. The raising of the cross on high at Deshima has, therefore, a significance it has not elsewhere.' In November, 1877, a little college was established for training candidates for missionary work among their own countrymen, in the first place as evangelists, and then, if it please God to call them, as ordained ministers of the church. Some of these students are from other cities in the interior, and their influence has spread thither the knowledge of the Gospel. At Kagoshima, in particular, the spot where Xavier landed in Japan, Mr. Maundrell, in April, 1879, found several earnest and well-instructed candidates for baptism; one of them, a medical man, was admitted into the visible church on April 26th; five other adults and a child on May 1st; and six adults and six children on May 5th. The whole number of Christian adherents at Nagasaki and its out-stations at the end of 1879 was 110. At Osaka there are 35; at Tokio, 34; at Niigata, 6; at Hakodate, 12; 197 in all."

The S. P. G. in Japan.

The Annual Report of the Society for the Propagation of the Gospel made in May says:

At the end of the seventh year of their work in Japan the Society's Missionaries thankfully report themselves in fair health, and although less sanguine of rapid progress than at their first arrival, yet encouraged and much better qualified to judge of the character of the people with whom they have to deal, and of the prospect of Missionary efforts. There has not been during the past twelve months much out of the ordinary run of quiet work. The Rev. W. B. Wright continues his city work in Tokio, and with part of the results of a bazaar has built a nice day-school in the Mission compound. Goodly numbers still come to hear his preaching, and from time to time one and another places himself under more definite Christian instruction. The trials of a Missionary to the Japanese are enormous: among others may be mentioned the gross immorality of the people, their dislike to and jealousy of foreigners, the restrictions on free travelling and residence in the interior, and the peculiarities in the language. Nevertheless in many ways the work is spreading wonderfully. The translation of the Scriptures is progressing well. In the country districts matters are still more encouraging. A grant of the *Society goes* to the building of a new chapel at Nakatsu,

where two young men were baptised in May in the river, and a Buddhist priest became an inquirer, remaining from morning to night with the catechist, reasoning about Christianity. Many other deeply interesting results might be recorded, but one must suffice, that of a Shinto priest, who, coming to Tokio from a market town in which Mr. Wright had preached year after year without apparent result, presented himself at the Mission-house and begged to be received as a catechumen. Since then his son has thrown open a hospital, of which he is the proprietor, as a preaching place, and both father and son do their best themselves to explain Christianity to the patients. The hospital is a large building, formerly a Shinto temple.

The Mission property in Tokio suffered severely from the dreadful hurricane of October last, but we are thankful that no harm was done to the lives of the Missionaries either by this or by the terrible fire which did such awful injury to the town.

The Rev. A. C. Shaw is assisted by four catechists and two school teachers. Four divinity students are being trained in his school, where also the son of one of the chief nobles of Japan is at his own request and with his father's consent being prepared for baptism. Renewed life and activity are being shown by the Shin or "true" sect of Buddhists. Mr. Shaw relates a conversation which he had with a priest of this sect:—

"He called on me at my own house—a most unusual thing. He had been educated at a school where the most advanced opinions of modern science are current, and being able to read English was well acquainted with many of the arguments most antagonistic to Christianity. I asked him how it was that he, a believer in evolution and educated in such a school, was a member of the Buddhist priesthood? He said: (1) That in his sect the priesthood was hereditary; (2) That he looked upon Buddhism, Christianity, Mohammedanism, Confucianism, as aids to morality; and (3) That evolution was quite in accordance with Buddhistic teaching. By this last statement he referred, of course, to the doctrine of transmigration of the soul. He then expressed his disbelief in the existence, or in the necessity for the existence, of a personal God, stating that he thought the doctrine of evolution sufficient to account for every phenomenon of existence. He had no manner of dislike to Christianity, though he felt assured it would be impossible for him to become a believer: still he would like occasionally to read the Scriptures with me. 'However,' he added, 'my principal object in coming to-day was if possible to learn something of the constitution and practical working of the Church of England. My sect is in great danger. Its government has always been on the principle of absolute monarchy. Now, however, a majority of the priests are anxious to bring about a form of representative government—a change which, in my opinion, would be fatal.' I quite agreed with him in this, and after some further conversation he retired, promising—in Japanese idiom—to 'give me trouble' another day. This great sect is far the most powerful in Japan, and the only one likely, I think, to give trouble to Christian teachers."

There are connected with the missions in Japan 4 ordained missionaries: Rev. H. J. Foss and Rev. E. C. Hopper at Kobe; Rev. A. C. Shaw and Rev. W. B.

Wright at Tokio: one lay assistant, Mr. Henry Hughes: two ladies connected with the Ladies' Association, Miss Alice Hoar and Miss Shaw. There are 40 communicants.

Mission of the Methodist Protestant Church in Japan.

BY REV. C. H. WILLIAMS.

A private letter from Miss Brittan, our Missionary in Yokohama, Japan, gives a very encouraging account of her work. She now has twenty-eight pupils in her Mission School. Ten of these are day scholars, and the rest resident pupils in the Home. As the lease upon the house she now occupies expires the last of June, and the building and grounds are not wholly suitable to her purposes, she will remove to more desirable quarters about the first of July, where she will have more ample accommodations with but a fractional increase of expense. Of the nature and prospects of her work, she writes thus:

"Now I did not, and do not look upon my work here as simply 'woman's work for woman.' I am the Missionary of the Methodist Protestant Church, as I consider it, male and female, and I am endeavoring to establish this work as I think will be best for that Church, without distinction of sex. Therefore it is that I am taking boys as well as girls. I am laying, I trust, a foundation for a good boys' school as well as girls. So that when the Church is able to send out a man well qualified for the work, he may find work here ready to his hand, from which he may be able to train up a staff of preachers, teachers and interpreters to spread the work over the land—as I hope on the girls' side—we may train Bible Readers to bless the women of the land."

This being our first and thus far our only Mission in Japan, and as it is to be the center from which our future mission work is to go out, and around which it is to gather, we think the method adopted by our Board of Missions, is the proper one. We should lay our foundations deep and broad, and the whole Church should concentrate her efforts for the foreign work upon this one work, until it is well established; then if the Lord of the harvest shall open other fields, we may enter them. Already Miss Brittan is asking us for a lady assistant, and we should, in the near future, send out an ordained minister, to organize our foreign missionary work in due form. A proper effort on the part of the pastors and people will enable us to do all this and more, in a short time. God has signally blessed our new Mission thus far. Let us give it all needed support, and a glorious work for God and the Church will be accomplished.—*Methodist Protestant Missionary.*

The A. B. C. F. M. in Japan.

The work of the American Board of Commissioners for Foreign Missions in Japan commenced in 1869. At the present time they have in Japan 4 stations, 14 out-stations, 16 churches, 14 missionaries (two of whom are physicians), 1 other physician, 1 other assistant missionary, 1 corresponding member, 29 female assistant missionaries, 8 native pastors, 18 native preachers, 14 native teachers, 7 Bible-women, 514 members, 1 training school with 88 pupils, 3 boarding schools for girls with 122 pupils.

MISSIONARIES.

Rev. J. L. Atkinson, Kobe,	Rev. D. C. Greene, Yokohama,
Miss Martha J. Barrows, Kobe,	Rev. O. H. Gulick, Kobe,
J. C. Berry, M.D., Kobe,	Miss Julia Gulick, Kobe,
Rev. Otis Cary, Jr., Kobe,	Rev. J. T. Gulick, Kobe,
Miss Virginia Clarkson, Kobe,	Mr. De Witt C. Jencks, Kobe,
Miss Abby M. Colby, Osaka,	Miss E. Louise Kellogg, Osaka,
Rev. W. W. Curtis, Osaka,	Rev. D. W. Learned, Kioto,
Rev. J. D. Davis, Kioto,	Rev. H. H. Leavitt, Osaka,
Rev. R. H. Davis, Kobe,	Rev. J. H. Neesima, Kioto,
Miss Anna Y. Davis, Kobe,	Miss H. F. Parmelee, Kioto,
Rev. J. H. De Forest, Osaka,	Rev. J. H. Pettie, Kobe,
Miss Julia E. Dudley, Kobe,	Miss Alice J. Starkweather, Ki-
Miss Fannie A. Gardner, Osaka,	Miss Eliza Talcott, Kobe, [oto,
Rev. M. L. Gordon, M.D., Kioto,	Rev. Wallace Taylor, M.D., Osa-
Miss Mary E. Gouldy, Osaka,	ka.

The last Annual Report presents the following facts:

From the report of the secretary of the Japan mission it appears that four new churches were organized during the year under review, and five pastors were ordained and installed. One of the new churches is in Tokio, the capital of the Empire; one is on the island of Shikoku, five hundred miles from the capital; and two are in the heart of the tea producing region, on Lake Biwa. One hundred and twenty-one members were added to the churches on profession of faith, and it is an interesting fact that each of the sixteen churches now organized has received additions by profession of faith during the year. Twelve of these churches received no assistance from the mission treasury, and sufficient funds were raised to meet the expenses of the entire sixteen; but as some portion of the native funds was devoted to other objects, four received a little assistance.

The five pastors installed were fitted for their work by study and training in the Kioto school, and they are giving pleasing evidence not only of the thoroughness of their training, but also of their ability in the work of the ministry.

The Kioto Training School has had an attendance of eighty-eight students, of whom eleven have united with the church during the year. The English course has been extended to five years, embracing the study of the sciences and text books taught in colleges in this country. Its regular theological course is limited to two years. In order, however, to meet the pressing demand for native preachers, a special three months course of Bible instruction has been provided for a class of men ready to enter on evangelical work, but whose age and circumstances do not admit of a full course. This class has numbered twenty, and very much is anticipated from their future labors.

The schools for girls at Kobe, Kioto, and Osaka have been attended by one hundred and twenty-two pupils, of whom about one-fourth are professing Christians. Instruction is given in both the Japanese and English language. The course of study, while embracing the elementary branches, includes Botany, Algebra, Philosophy, Guizot's History of Civilization. Bible study is also made prominent. The largest school, of fifty-three pupils, is in Osaka. Here the native Christians have assumed the expense of a building for the girls' school on

a lot of land provided for them by the private contribution of the members of the station. They have also contributed generously toward the running expenses of the school above the receipts for board and tuition. The school is in charge of ladies from this country.

Besides the instruction given in these schools for girls, much has been done in direct personal labors for the spiritual welfare of the woman in their homes. The opportunities for such work are abundant on every hand, and the happy results are seen in the large number of women gathered into the churches. In order to meet the pressing demand for this form of effort at the new station of Okayama, Miss Talcott has passed over the care of the school at Kobe to Miss Clarkson, and transferred her residence to this new field.

The medical department of the mission is growing in importance as a means of advancing evangelistic work. The number of patients for the year in the Okayama Hospital, with which Dr. Berry is connected, as a condition of residence of that city, was 14,930. Besides these Dr. Berry has met at his house and at their homes nearly two thousand patients, besides others at out-stations. Dr. Taylor has his headquarters in Osaka, and has acquired a high reputation for his medical skill and ability in the region where he resides. The native physicians and church officers heartily co-operate with Drs. Berry and Taylor. The medical missionary is not now needed so much for opening missionary work as for sustaining and co-operating with other branches of the service.

Mission of the American Presbyterian Church in Japan.

YOKOHAMA: on the bay, a few miles below Yedo, or Tokio (as this city is now named by the Japanese), mission begun, 1859; missionary laborers—James C. Hepburn, M. D., Rev. George W. Knox, and their wives.

YEDO or TOKIO: The capital of Japan; station occupied 1869; missionary laborers—Rev. Messrs. David Thompson, William Imbrie, Thomas F. Alexander, James M. McCauley, and their wives; John C. Ballagh, teacher, and his wife; Mrs. Maria C. True, Miss Kate M. Youngman, Miss Sarah C. Smith, Miss Anna K. Davis, and Miss Carrie T. Alexander, teacher; four native ministers, names not reported; eight licentiate helpers, two licentiate students, four helpers not licensed, six students not licensed. Employed by the mission, Miss Leete.

KANAZAWA: on the Japan Sea, about 180 miles north-west of Yedo; station occupied, 1879; missionary laborers—Rev. Thomas C. Winn, and his wife; native assistants.

In this country: Rev. Oliver M. Green.

Writing for the mission, the Rev. T. T. Alexander gives the following review of missionary work in the last year:

"Probably no one year since the opening of mission work in this country has witnessed more marked and substantial progress, in various directions, than that of 1880. Of course, in a letter of this kind, details can not be given at length. We can only indicate what has been done in the principal departments into which the work naturally divides itself.

"During the year two churches were organized, one on the island of Kiershin in the town of Yanagawa, the other in the city of Shimonoseki, at the western extrem-

ity of this island. The whole number of organized churches is now 14. Total adult membership, 751; baptized children, 55. Number added on confession of their faith during the year, 150; infants baptized, 28. Contributions for all purposes: yen, 1,237.25—something like \$800 in American gold. Two pastors have been ordained and installed during the year. The number of unordained licensed helpers is 6.

"The church in Yokohama has been under the care of Rev. Geo. W. Knox. Through his influence and that of our theological students, a plan of systematic giving has been introduced into the church, and kept up with praiseworthy zeal and persistence by the members. Their influence in this line, it is hoped, will be extended to other churches also. Indeed, a strong effort is being made to get the church as near the standard of self-support as possible. The churches in Tokio, since Mr. Green left, have been under the general supervision of Rev. D. Thompson; those in distant parts of the country under that of Rev. Mr. Imbrie and others.

"One of the most hopeful signs in connection with the native church is its missionary spirit. When Christianity in any land and among any people ceases to be missionary, it loses its vital principle, and the church sinks into dead formalism. Now, while it cannot be said that a missionary spirit pervades anything like the whole of the Church in this country, and while in some quarters there is a lamentable want of such a spirit, at the same time we can say, and say it truly, that it does exist, and that there are visible and substantial tokens of its existence. The church in Kiriū, to the north-west of Tokio, owes its existence to the labors of native evangelists. The church in the far-way island of Kiershin grew up under the hand of a native helper, not yet licensed, Mr. Watari Shima. More than eighteen months ago, two of our native brethren volunteered to go to Shimonoseki and preach the Gospel, and to-day, by the blessing of God, there is a church in Shimonoseki, that hot-bed of bigotry, prejudice, and Buddhism. More than a year ago, when Mr. Winn decided to go to the interior, there was no difficulty in finding a native helper ready to go with him. Now, through the labors of Mr. Winn and his native helper, there is in Kanazawa a goodly company of believers waiting to be organized into a church. Also, a few months ago, a young man, whose health is feeble, and whom the physician advised to leave Tokio, came to the missionaries and offered to go into the 'interior' and preach as long as the Lord would give him strength. He is now located in Yamaguchi, 45 miles from Shimonoseki, and a blessed work is growing up around him."

The Japan Mission of the Reformed Church in America.

From the Annual Report made in May, by Rev. Dr. John M. Ferris, the Missionary Secretary of the Board of Foreign Missions, we obtain the following facts:

NAGASAKI STATION.

Missionaries.—Revs. Henry Stout, Eugene S. Booth.

Assistant Missionaries.—Mrs. Stout and Mrs. Booth.

Native Ordained Minister.—Rev. Asashi Segawa.

Unlicensed Paid Helper.—Mr. Takenori Tsuge.

Licensed Student in the Theological School at Tokiyo.—Mr. Ichiji Tomegawa.

19 members, 4 preaching-places, 1 Sunday-school, 3 scholars.

One organized church, with twenty-three baptized members including four children. One Sunday-school with three scholars. One out-station at Kagoshima, a city about one hundred miles south of Nagasaki. The Gospel has been preached also in some of the neighboring cities and villages and cities, as opportunity has offered.

Rev. Mr. Booth reports as follows:

There have been three services each week during the year, in the native chapel, besides regular visits to Omura, as often as twice a month, during five months of the year. The attendance at Omura has averaged about twenty-five, though in the face of a strong opposition from the Buddhist priests. The average attendance upon the chapel service at Nagasaki has been for evening service, thirty-five, and the morning, fifteen.

YOKOHAMA STATION.

Missionaries.—Rev. Jas. H. Ballagh, Rev. E. R. Miller, in America.

Assistant Missionaries.—Mrs. Ballagh, Mrs. Miller, in America; Miss E. C. Whitbeck, Miss H. L. Winn.

Native Ordained Minister.—Rev. Akira Inagaki.

Licensed Helpers.—Messrs. Tockichi Ito and Hidetara Yamamoto.

Unlicensed Paid Helper.—Mr. Yuyemon Kitamura.

Licensed Student in the Theological School at Tokiyo.—Mr. Kaichi Banno.

158 members, 8 preaching places, 3 Sunday-schools, 131 scholars.

One organized church, with 178 baptized members including twenty children. Three Sunday-schools with 131 scholars. Three out-stations, Kanagawa, Mishima, and Nagoya. Here also is the Isaac Ferris Seminary, with 31 pupils.

The missionary in charge has been engaged in assisting the pastor of the native church in preaching at the regular church services, in conducting preaching services at Kanagawa, and in conducting a Bible-class of nearly all the church members on Sabbath mornings, immediately after divine services.

A good part of the year a half-hour Sabbath-school service was held for the children of the foreign Sunday-school, and since its discontinuance a native Sunday-school has been commenced, largely composed of the pupils of the private school under the missionary's care, and the pupils of the Methodist Protestant Mission School. Besides the pupils of these schools, some interesting cases of inquirers have come to light by their coming for Bible instruction to this afternoon Sunday-school.

The week-day services of the missionary, assisted by his wife, have been chiefly confined to a school for Japanese and Eurasian children, where Japanese and English are taught in about equal proportions. There are two or three of the pupils, together with the Japanese teacher, who have the ministry in view, and their progress in a knowledge of English and of Christian truth

has been very considerable. The number of pupils has been from fifteen to twenty. A boarding department for ten or twelve of the pupils has been carried on free of expense to the mission, excepting the amount allowed for the Japanese teacher for Mr. Ballagh, viz., \$100, or \$10 per month for the school year.

TOKIO STATION.

Missionaries.—Rev. Guido F. Verbeck, D.D., LL.D., Rev. James L. Amerman.

Assistant Missionaries.—Mrs. Verbeck, Mrs. Amerman.

Native Ordained Ministers.—Rev. Masatsuma Okuno, Rev. Shigeto Maki, Rev. Kajinosuke Ibuka, Rev. Masahisa Uyemura, Rev. Jutaro Sudzuki.

Licensed Student in Theological School.—Kaka Kobayashi.

Colporteur.—Mr. Chikanaga Sudzuki.

145 members, 5 preaching-places, 4 Sunday-schools, 115 scholars.

Four organized churches, with 162 members including seventeen children. Four Sabbath-schools with 115 children. Three out-stations.

Here also is the Union Theological School, in which our mission has been represented during the past year by two Professors and six students; the whole number in the school being four Professors and twenty-two students.

Church work has progressed quietly, without striking events in any of the churches: but each exhibits an increase of membership. Twenty-four adults have been baptized during the year, which is an increase of six over last year, there being at present one hundred and forty-five adult members, as against one hundred and nineteen last year. The contributions of the churches show a marked increase in every case. Last year they amounted to yen 191.80, and this year to yen 345.823. When we consider the increased cost of living this is remarkable. No church is supported wholly by the mission. The Uyeda church defrays all of its expenses. The two churches in Tokio contribute two yen each per month towards the salaries of their pastors, and pay all their other expenses except rent. The church at Wadamura pays in the same way two yen per month and all of its other expenses, including rent.

The United Church of Christ in Japan.

The United Church of Christ in Japan is formed by the native churches gathered by the Reformed Church of America, the American Presbyterian Church and the United Presbyterian Church of Scotland. The eighth semi-annual meeting was held in Tokio in April. The Rev. Wm. Imbrie writes to the New York *Evangelist* from Tokio on April 28, a letter giving some account of the meeting, which was of unusual importance. He says:

"Two questions were disposed of, which seemed likely to cause trouble: the one regarding Deaconesses, and the other that of the Standards of Doctrine.

"Japanese views as to what is proper in the relations between men and women render it very difficult for an unmarried minister, especially if he be a young man, to perform ordinary pastoral duties without giving rise to scandal. The question was therefore raised whether it might not be a good plan to revive the order of dea-

conesses; an idea strengthened, if not suggested, by the Japanese New Testament, which speaks of Phœbe the deaconess, and commands the deaconesses to be grave, etc. Accordingly, at the Fall meeting of the Chukuwai, it appeared from the Sessional Records that one of the pastors, acting on these views, had ordained, by the imposition of hands, two deaconesses. The committee to whom the records were submitted, called attention to the minute, and the records were referred to a special committee. At the same time, also, notice was given of a motion to amend the Book so as to recognize among its orders that of the deaconess. The matter was finally arranged as follows, and to the satisfaction of everybody: Any individual church feeling the need of women to work among women, may select certain ones of its female members to perform such work, and may call them deaconesses if it sees fit to do so; the Book, however, to remain unchanged, and the women not to be ordained.

"At the time the union (between the Reformed Church, the Presbyterian Church, and the United Presbyterians of Scotland) was formed no Standards of Doctrine had been translated except the Catechism; and eight months ago notice was given of a motion to amend the Constitution by striking out the Westminster Confession and the Confession of the Synod of Dort. After putting off the decision for a couple of meetings, the question came up for settlement at the session just past. All looked forward to the meeting with some anxiety, because it was well known that it was a subject upon which opinions differed. Among the foreigners there are those who would have been satisfied with a much simpler confession as the basis of union; and among the Japanese there is a party who say substantially 'These books were written at a certain time and to meet a certain emergency, when the Church was in controversy with Arminianism. Our opponents are atheism and idolatry, and on these points especially should our Creed be full and strong; therefore we are not satisfied to adhere to these Confessions, at least not as they are.' To this it is replied 'These Standards were prepared, as you say, largely in reply to Arminianism, but they contain a great deal more than belongs to that controversy. In them you will find also what the early Church worked out in its conflict with paganism and atheism. Besides this, the difficulty of making a new confession would be very great; it would probably be impossible to prepare anything to which all would assent; and finally, there is a question of honor involved, for it was upon these Standards, as a basis, that the union was formed.'

"There was very little debate, and it was agreed very nearly unanimously to adhere to the Standards, and to approve the translations of them which had been presented. In connection with this the following statistics may interest you: pastors 11; elders 46; deacons 51. To these should be added the number of evangelists and teachers, which I forgot to copy. Sunday-school teachers 77; Sabbath scholars 748; church buildings 17; families 755; baptized during the past six months, adults 105, children 10; candidates for baptism 76; died 12; dis-

missed 10; received by letter 27; suspended 59; contributions for six months \$1,164.67; an increase of \$188.78 over the amount reported last Fall. The total actual membership now reaches 1,497, of which 731 are men, 568 women, and 198 children.

"Hitherto, you know, we have had only a *Chukuwai*; but for some time past the feeling has been growing that we must carry out the idea of the Book, and establish a *Daikuwai* (*kuwai* means 'assembly'; and *sho*, *chu*, and *dai* are little, middle, and great. Uniting these we get *shokuwai*, *chukuwai*, and *daikuwai*, corresponding respectively to Session, Presbytery, and Synod). Accordingly, the last act of the old *Chukuwai* was to divide itself into three, and to agree that it should assemble next November as a *Daikuwai*. From that time on, however, it will be arranged to meet biennially. One *Chukuwai* embraces the churches in Nagasaki and its neighborhood; the other two were formed by drawing an east and west line at Nihon Bashi (Japan Bridge), that is to say, through that celebrated edict board on which was written the old proclamation against Christianity."

The *Japan Daily Herald* says that the Rev. Dr. Verbeck narrates a very hopeful incident. A rule was adopted for the Japanese army, that every soldier should give a small amount to provide for the funeral expenses and for the widows and children of those who might die in the service. A young Christian soldier refused to pay his quota, saying that he was willing to give toward the support of the families of deceased comrades, and for ordinary funeral expenses, but not for the heathen rites of a Japanese burial. He was put under arrest, and, what was more trying, was urged by some native Christians to yield. He, however, remained firm. The matter, of necessity, was referred to the Government. Much anxiety was felt in relation to the decision. The Government released the prisoner, restored him to his position, and announced that he need not pay for Buddhist rites if he was not disposed to. This recognition of the rights of conscience, and grant of religious liberty, are worthy of honor, and will be heard of with satisfaction by all Christians.

Twenty-eight years ago, Hawaiian Christians raised a considerable sum of money, and sent it to Japan to build a place of worship for Japanese converts to Christianity. Nineteen years afterward a church was gathered, and in July, 1875, they dedicated their place of worship to the service of God. On the 10th of March last this church of native believers celebrated the ninth anniversary of its organization, and gave a greeting to his majesty King Kalakaua, who was present by its invitation. After exercises of prayer and praise, the Rev. Okuno Masatsuma read an address to the king, recognizing the obligations which the people felt to his subjects, and presenting to him, as a trifling token of their high respect, a copy of the New Testament in the Japanese language. The king made response in excellent English, and promised to carry the book with him as a memento of his visit, which would be very gratifying to the Christians of his kingdom. The first church in Japan, though but nine years old, now represents more than seventy churches and four thousand believers in Christ.

—*Bible Society Record.*

History of Christian Missions in Japan.

The *Presbyterian Record* furnishes the following history of mission work in Japan:

"In 1857, an officer of the U. S. Navy, then in Japan, wrote to Dr. Brown, the missionary Bishop of the Protestant Episcopal Church in the United States, expressing his opinion 'that the time had come for sending missionaries—prudent men, of tried experience, who must remember that it is still death to a Japanese to become a Christian.' In February, 1859, the Foreign Mission Committee of the said Church determined to enter upon work in Japan, and appointed Rev. John Liggins and the Rev. C. M. Williams, then of the China Mission, to commence at Nagasaki. The former was already there for the benefit of his health. The latter joined him in July. These two were the first Protestant missionaries in Japan. They were obliged to proceed very cautiously. The antecedents of Christianity in the Empire, the jealousy of the government, and the unsettled state of the country, made the experiment a very difficult one. The means used to prevent converts to Christianity being made were strictly enforced. Each individual was compelled to sign a paper once a year, declaring that he or she was not a Christian, and specifying the particular Buddhist sect to which they belonged. Rewards were offered to all who should give information of those who embraced Christianity. Up to 1868, the missionaries had effected nothing in the way of aggressive work. In the meantime the Presbyterian Church of the United States had its attention also directed to Japan. In the same year, (1859,) they sent Dr. James C. Hepburn and his wife, formerly of China, and the Rev. John Nevius and wife; both missionaries having been previously in China. About the same time the Dutch Reformed Church in the United States sent three missionaries with their wives, one of them being a medical missionary. In 1869, the American Board of Commissioners for Foreign Missions resolved to establish a mission, and appointed the Rev. David C. Greene, with his wife, to commence the enterprise. Mr. G. fixed upon Kobe, a town of 65,000 inhabitants, on a bay of the inland sea, 350 miles south of Yeddo, where he was soon established, and joined by Messrs. Gulick, Davis, Berry, Gordon and others. This Board has now *fifteen* laborers in Kobe. In Osaka, a city of 600,000 inhabitants, a few miles to the east, and connected with Kobe by rail, they have fourteen laborers. The work of medical missions has greatly prospered in Kobe under the charge of Dr. Berry. Before the second year of his residence he had a government hospital, 100 students, six dispensaries, and 126 physicians at a distance, who received his lectures by mail. The English Church Missionary Society, and the American Episcopal Church co-operate with the American Board in this great city. The 'sacred city' of Kioto, in the same neighborhood, has a population of 300,000. Here it was that the Mikados reigned in mysterious majesty for many centuries. This city of magnificent temples and pagodas surrounded by beautiful gardens is not yet open to for-

eigners; yet the Gospel is finding an entrance even into Kioto. Mr. Neesima—one of the youths educated in the United States, having under him a staff of nine assistants, has charge of a college established by the Board for training native teachers and evangelists, in which are over 100 pupils, most of them studying theology. There is also an institution for females which is well attended. So rapidly are missions advancing in Japan, it is next to impossible to keep an accurate record of the movement. The figures of one year are frequently doubled and trebled in the next. The most recent statistics show that *twenty* different missionary societies are at work in Japan. They employ one hundred and seventy missionaries, male and female; besides one hundred native preachers. They have organized more than *fifty* churches, many of them being already self-supporting, embracing 3,000 native communicants, and a Christian community of nearly 10,000 souls. They have numerous schools and a wide-spread Christian literature.

"The missionaries of the Reformed and Presbyterian churches of the United States and the United Presbyterians of Scotland have recently united in Japan to form a common Synod, which at the close of 1879 included twenty congregations with eleven hundred adult members. The result of the union is that the Presbyterian is the largest and strongest Protestant Church in Japan. Their three principal stations are at Nagasaki, Tokio and Yokohama. Together they have nearly fifty missionaries and assistants in addition to native teachers and catechists. The Rev. W. Fleming Stevenson, in describing the mission fields of Japan, gives a most interesting account of what came under his own observation, especially in Tokio and Yokohama. The former is the capitol with a population estimated at over a million. While there he attended a conference of all the missionaries in that city, numbering about thirty-seven. He visited a number of the churches. 'One of these had a membership of one hundred and seventy-five. More than one hundred and sixty remained for the communion, which they have every month; and most of them had been led to Christ by the earnest persuasion of their converted neighbors.' Dr. Christlieb tells us how the first Protestant church in Japan was founded:—'It happened during the week of prayer, in 1872, that some Japanese students, who had been receiving instruction from the missionaries in private classes, took part in the English meeting in Yokohama. After portions of the Acts of the Apostles had been read and explained, they fell on their knees, and were heard to beseech God with tears, that he would pour out his Spirit on Japan, as once he did on the first assembly of Apostles. These prayers were characterized by intense earnestness; captains of men-of-war, English and American, who witnessed the scene, remarked,—'the prayers of the Japanese take the heart out of us.' Some who had decided for Christ came forward with the confession of their faith. Thus the first Japanese congregation of eleven converts was constituted.' It is a remarkable fact that the first \$1,000 contributed towards the erection of the Protestant Episcopal Church in Yoko-

hama, was sent by the Christian converts of the Hawaiian Islands! The American Methodists are well represented in Tokio, Yokohama, Nagasaki and Hokodate. The last named is the chief city of Yesso, the most northern island. The Canada Methodists have stations at Tokio and three other places. Together, they have eighteen missionaries and assistants, forty-six native helpers, nearly seven hundred communicants, and a still larger number of scholars in their Sunday-schools."

The following account of Protestant Missions in Japan appeared in *The Church Missionary Gleaner* for October, 1880:

"England opened the door for the Gospel to enter Japan, and America carried it in. Under Commodore Perry's limited Treaty, nothing could be done, and it was Lord Elgin's Treaty in 1858 that secured liberty for foreigners to reside on the "concessions" at the specified ports. But American societies led the way in planting missions there. As early as 1850-60, the Protestant Episcopal Church, the Presbyterian Board, and the "Dutch Reformed Church," were at work, with seven ordained men. But the missionaries could do but little. Their very presence caused suspicion. Spies were sent by the government to call upon them, ostensibly to make friends with the foreign visitors, but really to discover what object these non-trading people had in coming to Japan at all. To preach or teach publicly would have been to bring upon themselves instant expulsion. They could but cautiously speak to such as came to them, and with equal caution sell such tracts and Scripture portions as had hastily been produced in Japanese. Some young men who came to one missionary to learn a little English were handed for that purpose copies of a book called *The Christian Reader*; when they at once erased the word 'Christian' from the title-page and cover, for fear it should be noticed by others.

"In 1865, the first Christian convert, who had been a teacher of the language to the missionaries, was baptized—on his death-bed, but at his own house, in the presence of his family, and with their full consent.

"In June, 1869, the experienced Church Missionary Society missionary in China, the Rev. W. A. (afterwards Bishop) Russell, visited Japan, and his report to the Society laid especial stress upon the fact that while 'against Christianity in a Roman Catholic garb, from what took place in the past, there no doubt existed a very bitter feeling,' no hostility was manifested against Protestant Christianity, 'which the Japanese were already beginning to discern to be a very different thing.' He found visitors to the missionaries speaking with reserve about religion till they ascertained them to be Protestants, 'and then religious conversation was prosecuted without hesitation.'

"But in official circles no readiness was exhibited to draw such distinctions. Immediately after the Revolution of 1868, the Mikado's government had put up notice-boards all over the Empire bearing imperial edicts, supplementary to the now venerable notice of 230 years

before, which still faced the missionary wherever he turned. One of the new proclamations was as follows:—

BOARD NO. I.—LAW.

The evil sect called Christians is strictly prohibited. Suspicious persons should be reported to the proper officers, and rewards will be given.

DAI JO KUAN.

Fourth Year *Kei-o*, Third Month.

"In 1873 all these public notices were withdrawn. Not, indeed, those against Christianity only; and just as the laws respecting 'murder, arson and robbery,' remained in force notwithstanding the removal of particular proclamations respecting them, so was it with the prohibition of the 'evil sect.' Still it cannot be doubted that in course of time the result was favorable to missionary effort. The authorities were better able to ignore breaches of the law when its existence was less conspicuous; and toleration had gradually become, in practice, virtually complete.

"In addition to the admirable work of the American missionaries, much good was done in the early days of cautious and tentative effort by the influence of the able and devoted Christian laymen, mostly also from the United States, who engaged in educational work under the Japanese Government. Unquestionably the toleration that now obtains is largely due to the spread, by their instrumentality, among the governing and literary class—the very class they came in contact with at the colleges and schools,—of correct views at least of the high character of the Christian religion.

"One of these gentlemen, Mr. E. Warren Clark, in his pleasant little book, *Life and Adventure in Japan* (published in England by Nisbet & Co.), gives incidentally some interesting glimpses of the exercise of this kind of Christian influence. He was engaged as a teacher of science at the city of Shidzuoka. He began the very first Sunday, and conducted a Bible-class the whole time he was there; and when he was transferred to the Imperial College at Tokio, he resolved to hold three every Sunday, for the convenience of different classes of students. Unusual difficulties arose here, but he persevered. 'I confess,' he wrote, 'that when the feeling floods upon me, that these are souls for whom Christ died, and mine is the privilege to make the fact known unto them, it breaks through all bounds of mere expediency, and forces me to speak the truth at all risks. There is a solemnity beyond expression in the attempt to bring before these young men the words of eternal life.'

"It was in 1872 that the first Native Japanese Christian Church was organised. It is now called the Union Church, and is connected with two American Presbyterian Societies and the Scottish 'U. P. Church.' Next in importance are the Missions of the American Board (Congregationalist). Other American denominations are actively at work, including the Protestant Episcopal Church under Bishop Williams. Of English societies, the Society for the Propagation of the Gospel and the Church Missionary Society have had Missions in Japan for some years; and the Baptists have lately sent an agent there. The Scottish United Presbyterians are

represented, and the Edinburgh Medical Mission. Out of sixty ordained missionaries of all denominations in the country, three-fourths are from the United States. Five belong to the S. P. G. and nine to the C. M. S. At the end of 1879 there were 3,000 baptized Christians in Japan, and probably an equal number of adherents not yet baptized. The S. P. G. and C. M. S. had about 200 each.

The American missionaries, in addition to their directly evangelistic efforts, have done a noble work by their educational and literary labors. In female education especially, American ladies have rendered most valuable service. Dr. Hepburn's Japanese-English and English-Japanese dictionary, the fruit of thirteen years' toil, the standard work on the language, must be specially mentioned. To him and his brethren is mainly due the progress already made in the translation of the Bible. The New Testament has lately been completed.

"Besides the Protestant Missions, the Church of Rome and the Russo-Greek Church maintain a large staff in Japan. The Romanists, expelled in the seventeenth century, have taken advantage of the toleration obtained by Protestant England and Protestant America, and their zeal is represented by three bishops, more than thirty priests, and a large number of nuns."

Protestant Missions in Southern Japan.

BY REV. CARROLL S. LONG.

Messrs. Editors GOSPEL IN ALL LANDS :

I see from your plan for '81 that your July number is to be devoted to Japan. I take pleasure in forwarding you a few items from Southern Japan. Nagasaki is the only open port in the large Island of Kiushiu, the most southern of the Japan group, and is the home of all the missionaries who labor in this Island. This city is said to have been a small fishing village in the days of our Saviour when he called the fishermen of a similar village to be "fishers of men." Its present population is about 50,000. The population of the entire island is estimated to be over 6,000,000, or about one-sixth the population of the entire Empire. The people are largely Buddhists, though the Shintos have a strong influence among the more intelligent classes.

In many parts of the island the inhabitants manifest a willingness to hear the Gospel, but as yet very few have expressed belief in it. There are three Protestant and one Roman Catholic missions established in the island, with their principal stations at Nagasaki. The Reformed Church of America was the first to enter the field. Rev. G. F. Verbeck, D.D., organized the mission in the year 1859. He met with much opposition, and for many years the mission did not seem to prosper. Dr. Verbeck was followed, in 1869, by Rev. Henry Stout, who has labored faithfully up to the present time. In 1879 he was re-inforced by Rev. E. S. Booth. The mission is in a more prosperous condition now than at any previous time, having a membership of about 60, and a day school numbering about 20 pupils.

The mission of the Church Missionary Society is next in order, and was commenced in 1869 by the Rev. G. Ensor, who was joined in 1871 by Rev. H. Burnside. The health of these two missionaries having failed soon after they mastered the language, they gave up the mission, which was re-organized by the Rev. H. Maundrell in 1875, who is still in the field, having been joined by Rev. W. Andrews in 1879. These brethren are very zealous workers and their mission is in a growing condition. They have four stations, with a membership of 150, two day schools, a training college and a boarding school for girls. The number of pupils in all of these is 58.

The Methodist Episcopal Church entered the field in 1873, having for its representative Rev. John C. Davison. Mr. Davison made rapid progress in the language, and has given every evidence of his adaptation to missionary work. In 1879 Rev. Carroll S. Long was appointed to help him, but did not reach the field until April of the following year. About the same time the W. F. M. S. of the Methodist Episcopal Church sent out Miss E. Russell and Miss Jennie M. Gheer, who have opened a school for girls in a rented building, gathering their pupils, about 20 in number, from various parts of the island. They have secured an elegant site upon which they hope soon to erect a building with capacity for 60 pupils. The mission has now a membership of about 55, four preaching places, at one of which, Kagashima, a day school numbering over 80 pupils, and a beautiful lot in Nagasaki upon which a school for boys and young men is to be immediately built, the contract for which having been let to-day. The out-look for missionary work in this great island that has done so much to mould the character and thought of old Japan is growing brighter every day! May its influence for good on the "New Japan" be as mighty as that for evil on the old!

NAGASAKI, JAPAN, *May 6, 1881.*

The remarkably rapid development of Bible work in Japan, since Dr. Gulick took charge of it, a little more than five years ago, has satisfied the Managers of the importance of having an agent whose whole time can be given to that country. So many affairs needed supervision, so many editions were in press, that during the year 1880 Dr. Gulick, though much needed in China, was not able to be absent from Japan. It has now been decided to divide the agency, and, in accordance with Dr. Gulick's own choice, he will be transferred to China, although the Board would have gladly retained him in Japan to carry on the system which he has so successfully organized and directed. After careful consideration, the Rev. Henry Loomis, now of California, has been appointed Agent for Japan, and is expected to enter upon his work at an early date. Mr. Loomis resided in Japan for several years as a missionary of the Presbyterian Board, and has a knowledge of the Japanese language, which will give him ready access to the people, and greatly facilitate the work which he has to do.

—*Bible Society Record.*

Woman's Work in Japan.**The Good News: a Mission Incident in Japan.**

BY MISS PRISCILLA J. OWENS.

"Stranger lady, from the land beyond the ocean,
Know'st thou aught of any life beyond the grave?
Can'st thou tell of Jesus?"—thus with deep emotion
Heard I eager lips their weighty answer crave.

"I have come," she said, "in fear and sorrow hasting,
They are longing for the tidings at my home,
For my husband 'neath Death's power lies wasting,
And he sent me hither, waiting till I come."

Then I told my heathen sister that sweet story
Of our Jesus, of his life of pain and love,
How he left for mortal men a throne of glory,
How he promised us immortal life above.

"Tell me more, still more," she urged in tones imploring,
"O the precious words! I want to hear them all;
Back in joy I'll hear them, hope restoring
To his sinking heart, now trembling at Death's call."

More I told her,—it was sweet to see her listen
With the tear-drops in her dark beseeching eyes;
Brighter than her gems, I saw them gleam and glisten,
As the light of Hope dawned on them from the skies.

Then in peace she sped her way, the tidings bearing
To her darkened home, of life beyond the grave,
And at the sufferer's couch she bent, declaring
The love of Jesus, who had come to save.

Christian sisters, hear ye not the heathen crying,
From their mournful homes, for hope beyond the grave?
They are waiting there, the sad, the sick, and dying,
For the news of Jesus, who is strong to save.

Will ye bind your hand's with gems, while hearts are breaking?
Will ye waste your time on heartless pleasures gay?
Will ye careless smile, while weary brows are aching
For the blessed comfort of the Gospel day?

Ah! my Saviour, when we, too, at last are dying,
When we look above, thy pitying eyes to see,
Shall our ears be haunted with the heathen's sighing
Or shall thy voice whisper, "This ye did for me?"
BALTIMORE, MD. —Heathen Woman's Friend.

Woman's Work of the Reformed Church in Japan.

The Woman's Board of Foreign Missions of the Reformed Church in America has no work of its own independent of the Synod's Board of the Church. It has, however, since May, 1880, assumed the support of all the girls' schools under the care of the Synod's Board, among which is the "Isaac Ferris Seminary" at Yokohama. The first unmarried lady missionary sent to Japan by the Reformed Church was Miss Mary E. Kidder, now Mrs. E. R. Miller, who arrived at Yokohama in September of 1869. The first year was spent mainly in acquiring the language. At the beginning of the second year she had three pupils, and at its close, six. During the next year the number increased to twenty-two, and in July the class was removed from the room lent by the Presbyterian Mission, to a house in the native official part of the town,

known as Ise Yama, a place procured by the kindness of the Japanese Governor. This was the beginning of the "Ferris Seminary." It was still only a day school, but in November, 1874, a second teacher, Miss Emma C. Witbeck, arrived. The same month a lease of land from the government was obtained, and also money from home to build a house for a boarding-school, and a contract was signed for the completion of the building in May, 1875. On the first of June the school was opened by a dedicatory Japanese service. The number of pupils has steadily increased, until between thirty and forty names are on the rolls each year.

The school has been blessed by the continued presence of the Holy Spirit, a number of the pupils have been baptized and are leading consistent Christian lives. Fourteen years ago a daily prayer meeting was begun of their own accord by some of the girls, and has been continued ever since. There is also a weekly prayer meeting in which the scholars from the American Mission Home write "The attendance on the Sunday-school is excellent;" some of the teachers in it being the Christian Japanese girls.

In 1879 Mrs. Miller was obliged to seek rest by returning to this country. The school has since been carried on by Miss Witbeck, assisted by Miss Winn. These ladies have it still in charge, although Mrs. Miller is now just returning to Japan. Outside work has been done in teaching Bible classes and Sunday-schools among the natives.

The Rev. Henry Stout and wife were stationed by the Synod's Board at Nagasaki in 1869. Mrs. Stout taught classes of girls from time to time as strength permitted. In 1878 the Woman's Board finished raising five thousand dollars for the establishment of a school similar to the Seminary at Yokohama; two ladies, Misses Elizabeth T. and Mary J. Farrington were sent out in July of that year. A few scholars were gathered together and taught for some months, but no building was erected, and health failing, the ladies left at the end of the year. Rev. Mr. and Mrs. Stout returning to this country, the school was discontinued, and has not yet been re-organized.

The Protestant Episcopal Woman's Work in Japan.

The Protestant Episcopal Church entered on preliminary mission work in Japan as early as 1859; the first workers in the field that proved so nearly ready to the harvest.

Miss Conover was sent to Kanagawa in 1863, but political disturbances made her residence there unsafe, and she, with other missionaries, was obliged to flee. Ultimately she became the wife of Rev. E. H. Thompson, missionary at Shanghai.

In 1872 two missionaries with their wives took up their residence at Osaka. A school for boys was established, and Mrs. Quinby taught the younger class, girls being too difficult to reach at first; but after two years, in September of 1874, a class of five girls was collected, two of whom almost immediately left. In November of 1874, Miss Eddy arrived and took charge. The school

has been removed from one location to another and suffered many discouragements, but has at times numbered thirty-three pupils, Miss Eddy holding faithful to her work through all. Miss Michie joined her, and is now in charge of the school, in connection with Miss Mead, who has just reached Japan, Miss Eddy's resignation having been received. In this school there are six scholarships.

There is another school at Tokio under the charge of Mr. Blanchet and Miss Pitman. It has four scholarships. There is no building for the teacher or for the school.

In reading the records of the Episcopal missions we have marvelled that, having so much priority in point of time in occupying the field, the Church at home should have allowed the morning hours to slip by without putting more laborers into such a promising field, and have kept them there. The Woman's Auxiliary are now endeavoring to build a hospital at Osaka.

The Ladies' Board of Missions of the Presbyterian Church.

The Ladies' Board decided in the year 1872 to begin its distinctive work in Japan in the city of Yedo, since called Tokio, wisely voting to raise \$5,000 for a Home for the workers. By July of 1873, two missionaries, Miss Parke and Miss Youngman, were in Yokohama learning the language. During the five months they remained there they taught Bible-classes of Japanese young men, seven of whom became earnest Christians.

Shina, Miss Youngman's teacher in the language, deciding to become a preacher, the Ladies' Board aided him during the period of his preparation. Early in 1874 the two missionaries removed to Tokio, beginning school with five pupils. During the first year, two of the pupils became Christians and fellow-workers in their degree; one of them aiding Miss Youngman in holding meetings a few miles out from Tokio.

The first Christmas was celebrated by doing all that could be done for the girls to make them happy. The second year a different way was taken to reach the same result, by teaching them, it is more blessed to give than to receive. It was suggested they should make with their own hands articles for gifts to their kindred or friends. They labored most industriously and achieved very satisfactory success. The seed planted took root in good ground; for later on a little girl of six came into the school from a home only evil; these girls resolved to adopt her, pay her expenses, about \$50 per year, by sale of their work; they also agreed to take charge of her in turn a week a time, until she should be able to make her own toilet. Freely they had received, but with aptness rare in more favored lands, in two years they had learned to "freely give!"

In the year 1877 the Graham Seminary was occupied, receiving a family of thirty. The "outside work" was greatly increased. Children's meetings were held on Saturday afternoons, the attendance sometimes reaching thirty or forty, about half of these ultimately finding their way to the Sunday schools. Two day schools were

opened, in which pupils from the Seminary gave satisfactory assistance.

One of the girls being removed from the Seminary to the Empress Normal School lest she should openly confess the faith to which she had become a convert, established a prayer meeting which was regularly attended by nearly a dozen fellow-pupils. Another marrying a teacher of a native boys' school, induced her husband to study the Bible with her, and presently she opened, in connection with his, a girls' school, where she taught Christian truth and had daily prayers.

During the summer vacation Miss Youngman and ten of the pupils, accompanied by Shina, now a preacher, held services in the village to which they retreated. During the few weeks of their stay, it was estimated over a thousand persons must have heard at least with the outward ear of "the way of Jesus." In the autumn of 1878 it was judged more profitable for Miss Youngman to give her whole time to what is called "outside work" and leave the Seminary in charge of others. During less than four years of her work in the Seminary, twenty-four of the pupils had confessed Christ. Sixteen of them still remaining in Tokio have formed themselves into a band called the "Ko Zen Sha," or "The Lovers of Good Society," having for one object the support of little Sen, who for five years they have faithfully cared for. They also furnish teachers from their number for Sunday schools, and take charge of the "Children's Meetings."

Miss Youngman's work suffered much from the fire of 1879, but at the close of 1880 she reports:

"After my work was again in order, I had a daily Bible-class at my home, besides explaining the Bible morning and evening. We carried on two children's services during the week and four Sabbath schools. On account of my principal helper, who had all the charge of these matters (that is, as far as keeping the numbers, etc.), being taken from me so suddenly, without even being allowed to communicate with me, I am unable to mention the numbers reached. We have two day schools *entirely* under our care, another (public) school where we hold the Sabbath school, and are able to exert some influence. One night school; a meeting on the 1st and 15th of each month for those who work in a match factory in another part of the city. The 15th and 1st being holydays at the factory, we take the opportunity to gather in as many as we can, and teach them the Bible only. Then there is the meeting for the Jinrikshamen. Many of the scholars of our schools have become regular attendants at church, one of my helpers always calling at the school-house and taking them with her. Two of the girls being trained for helpers, are assisting in the night school. One of my house servants, who has asked for baptism, is also assisting. The time of instruction being so short, and the number of pupils so large, four teachers are necessary."

In a letter received during June, 1881, she reports failing health obliges her to return to this country, but she will be able to leave the day schools, now increased to three, in charge of three native girls trained by herself; and all the teachers in the schools are Christians.

Graham Seminary has outgrown its limits, and an additional wing to the building is needed. The following are now teachers in the Seminary: Miss S. C. Smith, who went out in 1880, and Miss Lena Leete. Miss J. A. Leete is now on her way to be matron of the Seminary. The following have been connected with the Seminary:

pressed that this part of the work might suffer from the greater distance. In the providence of God the seeming hindrance proved an enlargement of opportunity in more than one direction. As many persons attended as before, and enough came out in chairs to bring thirty or forty coolies around the doors; to



Women of Simoda, Japan.

Miss Parke, who married Rev. Mr. Thompson of Tokio, and Miss Gulick.

The Woman's Union Missionary Society in Japan.

In May 1871 Mrs. Pruyn, Miss Crosby and Mrs. Pier-son, sailed for Yokohama, the first laborers commissioned by the "Woman's Union" to Japan, although in the first year of the society's existence contributions were made to the support of a teacher there.

The 12th of August following their departure, found these ladies in their own hired house.

The work proposed lay among the Eurasian children—of half native and half foreign parentage—some of whom were reported as nearly or quite naked, sleeping under bushes and growing up more like the beasts than like men.

At the end of the first year eighteen Eurasian and Japanese children had been admitted, and the house had become too strait for the expanding work.

At some distance out a residence with large grounds had been fitted up for the Russian minister, and was now for rent or sale; negotiations were entered into for this house and it became the property of the Society. Here at Bluff 212 the permanent "Mission Home" was established Oct. 1, 1872.

From the beginning prayer meetings had been held for sailors and foreign residents; fears had been ex-

pressed that this part of the work might suffer from the greater distance. In the providence of God the seeming hindrance proved an enlargement of opportunity in more than one direction. As many persons attended as before, and enough came out in chairs to bring thirty or forty coolies around the doors; to

these an invitation was given to attend the native prayer meeting held at the same hour and so the good news was brought to the ears of still another class. Early in the work applications for instruction of daughters of a better class of Japanese was received, but after the removal to 212 Bluff they became so frequent, the opening of a boarding and day school was decided upon, in addition to the work for the children. By December a school-room had been erected, and being found inadequate for the increasing number a second room was added and later a third. At the end of the fourth year the workers report:

"We have a large and commodious house for the young ladies, and a smaller one, recently built, for the children; a large, most pleasant and convenient school-house, the first free school for girls ever built in this country. We have in our family thirty-five young ladies and children, and nearly as many more attending the day-school. Eleven of our dear girls give every evidence of being what they profess, the disciples of Jesus. Four of our servants have also become Christians. One of the young men of our household, formerly employed by us, is a member of the theological class, and is advanced in his preparations to preach the Gospel, for he is already accomplishing much in various ways for the salvation of his people.

"In the dwelling-house there are four regular weekly

prayer-meetings for foreigners, the outgrowth of which has been the organization of a Union Church and the establishment of a Temperance Hall for sailors, and now the organization of a Young Men's Christian Association and the opening of a daily prayer-meeting is in course of accomplishment. These meetings are occa-

In January of 1877 the number of day scholars was about twenty, fifty-two in the family, being all that the accommodations would allow. In January 1881, sixty are reported in the Mission Home and Children's House.

Of the work done for Christ in these schools during



JAPANESE WOMEN AND CHILDREN.

sions of constant manifestations of the Holy Spirit's power, and bring untold blessings to our own hearts.

"All the native services are held in our school-house, except the Sabbath morning preaching, which is in the theatre immediately preceding the foreign service.

"I must not forget to mention our Sunday-school, which has a most encouraging attendance of about fifty, and is a source of great profit and pleasure to both teachers and scholars. But more precious still to us is the prayer-meeting held by our own dear girls every Friday afternoon, and the earnest spirit exhibited by them in trying to bring others into these meetings.

"Three of our ladies are now visiting regularly among the Japanese women, and holding little meetings in their houses for reading the Bible and giving religious instruction. In these visits and meetings they are always accompanied by one or more of the Christian girls, one of whom is so far advanced in English, and has evinced so many useful traits, that a room has been hired, and she has commenced a little school each afternoon for two hours."

the ten years between 1871 and 1881 "the day" alone shall fully declare; but some portion is manifesting itself in the native girls now conducting schools of their own; in the Christian wives and mothers educated during this time; in the filial labors of daughters with parents; in "scores" of consecrated lives; in the sixteen Bible readers giving of the truth as themselves have received, as well as in the joyful falling asleep of some sweet souls.

The word of life has been offered to the forlorn child, the heathen servant, and the daughter of princes; to the sailor and the traveler from Christian lands; nor of the seed sowing among these last is there wanting evidence of fruit.

A lady interested in the home work of the society was travelling in Ireland and there met a sailor who named this Japan Mission as his spiritual birth place.

There came to Japan on a trip around the world, a lady of culture and wealth. She came under the spiritual influences of this Mission Home, and the sacred love for the Master burning there, lighted a fuller and intens-

er flame than had ever been kindled in her heart and she finished her journey a consecrated disciple.

Nor has the work among the heathen been confined to teaching alone, or to Yokohama only. At first by visiting the parents of pupils, or by making acquaintance with the women in shops; by making little feasts of foreign bread and cake, closing with addresses on some Bible truth, and in all ways that ingenuity could suggest companies have been gathered to a kind of preaching service, in various parts of the city, and in some of the adjacent villages; long journeys in vacations have been undertaken, and all the devices that love and pity could suggest have been used to bring the knowledge of the Saviour to their heathen souls.

From these labors fruit has appeared in many places in the conversion of one or several of the hearers, while in the city, for three years, regular meetings have been held of the converted women, in which they take part. With the aid of more than a dozen Bible readers added to the missionaries labor, the work is progressing not only in Yokohama and villages adjacent, but in distant parts of the empire; one journey of four hundred miles being reported the last summer.

In view of all this blessing and increase, well may the workers in the field join them at home in the thankful cry, "The *Lord* hath done great things for us, whereof we are glad."

There have been ten different ladies connected with this work:

Mrs. Mary Pruyn, 17 High St., Albany,
Miss Julia Crosby, 212 Bluff, Yokohama;
Mrs. Pierson, " " "
Mrs. Annie Viele, " " "
• Miss Nannie Fletcher, 212 Bluff, Yokohama.
Miss L. M. Guthrie who returned and died at San Francisco, on her way to another field of labor;
Miss Nelson, who was married to Rev. Mr. Quinby of the Protestant Episcopal Mission,
Miss Maltby,
Mrs. True,
Miss McNeal.

Biography of Susan B. Higgins,

Missionary of the Methodist Episcopal Church to Japan.

Saint Peter speaks of a "trial of faith" more precious than gold. Perhaps faith suffers few more severe tests than when it sees the earnest laborer struck down by disease and death at the entrance of a work calling for special denial and consecration.

Augustus Foster Lyde consecrated himself to preaching the unsearchable riches of Christ in China, and died at twenty-one, not even receiving his appointment as missionary.

It was not strange that one looking upon his death-bed that November morning in 1834 said: "An event like this is too deep to be fathomed by human reason;" but now at the end of nearly fifty years it is clearly seen his dying called to that mission more men and means than *probably would have responded* to a living voice. Faith

has but to be patient and trustful and in God's time it shall see the seeming loss and delay contribute elements that both increase and perfect the harvest.

On the 10th of August, 1842, at the Methodist parsonage in Georgetown, Maine, was commenced a life whose going out proved like a trial of faith to many hearts who look and labor for heathen darkness to be turned to light by the reception of the Gospel of Christ.

The little daughter born that summer day received the name of Susan, and grew up under the careful training of "a model Christian mother." Gradually she developed excellent intellectual gifts, and as a pupil merited and received the warm recommendation of teachers. Graduating from the High School of Chelsea, Mass., in the summer of 1862, she presently became a teacher in that city, and there for thirteen years she labored with faithful painstaking care, securing the respect and love of her pupils and the esteem of the whole community.

It was in her sixteenth year during the winter of 1858—a winter of blessed memory to many a soul—that she was born into "the new life." From the first entrance into this life she had strong convictions of and persistent adherence to duty. She early learned to know her God as a hearer and answerer of prayer, and that not for things spiritual alone but for things temporal as well. The Bible was often in her hands, she knew it and loved it.

There came a time when God was pleased to take her into the nearer circle of disciples, and this He did, as He so often has done to His children before, by taking her through the furnace of affliction. Like many another mourner, she grew conscious that in affliction God was dealing in love, and the heart that had followed afar off, now turned and ran to be held in closer love and so in deeper consecration and faith.

All her life Susan had been interested in missions, and according to her ability, had given her offerings. Sometimes conscious of how little it was, she had longed when the subscription paper passed her to put down "Myself," but was withheld lest she should run not only before she was called, but where she had no call. She spoke to none of her questionings about the matter, but waited upon God only to show her the way, and perhaps to so strengthen the ties that bound her to Him that she could leave all home ties for His sake. That these ties were not of ordinary strength were shown when she received the offer of a position as teacher in another State with a salary nearly double what she was receiving at Chelsea, but the "desire to be with her friends, dislike to go among strangers, led her to decline the offer, and yet when the call came from Japan, eight thousand miles away, her feet were swifter than hind's feet upon the mountains of Bethor to obey."

This call to her work was "so clear and unmistakable that she never for a single moment doubted it. In April, 1879, writing to a friend, she says, 'You ask if I have any hours of spiritual weakness, when I am tempted to regret the step I have taken. It is an endless comfort to know that all the ordering of this was of His will, and

not mine. I felt all the time that I was an outside party; the call was so clear that it required no decision, there was but one way.' A quotation or two from the letter she forwarded to our Executive Board, when offering herself for the work, will convince every one who reads it that she was obeying no uncertain sound. After simply stating that her interest in missionary work dated from childhood, referring to little Charlie's death and a sermon by Dr. Alden, Dr. Dashiell's testimony in regard to needed helpers, and Miss Sparke's appeal for Christian women to go to other lands, she says, 'June 12th brought our quarterly meeting, to which I had been looking with much interest, but a sudden and heavy shower came about the time for me to start, so I carried the matter to the Lord (who drew very near), asking Him to show me what to do, and to find my answer in my Bible. Turning to the wonderful Book, I opened immediately to Acts xxii, 10. 'And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.'

"Nothing doubting, I took the next car to town. At the close of the meeting, Mrs. D. crossed the platform, came down the aisle where I was standing, and as she passed, said, 'I expect we shall send you as missionary some time.' Soon she came to me, took my hand, and looking at me, said, 'Apply, then, apply.'

"The following week on Friday I met with the Executive Committee, where the Lord let me roll the responsibility of this over to other hands, and I leave it as I do myself into His hand, praying above all things that He will guide their deliberations, for I had rather be kept in my native land by the direst calamity than undertake the care of souls, unless sent and used by God."

She sailed for Japan in September, 1878; she died in July, 1879. Of the months that intervened a companion, Miss Mary Holbrook, has told the following story:

"She was emphatically a working woman. Devoting her mornings to the study of the language with scrupulous conscientiousness, she yet found time to superintend a day school, that increased upon her hands until from three or four pupils the number grew to fifty-two. In addition to this, she directed the work of a Bible-woman regularly employed by the society, and with the help of her teacher, conducted a weekly Bible-class for women, besides keeping up a very extensive correspondence with home friends. She had planned broadly, intending to make the training of teachers and Bible-women her special work. For this she was eminently fitted. Herself dependent upon the Word as upon her daily food, she knew how to inspire others with a real love for it. Not long before her illness, she said to a friend, 'I gauge my spiritual growth by the time I spend with my Bible.'

"After her plans for work had all been set aside, and even the one dear hope of returning to her loved ones had been relinquished, some one said to her, 'Do you regret now that you came to Japan?' In a clear voice she answered, 'It was the Lord's doings; I had nothing to say about it.' She felt that though the physicians at home

knew nothing of the incipient disease in her system, the Lord knew all, and that, knowing all, He had told her to come to Japan. As her pain became more and more severe, the one prayer that arose from her lips was, 'Lord Jesus, come quickly!' On one occasion she said, 'I am afraid if my home friends hear how much I want to go to heaven, and how willing I am to die here, they will think I have forgotten them. Be sure to tell them how much I love them.' Repeating 'Jesus answered and said, Verily I say unto you, There is no man that hath left home or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life,' she added, 'Oh, how this has been verified to me!' Until a week before her death her mind was perfectly clear. She made every arrangement for her funeral, gave directions with regard to the disposal of all her possessions, assigning little gifts to her friends here and at home, and directing that everything remaining from the sale of her outfit, after deducting her funeral expenses, should be returned to the society. She did not feel that the money expended in sending her out had been wasted, but she wished as far as possible to have her outfit money refunded.

"She left messages for friends on both sides of the sea. No one with whom she had been in any way associated here was forgotten, and those in the home land were remembered with special tenderness. 'Tell my unconverted friends,' she said, 'the death-bed is a poor place for repentance.' To the friends she had made in her temperance work, she said, 'Let your watchword be the *pledge and prayer*.' One request that seemed to me especially touching was this,—that all her religious periodicals—those already on file and those that might come after her death—should be given to her friend, Mrs. Viele, to distribute in the hospitals and prisons where she had so often accompanied her. Sometimes in the criminals' cells of Yokohama are found men and boys from Methodist Sunday schools, nay, even from Methodist homes, to whom the sight of one of our church papers will be like a visit from a long-lost friend. Who can tell how much good may result from this one sweet thought of hers? Among the messages for her dear ones at home, she said, 'Tell them that I believe in sanctification.' When suffering very much one day, requiring unusual care, she said, 'Oh, if my father could see how kind you are, how he would pray for you! My father is a man of prayer.'

"Miss Spencer, of our own mission, and Mrs. Viele, an elect lady of the American Board, both special friends of Miss Higgins, devoted their undivided attention to her care, the other ladies of our household relieving them whenever school work would permit. July 4, four weeks from the day she came to us, she was placed in her long, narrow bed.

"Appropriate memorial services were held in Japanese in the little native church in Tokio, Rev. Mr. Harris and

Rev. Mr. Soper officiating. The chapel was beautifully decorated with flowers and trailing vines, and the many Japanese present were deeply impressed by the solemn exercises. The funeral services proper were conducted, according to her own request, by Dr. Maclay, in the Union Church at Yokohama.

"Miss Higgin's work for Japan has just begun. The fragrance of her beautiful life will be wafted throughout the length and breadth of this crescent island Empire. With increased and far higher powers for usefulness, she, though unseen, will still be our inspiration; for to her has been given already the gift of tongues, to her has been revealed all knowledge and all mysteries."

Christian Newspapers in Japan.

By REV. M. C. HARRIS, of Japan.

There are at present four Christian newspapers in Japan. Three of these, The "Shiehi Ichi Zappo," "Weekly Messenger," "Dendo Shimbun," "Missionary News" and "Rokugo Zashi," "Universal Magazine," are Protestant. The first has been in existence five years and has accomplished a great amount of good. It is not entirely self-supporting, and is published under the auspices of the American Board.

The other two were started last year. The "Universal Magazine" is meeting with most gratifying success. I learn from the Editor, that it is largely sold to persons out-side the Christian churches. He has also received many congratulatory letters from distinguished persons who commend the enterprize. This magazine proposes to discuss Christianity in relation to science, literature, philosophy and art. It is very much needed as already European and American scepticism are rife in the "New Japan." Mill, Spencer, Huxley, and lately Tom Paine's "Age of Reason," is on the lips of two thirds of the educated men of Japan.

The Greek Christians publish also a bi-monthly magazine but it is not likely to take a very high rank outside the Greek church converts, as their advancement in the western sciences is very meager.

The Buddhists also publish several religious newspapers, but these, judging from those I have seen, are not very influential as they do not display a high degree of ability. Their range is exceedingly narrow. I noticed some time since in one of these an advertisement of "Tom Paine's Age of Reason," as an able refutation of the errors of Christianity by one who was thoroughly competent to expose them.

Rev. Mr. Parkhurst, I believe stated that in his journey around the world he saw no *New Heathen Temples* in course of erection. Many who have read these words have come to the conclusion that there is no vitality in Heathen forms of religion. In Japan the Buddhists have in course of erection three monster temples—two in Tokiyo and one in Kiyoto, which will cost not less than two millions of dollars. The faithful believers are making even now what to a western mind seems incredible sacrifices to build these places of worship. I take the following from the Japan Mail as an illustration in point:

"One is reminded of the siege of Carthage when one hears of women and girls cutting off their hair and weaving it into cords not for bow-strings, but for the more ignoble purpose of drag-ropes. Let no one say that



A Shrine of the Goddess of Mercy in Japan.

fanaticism is extinct so long as carts laden with material for temple construction, are drawn to their destination by such means. Not only fifteen thousand minor temples but the inhabitants of as many villages in the south and west are to-day combining their resources to build the monster monastery Hougwan at Kiyoto. Fabulous accounts of offerings of coin reach us from many provinces. Timber is of course the great desideratum and we hear of colossal cedars making their way to the capital in carts to which three or four hundred people are yoked by ropes of hemp and female hair."

TOKIYO, JAPAN, Feb. 28, 1881.

The Progress of Japan.

The progress of Japan during the last decade is one of the most interesting features of contemporaneous development. The experiment of abolishing a feudal system around which all governmental institutions had grown, reorganizing a military system, establishing universal education, and introducing modern internal improvements such as railroads, telegraphs, etc., was certainly the most comprehensive work ever undertaken by a nation. The condition of Japan to-day is not wholly satisfactory, but the advance is marvelous, and, considering the difficulties involved, substantial and promising. Education is compulsory over the whole kingdom, and the school-house is a familiar feature in the villages. Universities and scientific institutions have been established in many of the large cities. 150 miles of railroads have been laid, and more lines are in contemplation. Telegraphic lines and cables make easy communication with all important points. The military system has been reorganized, and although the army numbers only 35,000 men, it is said to be well equipped and disciplined. The navy is in an equally sound condition. The friendly feeling of the Japanese toward this country is more marked than toward any other, and we shall show our wisdom by maintaining it intact. The Japanese school system is almost entirely in the hands of American teachers, and the larger number of Japanese who are sent abroad to be educated come to this country. About 300 American missionaries are carrying forward the work of religious instruction throughout the country, while the trade between the two countries is steadily increasing in volume.—*Christian Union*.

Jesuit Missions in Japan.

In the year 1549 Francis Xavier, the great Jesuit missionary, went to Japan. His reception was not encouraging, and after about two year's labor he left the country, but his successors reaped a great harvest. Within thirty years the converts numbered 150,000, and the churches 200. The Jesuits were found plotting against the throne, and the emperor in 1587 issued a decree of expulsion against them. Many were put to death. At length, in 1637, the Jesuits determined to strike a last desperate blow for freedom. They rose in Kiushiu, fortified an old castle, and after two month's siege they were compelled to surrender, and 37,000 were massacred. For 230 years this inscription appeared on the public notice-boards:

"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the Great God of all, if he violate this command, shall pay for it with his head."

Teaching Christianity in Japanese Schools.

The Japanese are a clever little people. I say little, because in stature their men are not much bigger than our women. And they very soon began to find out that they could learn many useful things from the nations who now called at their sea-ports. They wished to obtain from them instruction in everything but religion. So the Government engaged a clever American gentleman to teach in a large school, and when he arrived they placed before him a paper to sign, saying that he would not speak of Christianity for three years. Mr. Clarke was much perplexed. He had spent all his money in coming to Japan; if he did not agree to this he might have his appointment taken from him, and be left a beggar in a strange country. "You had better sign," said the interpreter, "the Government won't give in." It was a hard matter. At last right conquered. "Tell the Government I can't sign," said the Christian scholar; "I could not live three years in a pagan country and keep silence on the subject nearest my heart." Was he sent away, do you think? No the teacher was too precious to be given up; so the clause was struck out, and Mr. Clarke not only spoke of Christianity, but taught it to the young men under his charge.

—Mission Life.

Statistics of Missions in Japan.

BY REV. FRANK S. DOBBINS.

	Year begun.	Ord. Miss.	Lay Miss.	Female Miss.	Nat. Ministers.	Other Native Helpers.	Communi-cants.	Schools.	Scholars.	Stations.	Outposts.
American Presbyterian.	1859	6	2	12	4	8	739	345	3	..	..
Dutch Reformed.	1859	7	..	9	4	8	369	1	37	3	6
American Board Com. Foreign Missions.	1869	14	2	29	8	39	514	4	210	4	14
American Protestant Episcopal.	1859	8	2	8	1	16	77	1	94	2	..
American Baptist Missionary Union.	1860	4	..	8	1	6	76	2	143	2	5
American Methodist Episcopal.	1873	8	3	13	19	43	478	8	470	4	20
Woman's Union.	1871	6	..	..	..	10	..	1	80	1	..
German Evangelical Association.	1876	..	..	1	..	..	15	..	..	..	..
Reformed Church in the United States.	1879	1	..	..	..	..	..	..	..	1	..
Cumberland Presbyterian.	1877	2	..	..	..	..	..	..	..	1	..
Methodist Protestant.	1880	..	..	..	..	..	..	..	..	..	..
American Bible Society.	1875	..	3	..	..	..	..	..	..	2	2
Canada Methodist.	1873	3	..	..	5	..	225	2	..	..	..
Church Missionary Society.	1869	8	1	..	..	10	86	2	146	5	10
Society Propagation Gospel.	1873	2	3	2	..	..	208	3	..	2	6
Edinburgh Medical.	1874	..	1	..	..	2	31	..	..	1	8
Scotch United Presbyterian.	1874	3	1	3	..	5	87	..	..	2	5
English Baptist.	1878	1	..	..	..	1	7	..	..	1	..
Scotch National Bible Society.	..	..	2	..	..	..	..	..	..	..	..
Soc. Propagation Female Educa. in East.	..	..	..	1	..	..	..	..	..	..	..
British and Foreign Bible Society.	1880	..	1	..	..	..	..	..	..	..	..
Total.	75	21	96	34	148	291	31	1525	36	76	..
Missionaries.	176	Excluding wives.	123	..	..	..	..	..	..	..	..

Statistics.

We have given on this page the Statistics of Missions and Distribution of Missionaries of Japan, as compiled by Rev. Mr. Dobbins and published in the *Foreign Missionary Manual* in May. Mr. Dobbins was formerly a missionary in Japan, and anticipates returning there, and it is probable the figures have been carefully prepared. We find, however, that they vary from some of those

given elsewhere in this magazine, under the reports made of the churches. The report of the American Presbyterians gives 751 members instead of 739. The Methodists claim 638 communicants, which is obtained by adding 478 members and 160 probationers. The Dutch Reformed Church reported last month 322 members, instead of 369. The Society for the Propagation of the Gospel, in their Annual Report made in May, claim but 40 communicants instead of 208. The Union Church, composed of the American Presbyterian, Dutch Reformed Church, and the Scotch United Presbyterian Church, reports a membership of 731 men, 568 women, and 198 children, making a total of 1299, exclusive of the children, instead of 1195. In reference to the number of missionaries, the American Methodist Episcopal Church have 12 ordained missionaries instead of 10. The Woman's Union have 4 lady missionaries instead of six ordained missionaries. The Methodist Protestants have but one lady missionary instead of two. We refer to these facts to show how difficult it is to secure reliable statistics of missions.

Distribution of Missionaries in Japan.

BY REV. FRANK S. DOBBINS.

Island.	Station.	Society.	Missionaries
Yezo	Hakodati	American Methodist Episcopal.	3
"	"	Church of England.	1
Nippon (or Niigata.	Edinburgh Medical Mission.		1
Hindo)	"	Church of England.	1
"	Kanazawa	American Presbyterian	2
"	Tokio	American Baptist Missionary Union	3
"	"	American Protestant Episcopal.	5
"	"	Scotch United Presbyterian.	3
"	"	American Presbyterian.	8
"	"	American Dutch Reformed.	2
"	"	American Methodist Episcopal.	6
"	"	Church of England.	3
"	"	Canadian Methodist.	2
"	"	English Baptist.	1
"	"	Evangelical Associa'n of America	2
"	"	Society Propagation of the Gospel	1
"	Yokohama.	American Baptist Missionary Union	4
"	"	American Board Com. For. Mis.	1
"	"	American Presbyterian.	2
"	"	American Dutch Reformed	5
"	"	American Woman's Union.	6
"	"	American Methodist Episcopal.	3
"	"	Reformed Church in America.	1
"	"	American Methodist Protestant.	2
"	"	Scotch National Bible Society.	2
"	"	American Bible Society (in connection with China also).	1
"	"	Society Propagation of the Gospel	2
"	"	British and Foreign Bible Society	1
"	"	Newton Mission.	1
"	"	Cumberland Presbyterian.	2
"	Numadzu.	Canadian Methodist.	1
"	Kofu	Canadian Methodist.	1
"	Kobe	American Board Com. For. Mis.	9
"	"	Society Propagation of the Gospel	1
"	Kioto	American Board Com. For. Mis.	5
"	Osaka	American Board Com. For. Mis.	9
"	"	American Protestant Episcopal.	7
"	"	Society Prom. Fem. Ed. in East.	1
"	"	Church of England.	2
"	"	Evangelical Associa'n of America	1
"	Okayama	American Board Com. For. Mis.	4
Kiushiu.	Nagasaki	American Dutch Reformed	2
"	"	American Methodist Episcopal.	1
"	"	Church of England.	2

Total. 128

General Articles.

The Origin of Christian Missions.

BY REV. J. M. KNOWLTON,
Formerly a Missionary in China.

Christian missions did not originate with the formation of the numerous modern missionary societies; nor with any of the great names of modern missions, as Carey, Morrison, Judson, and others; nor even with the coming of Christ himself into the world on his great mission of love. Christian missions did not have their origin on this earth, or in time. Far back in the counsels of the triune God, long before it was said, "Let us make man in our image, after our likeness," before "the morning stars sang together, and all the sons of God shouted for joy" over the newly created world; before it was said, "behold the man is become as one of us, to know good and evil," the Father, Son and Holy Spirit, foreseeing man's fall, had compassion upon him in his prospectively ruined state, and took counsel together to determine a plan for his recovery. Then the enquiry arose: "Whom shall we send, and who will go for us?" Then the Son responded: "Lo, I come to do Thy will, O God!" And the Father "spared not his own Son, but delivered him up for us all." He "so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." There, then, before the foundation of the world, in the love and counsel of the triune God, we find the origin of Christ's mission to save the lost; and here too we find the source and inspiration of all those movements in the world, which have for their object the renovation and salvation of men.

That counsel of the three persons of the blessed Trinity may be styled the first missionary meeting, and Christianity itself was to all intents and purposes a mission—the first, original Christian mission, emanating from the great heart of Love, for "God is Love."

Foreign Sunday School Association.

The Foreign Sunday School Association held its monthly meeting June 2, at 42 Monroe Place, Brooklyn. Among those present, other than the regular members, were Mr. Lee of the American Sunday-school Union, and Miss Wilson, returned from mission work in Japan.

A letter from Miss S. S. Ross, of Puerto Santa Maria, Spain, speaks of the increased number of scholars in attendance upon the Sunday-school, over one hundred being now registered. Many of these come from the Roman Catholic school, although there is a good Protestant population. The missionaries could do no work without schools. El Amigo (the child's paper) is a great help; its engravings teach where its words cannot be read. There was recently an all-day meeting of young men from the neighboring villages. Fifty or sixty were present, and enjoyed much of the divine presence. This meeting is to be made an annual one, and great results are expected from it. Mr. Mayorga recounts some inci-

dents which show the good done in the Sunday-school of Bilbao by the little papers and the Gospel teaching. One scholar asked permission to pray in the school, and quite astonished the teachers by the fervor and propriety of his petitions. He afterwards repeated the exercises in the congregation. Two girls, who live at a great distance, not only attend the school regularly, but are also present at every service of the church, including that held on a week-day evening. These are some of the fruits of a school in a town where it was thought impossible to hold one.

A flourishing school in Matamoras, Mexico, is reported by Mrs. J. G. Hall, of Brownsville, Texas. It contains nearly two hundred scholars, whom she calls "highway and hedge children." One of these recently refused to let his aunt have a toy stag, which had been given him in the Sunday-school, lest she should make an idol of it and worship it. Two girls, both Christians, became victims to small-pox; one died, the other was left perfectly blind. She bears her affliction like a little saint, and beguiles the time by quoting Scripture passages learned in the school.

The Sunday-school of the Waldensian Church, in Naples, under the care of Jean Pons, has been subjected to some persecution as the hands of the priests. Six girls were invited by them into the sacristy, and there questioned, first as to whether they attended the school, then as to what they learned there. They were assured by their interlocutor that they would "surely go to the devil," and he then commenced tearing up the Bibles which they carried. In deference to their sobs he desisted, and offered each a new dress and a pair of earrings if she would leave the school; but all his efforts were in vain. The parents, however, finally took their three children away, and gave up their Bibles to be burned.

Italy seems at last to be waking up to the temperance question, and Mr. Pierre Luquet, of Spezzia, fills his letter with some of the evil effects of wine-drinking, giving, in especial, one anecdote of a man very much addicted to strong drink, who attended the evangelical services, became a converted man, and was completely cured of the evil appetite.

The Rev. A. Seitte reports six Sunday-schools at Mont Lucon, France, three of which he has recently founded. A tiny little school of ten scholars has been confided to M. Cherbonneau, at Marsilley, the only annex of La Rochelle, while from that city of Reformation memories itself Madame Good writes of a fine school of one hundred pupils, with ten female and two male teachers. Mr. McAll has opened meetings in Rochelle, but as yet with little fruit. The dead Protestants need arousing.

Reports from Hungary this month are good. Pastor A. Lang's school, organized at St. Martin last Trinity Sunday, has thirty scholars, and is doing well.

—S. S. Times.

The Italian Methodist Episcopal Church occupies 15 towns, and has about 1,000 members.

Items as to Missionary Work in Erzroom Field, Turkey.

BY REV. R. M. COLE, OF TURKEY.

In Melikan village the Gregorian priest becomes discouraged and closes his church for a time. Cause why; so many of his flock are inclined to attend the Protestant service and send their children to a teacher that could instruct them in something more than the meaningless jargon of the old church. Finding the people could stand the deprivation of his ignorant church ministrations the venerable ecclesiastic sets about some more aggressive acts whereby he may put a stop to their gadding after one that was in danger of taking from him a living. He forbids the people to have anything to do with this Protestant teacher on the penalty of losing the rites of baptism, communion, marriage, etc. Not succeeding in this he makes an unsuccessful attempt to conquer by argument. Perceiving that all his devices are of no avail, he writes to a higher church official in the next town to send down upon this renegade flock the thunderbolts of his wrath. Instead, he gets it back upon his own head, and henceforth subsides into such a status as to allow the little Protestant flock to have peace and prosperity most encouraging. There have been some 35 scholars in our school, together with full and interesting meetings on the Sabbath. The spirit of the cause seemed to make an impression in an adjacent village. They had the habit, as is common to a great extent in all this land, of blaspheming one another. They came to feel that this was not only a sin but a base shame, and resolved to try to head it off. For this purpose they formed a little society, which might be called a Word-Correcting Society, and whenever one of their number was caught in the use of any such bad words he was to be fined 5 piastres (20 cents), and the money to go for benevolent purposes. Who in the Western World will carry out this idea and head a *Word Society* whose object it shall be to cut short profanity, together with other improper expressions, following it up by the healthy rejoinder of financial sacrifice, that thus there may be a "bridle put to the tongue!"

Some ten years ago our attention was first called to the village of Pakarich in the western part of our field, and we directed our helper at Erzingan City to visit the place. He found the good seed borne as it were by birds had already taken root. Poor shepherd boys had become so enamored of our spiritual songs which some of their number had heard Constantinople way that they were singing and playing them on their crude flutes, as they tended their flocks on the hillside. About a year later we sent a helper to reside in the village. A storm of persecution at once arose. The *gochnag* that had been sounded to call the people together was taken down and the Protestant teacher driven amid pelting of stones from the place. We were able, however, to get pretty prompt redress, and the guilty parties were punished, with re-instatement of the teacher. It was not long after this that we had the pleasure of visiting the place. Few dared brook the affrontery of enemies under the revela-

tion of daylight, but, like Nicodemus of old, came by night to "hear more of these things."

Now we are happy to point to a well-organized Protestant community there, having 23 males over 20 years of age, and a regular attendance on the Sabbath of 50 to 75 hearers. Nine of their number are giving upwards of \$300 for building a chapel. Think of that for poor peasants inhabiting the table lands of this impoverished land. One of the contributors is a Mohammedan who espoused this new cause one-and-a-half years since, and puts into the treasury for the chapel object \$50. The reader must be aware of how various Mohammedans have undergone persecution for their Protestantism in other places. In the meeting of enquiry Hussein (for this is the man's name), was reminded of danger from persecution and the question was put, "If he had to choose between death with Christ and life with prosperity." His quiet answer was, "Death with Christ." "But," said the questioner, "remember, it may be *persecution, torture and cruel death.*" "Then," said he, "I go towards Christ." This answer deeply affected the audience, who are all alive to his real danger, and many were moved to tears.

Another interesting case there is that of a blind brother who sometimes leads the meeting. He has committed to memory most of the Gospels and some of the Prophets, so that he arises and announces the chapter and repeats, as if reading it, most accurately from beginning to end.

These, as well as many other things very interesting, might be mentioned of this comparatively new work, which gives us much encouragement.

ERZROOM, TURKEY, May 7, 1881.

The People of India.

The people are very willing to hear any one, of any creed, on any subject, related remotely to religion. Last evening I saw five congregations at the same time within the limits of one of our public squares, listening to as many different preachers. At another place in the north end of the city still larger audiences listen to preachers of four different faiths. Other meetings are held in halls and other public places. The missionaries of the Oxford Mission have been delivering a series of lectures in the Albert Hall and one of the Bengalee churches, and have made a favorable impression on a considerable portion of their hearers. But in the midst of all the talk one hears there is a lamentable want of downright earnestness. A thousand men can be found who will talk eagerly about the "truths of religion," but not one of the thousand seriously proposes to let any truth or truths subject him to an hour's discomfort, or change the current of his life to the slightest possible extent.—*India, Bombay Guardian.*

An Indian fakir, having been converted to the Gospel, still occupies a position by the side of a great thoroughfare, but instead of standing on one foot and holding his hand above his head for hours at a time, as before, he has built a little chapel, and dug a well, where he entertains passers-by with a cooling draught, while he discourses to them of the waters of eternal life.

Children's Department.

Woo's New Year's Day in Tokio.

"AND I am to spend New Year's day in Tokio," said little Woo. In his satisfaction he felt so grand and big that no room in Japan could have held him, had he actually been as large as he felt.

"I wonder what they will do to-morrow morning, uncle To?"

"That"—and here uncle To made a funny face, raising his eyes and pulling down his mouth—"that is telling."

You must know that To was Woo's uncle, to whose house in Tokio Woo had come to spend the Japanese New Year.

"Come out and see the streets New Year's eve," said Woo's cousin.

How brilliant they were!

The people had closed up the old year by cleaning their houses from top to bottom; and then what decorations there were in the door-ways! On either side of uncle To's door was a bamboo-tree. A wreath of rice went swinging from one to the other, ruddy with oranges, and flashing with gilt, and among the New Year emblems what should there be but a lobster!

Not only had people been cleaning their houses, but cleaning their account books and paying their debts, that they might begin the New Year aright.

All the evening the great city was bright with lanterns. How they twinkled and flashed, as if the stars had let themselves out to the Japanese, and were now sparkling everywhere!

Little Woo felt that he could not wait until morning to see the other sights, but, like other mortals, he was obliged to wait. He was awake, though, by sunrise, and found himself in a Babel of New Year's greetings, while presents from one to the other in the family circle were going about as thick as swallows in spring-time.

"This is for you, Woo."

"Oh-h-h! uncle To, how good you are!"

It was a cunning little peach-tree in a flower-pot, covered with blossoms. It had been stunted in its food, stunted in its water, stunted in its light. It made up its mind finally to submit to being a dwarf, and was now humble enough to be growing in a porcelain pot. Woo could carry the pot in his arms. He was only in the fashion, though, for every one in Japan has flowers in the house on New Year's day.

"And here is something else, Woo. It looks very much like money, only it is not. It is just a kind of bright medal; I wanted to give it to you. Look out, though, and don't mix it with your money, and carelessly pass it."

"Of course not," said Woo. "That would be dishonest."

"I know you feel so; but you are not

used to our ways, and you might thoughtlessly pass it."

"Of course I wouldn't!" exclaimed Woo, red with the pride of honesty, and with some indignation also.

And yet he did pass it. I will tell you how it was.

Woo went into the street to find a toy-shop, where he could buy something for a little boy at home. It did not seem to be a street, though, only a long play-ground, filled with children, skipping, dancing, playing, shouting—for is not New Year's the children's day in Japan?

"Hark! what is that?" asked Woo.

Travelling along, his flower-pot in his arms, he heard a wild, strange humming; and the humming was in the air! The sound floated down from a host of kites of all sizes and styles. They were in the form of women, or soldiers, or birds, or dragons. A thin strip of Bamboo is stretched across the kite, and that is the piano-chord that the wind thrums upon.

"What a lot of kites!" said Woo. "But who is this? What are you doing?"

"I am trying to sell these kites."

It was a little fellow with a pinched face, who had three kites, in the form of fishes, that he wanted to sell.

"Nobody wants to buy," he said, "because I am from the country, and they say they don't want homely kites. But they will go as nice as Tokio kites, and if I can sell some, I can buy a toy for my granny over there."

There was the old lady, a fan in one hand and an umbrella in the other, and on her back was a bundle of thick clothing, wrapped in oil-paper, and handy in case of bad weather.

"Poor fellow!" said Woo, pityingly and like a grandpa. "I'll buy of you. And don't you want some flowers? Here are two for you, and two for your granny. Now for the kites. Tkoura?" ("How much?") he asked.

The kite-merchant named his price. While Woo was feeling in his pocket for his money, a man with a funny mask came along, followed by a crowd of little children. He had a little head, but an immense nose, and the nose was bigger than the head. It made one think of a pumpkin stuck onto a walnut. The man was selling charms to the children, which, he said, would protect their homes.

"What a nose!" exclaimed Woo, and he was so much interested in looking at it that he did not notice carefully what he had pulled out of his pocket and given to the kite-merchant.

"Won't you have a flower?" said Woo to the masquerader.

The man, in his profound gratitude, bowed so low that Woo thought he would hit the ground with his nose, and Woo gave a delighted scream.

"Now I must make all the people happy

that I can," thought Woo; "and wouldn't the mouse-trainer like to have a blossom?"

So he gave a flower to a man exhibiting half a dozen little mice. He then went to the toy-merchant's store, made a purchase, and started for home. Meeting a magician, he gave him a posy also.

He now had one blossom left on his dwarf peach. As he was going to his uncle's, whom should he meet but another masquerader! The first mask had a little head and an immense nose; the second had an immense head and a very little nose. If the first nose were like a pumpkin stuck onto a walnut, the second was like a walnut stuck onto a pumpkin. To the man with the huge head Woo gave his last blossom.

"Thank you," said the man. "If you are tired, get inside my head, and I will carry you."

Woo screamed and ran home. But when he got there, he missed the false money, the bright medal!

"Oh, dear me! I have cheated somebody, and I shall get him into trouble!"

Woo was very honest. Back he ran, his dwarf tree, without a blossom, in his arms. First he must find the little kite-merchant. Alas! he was gone. Had Woo cheated the toy-merchant, though? He must go to his store. He found a great hubbub there. A little fellow was crying, an old woman was sobbing, the toy-merchant was red in the face with anger, and there was the dreadful policeman! The latter wore a frock coat, pants trimmed with yellow, and a round European cap, like the night-duty cap of the New York police.

"You rascal!" he said to the little boy. "you tried to pass a bad piece of money on the toy-merchant!"

"Oh, sir, I came from the country. I did not know what you used here."

"And it is all so," said the old lady. "He is my grandson, and I know."

"Tut, tut! you must go to prison," said the policeman.

"Booh-ooh!" sobbed the boy. "Booh-ooh!" sobbed the old lady.

Honest Woo was frightened to think he might go to prison for passing bad money, if found out; but he said, "Let me see the money, please." It was the medal!

"I am sorry to say that my uncle To gave me this, and I gave it to the kite-merchant by mistake. A man with a big nose came along and frightened me."

"Yes, I did. That is so. Booh-h-h!"

Woo looked up, and there above his head was the immense nose.

"I am afraid it will drop on me."

The people all laughed.

"The toy-merchant whispered to the policeman, 'I guess it's all right. To is his uncle, a man of money, and he might make you lose your place.'"

"Humph, humph!" said the policeman, in a spirit unlike anything seen in America. "It's all right, folks. Clear out of here."

"What are you in here for? Out with you."

Glad to show his importance in some way, he drove the people out, a thing never done in America.

"Let's make a procession," shouted someone, "and go home with Honest Woo!"

First went the policeman, in solitary pomp. Then came the man with the big head and little nose, followed by the man with the little head and immense nose. Then came the mouse-trainer, the magician, the little kite-merchant, and then his granny. Each person had one blossom, if not two. Little Woo followed, carrying a peach-tree without a blossom. A big crowd rushed behind.

At Woo's uncle's house the man with the big head and little nose stepped forward. He took off his big head, and there was uncle To!

"Dear friends, I put on this head to disguise myself, and see how generous my nephew would be with his flowers. He was careless about the false money, but rectified it; and to reward his honesty I give him this piece of gold, big as the medal, and here's one for that little boy, and one for his granny. Woo kindly gave me his last blossom, so here is a new tree, all covered with blossoms."

"Three cheers!" they all shouted.

What a nice New Year's day that was!—
Churchman.

A Missionary Dialogue on Japan.

BY SOPHIE S. SMITH.

UNCLE JOHN. Good evening, young people!

BERTIE. I'm so glad you have come, uncle.

ANNIE. So am I, for you promised to tell us all about your trip to Japan.

UNCLE. Ah, that's it. You are not glad to see me for myself, but only for the sake of hearing an interesting story.

ANNIE. We are real glad to see you anyway, but we would like to hear something about Japan, too.

UNCLE. Well, I suppose you know where Japan is.

BERTIE. It is in the Pacific Ocean, east of China.

ANNIE. I thought it was in Asia.

UNCLE. The empire of Japan is a part of Asia, but consists of numerous islands situated in the Pacific Ocean.

BERTIE. Is it as large as China?

UNCLE. No, but it is a good sized country containing thirty-five millions of people.

BERTIE. I have heard that they have two kings in Japan.

UNCLE. They only have one emperor now. Formerly there were two emperors, one called the Tycoon, being subordinate to the real emperor, called the Mikado.

ANNIE. Why don't they have a Tycoon now?

UNCLE. Well, the Tycoon allowed foreigners to come into the country, to which the Mikado was opposed. He wished to keep them all out, and took the Tycoon and his party to task for admitting them. This, with one thing and another, led to a war, in which the Tycoon was overthrown, and the Mikado became supreme ruler of the country.

BERTIE. Did the Mikado drive the foreigners out, then?

UNCLE. No; he and his party allowed them to remain, and gave up to them even more than the Tycoon had done.

ANNIE. Why did he do so?

UNCLE. Well, they found that it was not

so easy to get rid of the foreigners as they had supposed, and which they hoped to accomplish by the revolution. The foreign countries which had made treaties with Japan would not destroy them, so they had to make the best of it, and let them alone.

BERTIE. Did they treat the foreigners well after that?

UNCLE. Yes; and to make their associations with them easier and pleasanter, they tried to learn foreign ways; sent their young men to America, and other countries, to be educated, and hired foreign teachers to take charge of their schools in Japan.

BERTIE. Where does the Mikado live?

UNCLE. At Tokio, the capital of Japan. Before the war, the Mikado was never seen, because his person was considered too sacred to be looked upon; but after he became supreme ruler, he gave up his secluded life, and now appears in public on all suitable occasions.

ANNIE. How do the people travel in Japan, uncle?

UNCLE. They have different modes of travelling. Since foreigners entered the country they have built two railroads; and they have a carriage called the jin-riki-sha, which was invented by an American, and which is very popular, and is now seen everywhere. It is like a large baby-carriage, holds but one person, and is drawn by one or more men. Then they have the cango, which is a box made of light wood, slung on a pole, and carried by two coolies. A larger and more aristocratic vehicle is the norimon. It is like a covered carriage without wheels, slung on a pole, and carried by four coolies. The princes of Japan used to travel in that kind of a carriage.

ANNIE. Are the Japanese like the Chinese?

UNCLE. They look something alike, but they are more refined and intelligent than the Chinese, and are much cleaner in their habits. They treat their women better than the Chinese do, though even that would seem unkind to us.

ANNIE. How do they treat them?

UNCLE. A woman in Japan is regarded as inferior to her husband. A man is ashamed to be seen walking out with his wife, and if he does so she must walk behind him like a servant. At night she goes before him with a lantern, and at meals she waits upon him until he is through eating, and then eats afterward. But they seem to be contented with their lot, and get along quite happily together.

BERTIE. I shouldn't think the children would enjoy themselves very much in a country where their mothers were treated in that way.

UNCLE. Well, they are not used to any other way, and as they don't know any better, have no cause to be unhappy over it. The children in Japan have their toys, games, and festivals, and are quite as happy as the children of other countries. The girls have a "Feast of Dolls" once a year, when they bring out all the dolls that have been preserved in the family for years, dressed as lords and ladies, and go through all the forms of court life. The boys have a "Feast of Flags," when they tie a huge paper fish on the top of a high pole and let it float in the air. They have toys and games, and enjoy it as much as our boys do the Fourth of July.

ANNIE. What kind of houses do the Japanese live in?

UNCLE. Their houses are built of light wood, generally one story, sometimes two, divided into rooms by folding screens which can be changed at pleasure. Several thick mats on the floor, with one or two low ta-

bles, constitute all the furniture of a room.

ANNIE. Don't they have any chairs or beds?

UNCLE. No; their mats serve them for both chairs and beds. With a block of wood for a pillow, on which he places a small pad, and sometimes only a piece of paper, the Japanese stretches himself out on his mat and sleeps as comfortably as we do in our soft beds.

BERTIE. Well, I don't think I could sleep at all if I had no better bed and pillow.

UNCLE. I don't think it would exactly suit me, either; but if it suits them it is certainly a very simple and inexpensive way, and they don't require much money to furnish their houses when beginning house-keeping.

BERTIE. What kind of a religion do the Japanese have?

UNCLE. The native religion of Japan is Shintoolism. They have a great many gods called Kami, and every god has a temple. There are no images or idols, but on the altar of the temple there is a mirror, which represents the spirit of the god, with a piece of white paper, as an emblem of purity. Once a year each god holds a festival, when fruit, rice, and other articles of food, are presented to him in beautiful vases, and a bell over his head is rung to attract his attention while the offerings are being made.

ANNIE. Have they no idols or images then which they worship?

UNCLE. Oh yes; the Buddhists are another religious sect, and they have one hundred thousand temples, each containing a statue of Buddha. The greatest Buddhist idol in Japan is Dia Butz. He is made of bronze, fifty feet high, is hollow, with a chapel fitted up inside, where thousands of pilgrims go to worship and say their prayers.

BERTIE. Is it true that they have a praying machine in Japan?

UNCLE. Yes; they have a stone wheel set in a high post, with numerous letters and figures on the sides. When a man wants to say his prayers he gives the wheel a turn, and every time it revolves a prayer is recorded in heaven to his credit. In some places they have machinery to turn the wheel, and the people can say their prayers without trouble or labor.

ANNIE. Don't they know any better than to pray in that way?

UNCLE. Most of them do not; and they have as much faith in their religion, false though it be, as we have in ours.

BERTIE. Are there no missionaries out there to teach them better?

UNCLE. Yes; the first missionaries went to Japan twenty years ago. At first they did not meet with much success, but during the last eight or ten years Christianity has made rapid progress. Twenty religious societies are now represented in Japan, and they have one hundred and sixty missionaries at work. There are fifty churches, three thousand members, and a Christian community of eight thousand.

ANNIE. Have they any schools?

UNCLE. Yes; schools, colleges, and dispensaries have been established, the Bible has been translated, religious books are published, a Christian newspaper is printed, and they recognize the Christian Sabbath as a holiday. Nine years ago the first church was built in Japan, and the native Christians of the Sandwich Islands sent the first thousand dollars to build it. Since then the good work has been going on; and let us pray that it may not stop here, but keep spreading until every human soul is embraced within the fold of Christ.

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The wonderful story of New Japan has not yet ceased to charm and interest the world. It is one of the romances of modern history and modern missions. The revolution has been so sudden and complete, and the breaking away from old ideas and customs so radical, that wise and observant Christians have watched with painful solicitude to see whether true Christian culture or godless science and philosophy should give direction to the newly awakened and plastic mind and character of this intelligent people. There has been much to encourage and re-assure; many of the principal schools are under the care of Christian men; many of the leading men are themselves favorable to Christianity, and some of them have been educated in Europe and America; the progress of Christianity has been more rapid than in any other Eastern country; a Christian literature is gradually growing up; the New Testament is now translated into Japanese and is circulated by tens of thousands of copies; and during the past year there have been some quite remarkable popular movements in the direction of Christianity. As many as four thousand persons have met for a whole day in the open air in Tokio to discuss the Christian religion, a company of educated natives have invited the missionary at Kobe to give a public lecture in the theatre, and other instances of widespread popular interest in the new faith have occurred. So strong is the native dread of the new religion that societies have been organized in which the members bind themselves under solemn oath never to embrace Christianity. The homage of fear is often as significant as love. At the same time there is no doubt that sceptical literature is widely circulated and eagerly read, and that the revival of culture and edu-

cation is far from being Christian. It is an hour in Japan when eternal issues hang upon the education of a single generation. Miss Bird, the gifted authoress of *Unbeaten Tracks in Japan*, the most recent work on that country, and one of great interest and freshness, closes her second volume with this striking picture of the religious situation:

"Of the shadows which hang upon the horizon of Japan, the darkest, to my thinking, arises from the fact that she is making the attempt, for the first time in her history, to secure the fruits of Christianity without transplanting the tree from which they spring. The nation is sunk in immorality, the millstone of Orientalism hangs round her neck in the race in which she has started, and her progress is political and intellectual rather than moral; in other words, as regards the highest destiny of man, individually or collectively, it is at present a failure. The great hope for her is that she may grasp the truth and purity of primitive Christianity, as taught by the lips and life of our Lord Jesus Christ, as resolutely as she has grasped our arts and sciences; and that, in the reception of Christianity, with its true principles of manliness and national greatness, she may become, in the highest sense, 'The Land of the Rising Sun,' and the light of Eastern Asia."

The Russian Church and its Mission in Japan.

It may not be generally known that the largest body of Christian converts in Japan is connected with the Greek Church. The mission embraces over 6,000 members, and works harmoniously, it is said, with the English and American missionaries. A writer in the last number of the *Foreign Church Chronicle* give an account of the missionary spirit and evangelical character of the Russian Church, which is more encouraging than we could have hoped for. He states that there exists a vigorous missionary society in the Russian Church, with a branch in every diocese, of which the Bishop is the head. The late Metropolitan of Moscow, Innocent, was a remarkable example of missionary devotion, having labored for forty-five years in Kamschatka and Alaska as a self-denying evangelist, and finally organized the Missionary Society of the Russian Church, of which he was the first President. There is also a Missionary Training School at Kazan, for the education of foreign laborers. Dr. Hale, the author of the paper referred to, speaks in high terms of the increasing intelligence and piety of the Russian clergy, especially of the growing interest in the study of the Bible, which has recently been translated and widely circulated under the auspices of the Russian Synod. Several commentaries of considerable value are also published, and the Czar himself signalized the completion of this great work of Bible translation by the significant utterance, "I pray God to show the saving power of His Holy Word in making the Russian people go forward in truth and piety." Over against the somewhat gloomy picture of Oriental Christianity we gave last month, we are glad to place these gleams of dawning hope and light.

Call to a Great Missionary Movement.

One of the wisest and most successful ministers of our American Church, and one well-known as a trusted leader in the great missionary cause, has just written a letter to the religious press containing the startling proposition: "I wish, by voice and by aid of the press, to set forth a practicable business proposition, that before the year 1900 the Gospel shall be preached to every living soul." He then proposes that the whole Church shall unite upon a wise systematic plan, dividing the field and organizing the forces to cover the whole ground; and easily shows that by the contribution of five dollars each, annually, from ten millions of Christians (and this is but one-tenth of the total number in the Protestant Churches, and scarcely more than can be found in America alone), the sum of fifty millions of dollars could be obtained, and fifty thousand missionaries sent forth in one grand world-embracing army of holy aggression and human salvation. He shows with much force that such a movement is wholly practicable and would be in entire harmony with all the gigantic enterprises of our age, in commerce, industry and every department of human life. We need scarcely say that we hope this proposition will be weighed by Christian men as more than a dream of enthusiasm. It is not the first time the thought has been breathed by the Spirit of God into the heart of His Church. Many years ago Mr. Matheson, one of the most honored laymen of the British Church, and the chairman of one of the great Missionary Boards of England, boldly presented it as the true policy of the Church to make such a world-wide advance upon the open fields of heathendom. And the first number of this Magazine, in urging this large hearted conception, contained the following words: "We want more loftiness of aim, more largeness of design, more sympathy with the great heart and vast purposes of Christ for the Church he loves, and the world he has redeemed. We want more holy enthusiasm to realize and to embrace the great opportunity of our age. We want business men to learn that the great end of business and of the Church's existence is the conquest of sin and the triumph of Christ. We want thoughtful men to awake to the utter inadequacy of all our present attempts to meet the design of God, the wants of men, or the opportunities of the Church. We want our people to receive with all gravity the serious proposition of a Christian layman in England that the Church at home should send, not one in five hundred of her ministers to the heathen, but one in five; not a straggling broken line of a few hundred, but a mighty host of many thousands to claim *the whole world* for Him who has opened every door, and laid the victory at our feet. Such a movement would silence infidelity, revive the Church, impress the heathen world with the truth of Christianity, and bring the Lord Himself from heaven."

It is obvious that our present policy of *gradual* advance is utterly inadequate to meet the wants of a generation which will be dead before we shall have reached it, and to fill the measure of opportunity which God's provi-

dence has placed at the Church's hand. The work that is to be done for Japan, for China, for Mexico, for India should be done *at once*, for a few years will stamp the character of these awaking nations for all time. It is most humiliating to look at the mighty movements of God's providence, and then find that the ten millions of American Christians are giving an average of about twenty cents a-piece per annum to follow up these solemn calls, and send the Gospel to a waiting world.

The Foreign Missions of the Presbyterian Church North.

The report presented to the Northern Assembly at Buffalo by the Foreign Mission Board was full of encouragement. The sum of \$557,000 had been expended in the work during the year,—more than ever before,—and the percentage of cost for the executive work, including salaries and office expenses, was only four per cent. The debt with which the year began was extinguished, and a balance of \$9,000 left in the treasury. Over fifty missionaries had been sent out during the year, and the increase of converts in foreign lands was nearly two thousand, or a gain of about sixteen per cent. This has been the average increase in the various foreign mission fields in the past ten years, while the increase in the Church at home has been less than one-fourth of this ratio. The thoughtful men of the Church were profoundly impressed, by this fact, with the conviction that God is pointing with unmistakable finger abroad to the wide and perishing world as the true direction of our work, and the chief object, indeed, for which our home work should be maintained. Almost everywhere at home comes the cry of spiritual lethargy and religious apathy. Everywhere abroad is heard the appeal, "the field is white to the harvest." O that the Church would cease to say "there are yet four months and then cometh harvest." God's time is now, and the world's need is for the present and passing hour. The work of this powerful Church now encircles the globe. It is very efficiently administered. It is a pity, however, that one of its eloquent and able secretaries or ministers could not afford the time to visit the leading churches of the country annually, to present the condition and claims of this work and rouse the people to that enthusiasm which is disappearing from all our public assemblies and the popular heart, and confining itself, if indeed it still survives, to the Woman's Society or the privacy of the Executive Board. The *Foreign Missionary*, the magazine of this Church, is unsurpassed in ability and interest by any of the denominational periodicals, but the printed page can never take the place of the living voice.

The Church's Hour and Opportunity.

"Redeeming the time" has been happily translated in the margin of our Revised New Testament "buying up the opportunity." It is a valuable investment, suddenly coming within our reach, which to-morrow will be beyond our grasp, but which ere long will be worth ten-fold the present cost. The wise capitalist will buy it up with eager forethought; and on such opportunities great

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cation is far from being Utopian when eternal issues hang in the balance of a generation. Miss Biedert's *Tracks in Japan*, the most recent and one of great interest, is a volume with this striking conclusion:

"Of the shadows of the past, the darkest, the most oppressive, that she is making a new history, to record the planting the seed, is sunk in the sea, round her no more her progress, al; in the man, individual, ure. The truth and the life, as she in the red, mantled, the high, the light."

The It may of China Greek and bers, and and Amos of the mission Church, hoped for sionary every day Metrop example forty-five ing even Society Preside at K Hale, terms Rusain study and w Synod also pletion signif power go forward what gloomy pio last month, we are glad ing hope and light.

One of the ways in which the American Church is being led in the present century is by the letter to the churches. "I am," said the author, "forth a practical witness to the year 1860 the Church of the soul." He then proposed to unite upon a wide basis of organizing in three ways: each, annually, but in a way is but one-third of the Church, and even more alone), the work of the tained, and the grand world-wide human education. The movement has been of harmony with commerce, and action. We need to be weighed and at enthused. Six Church. The staff of most to sixty. chairman placed in the land. The colporteurs to were twenty. Particulars were of the work in India, Ceylon,

meeting Hall, an through the part of the Secretary (the Clerical Secretary) read an address. The committee were total receipts of 208. Of this portion of the affection to the (Weight) £2,100 devoted to the had been g out some

and missionary work. In the Niger the people by hun- throwing away their idols, and are thronged every Sunday; famous old temple at Bonny, with human skulls, is going to East Africa the spiritual and work of the Freretown Mis- been carried on with unceasing The latest reports from Uganda only to July, 1880, at which date still showed no favor either to the Missionary Society or the French Mission, but had again professed himself a Mohammedan, and was for the time alto- under the influence of the Arab traders. In Palestine there are missions at Jerusalem, Jaffa, Gaza, Nablus, and the Hauran; there are stations also in Persia. The society's missions in India absorbed half its missionaries, and nearly half its foreign expenditure. In conclusion, the report stated that through the society's labors between 3,000 and 4,000 well-instructed adult converts are baptized each year, and the friends of the society were asked to enable the committee to maintain a policy of advance.

WESLEYAN MISSIONARY SOCIETY.

The annual meeting, in Exeter Hall, was held under the presidency of the Lord Mayor. References to the death of Dr. Punshon, and to the great loss which the Connexion had sustained thereby, were, of course, very frequent; but there seemed to be a general opinion that the sad event, instead of causing anything like despair, ought to lead to increased activity and devotion, and consequently the meeting was marked by even more than the usual enthusiasm. The report, which was read by the Rev. M. C. Osborn, opened with a reference to "the dark cloud by which the society was overshadowed," but went on to state that there were many cheering signs of progress. Ireland and France were hopefully referred to. In Germany much opposition has been encountered, which, strange to say, proceeded not from the Romanists, but from the Lutheran Evangelical Church. In the services, and prayer were prohibited only on condition that the police three days of paper, each stamp of the parts of Europe forward. India progress;" in which impeded by of the opium and Southern being success- to finance, to be re- largely in as accu- debt or de- ing

been £130,093, and the total expenditure £143,215. Notwithstanding all this, they had begun the year on the same lines as before. The report showed that there were, in connection with the society, central or principal stations called circuits, 411; chapels and other preaching places in connection with stations, 2,493; missionaries and assistant-missionaries, 460; other paid agents, as catechists, etc., 2,011; full and accredited Church members, 88,132; scholars, 88,867; printing establishments, 3.

THE LONDON MISSIONARY SOCIETY.

The Rev. R. Wardlaw Thompson, the Foreign Secretary, read an abstract of the report, which summarized the work of the past ten years, and stated that the changes which had been made in the organization of the society's work at the commencement of that period appeared to have proved satisfactory. In 1871, however, there were 160 European missionaries in the field, but heavy losses from various causes had reduced the number to 139. But the society had been relieved of the responsibility of supporting ten Churches in South Africa, and eleven in the West Indies. As a result of the formation of a ladies' committee, twelve female missionaries are now laboring in India and elsewhere. The work among the African races, in the South Seas, Madagascar, New Guinea, India, and China, having been brought under review, the directors earnestly pressed the recommendation of the report "that the immediate strengthening of both the great Eastern missions be made the expression of gratitude to God for His goodness during the decade now closed." On the subject of finances, the directors were sorry to be obliged to state that their position was not satisfactory, and that although, owing to the receipt of an exceptionally large sum in legacies, the total income had been £108,247, being an amount larger than it was last year, the expenditure had also risen above the very low point to which it was then reduced, and that consequently the society began the year with a deficiency of £2,321. The alternative presented itself of reducing the agents or increasing the income.

BAPTIST MISSIONARY SOCIETY.

The report, read by Mr. A. H. Baynes, set forth the past year, not as one of thrilling interest, but yet one of steady advance, both in the work abroad and in the interest taken in it at home. In printing a great deal had been done both in Bengali and in Hindi. Mention was made of the support secured by the Jesuits' College and the Vatican from the Portuguese Government with reference to Central Africa, the Pope's instructions being to "harass and destroy the efforts of the heretics!" Five priests have gone out for as many years to seduce the native King of Congo with presents from the Court of Lisbon. Those royal gifts comprised music and rum, "a piano and silver tankards." In Jamaica material

futures, usually turn. The present time is one of unprecedented opportunity for the Church of Christ, and one of critical importance in the history of many nations. Never before was it such a privilege to live. If we take the literal meaning of the word opportunity—an *open port*—never were there such open doors of world-wide usefulness and eternal influence as to-day. Never were there so many *forms* of Christian service, so many *fields* of usefulness, so many Christian *forces* and resources at our command, such *financial* strength in the Church, or such signal instances of the *finger of God* in the working of His providence and the mightier although more silent operations of His Spirit. Harvest is a brief and passing time, and waits for no man's convenience. The white fields must be reaped, or left to rot. It is the harvest time of the world; and if the opportunity that offers itself now in Japan, in China, in India, in Siam, in Mexico, in Central Africa, in Turkey, in Italy, in France is lost or neglected, it never will return. These lands are in a transitional state. Suddenly awaking from the slumber of centuries, under the shadow of superstition, false ecclesiasticism, or disgusting and well-nigh effete idolatry; these nations stand where two ways meet, to go forth under the guidance of the missionary and the lamp of truth to an enlightened and Christian civilization, or to follow the false and fascinating lights of infidelity, and develop a Godless culture and power which can only culminate in such catastrophes as the French Revolution, or the more terrific picture of the Apocalypse;—a confederated and anti-Christian world at the summit of human civilization, but united in heaven-defying wickedness and proud rebellion against God and his Christ. This is the ultimate vision of prophecy for the present age. It will not be long ere it shall have come if the mighty forces now working in human society are not controlled by these direct influences of which the Church of Jesus Christ hold the key.

Japan, with eight hundred atheist students in her National University, and not a single Christian, waits to choose between Herbert Spencer and Jesus Christ. China, with every avenue opening to the commerce and culture of the world, waits to decide between Mammon and God. India is listening with one ear to Deism and Chunder Sen, with the other to the Gospel. France and Italy must either be Protestant or infidel. Africa's glorious interior will soon be one vast chain of commercial posts. Shall the infamous trader make them darker blots on that dark continent than even the shrines of fetishism, or shall the Christian missionary convert them into beacon lights for benighted races? There is scarcely a nation, not yet Christian, of which it is not true that the remaining twenty years seem to be the very pivot of its destiny.

The responsibility of the Church is immediate and tremendous. The nations need the Gospel *now*; the world is all open *to-day*; the work of this generation is *for this generation*; the whole future of these races hangs on the influences which now are to educate them; *the Church has the power and the resources to reach*

them. The Master has left no doubt of His will in the matter; the readiness of the Divine Spirit to co-operate cannot be questioned. O for the Sons of "Issachar who had understanding of the times to know what Israel ought to do." O for the breath of power that will convert a valley of dry bones into "an exceeding great army."

A Missionary's View of Japan.

The Rev. O. H. Gulick, of Japan, spoke at the Anniversary of the Religious Tract Society in London, in May. The report of the Society says that he gave "an interesting description of the country, which he characterized as at once the oldest and the youngest amongst other countries of the world. The Japanese had been great borrowers, and had been receiving their civilization from the Chinese, and they were now ready to borrow from whomsoever they could. They had turned from the Chinese to those higher in the scale of civilization, and in proof of this was the well-known fact that many of their leading men had been travelling in Europe and America, and had taken back to Japan some of the ideas connected with the civilization of the West; and, most important of all, they had returned to their ancient land with the conviction that Christianity had much to do with the civilization they had witnessed in their travels. It was true there were men there who were bent upon securing merely the temporal and material results of the civilization they had seen, and were entirely ignorant of the indwelling principle of Christianity, which is the true basis of European civilization; but all might be thankful that day that they had acted on the conviction that religion was not a thing to be settled by the State, and missionaries are free to preach the Gospel among them as God gives them grace and ability. About sixteen years ago a young Japanese lad, of not more than sixteen years of age, ran away to Shanghai, although there was a penalty attached to his leaving Japan, and began to learn to read by the assistance of some sailors. In course of time he was able to read the Gospel by John, and he read on until he reached the third chapter, containing the passage, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life.' He seems to have got the full meaning of that verse, and the full sense as expressed in English. And then he prayed that God would reveal his Son to him, and the little runaway lad was the only praying soul on the ship. In due time the vessel arrived at Boston, whither she was bound. The captain reported the ship to its owner, and told him that he had a little Japanese boy on board, in whom he took some interest. The owner at once said, 'Send him up to me,' and the result of that interview was that the kindly ship-owner sent him to college, and seven years ago he graduated. While in the theological seminary a grand embassy arrived from his native land, and permission was asked for this young man to leave the seminary, and, upon the Japanese youth consenting, he was taken to travel over England and France. In course of time he went to America, where inducements were held out for him to remain; but he said, 'No, I am determined to preach the Gospel,' and he stood firm to his purpose, making known the Gospel to his Japanese countrymen. That lad, to-day a promising young man, was now at the head of a college in Tokio, training young men for Christian work and the Gospel ministry."

English Bible and Missionary Societies.

Evangelical Christendom for June gives a summary of the proceedings of the May Meetings of the English Societies, from which we gather the following:

THE BIBLE SOCIETY.

The seventy-seventh anniversary of the British and Foreign Bible Society was held in Exeter Hall. The report stated that the free income of the society for the past year has been £114,382, or nearly £4,000 more than in 1879. But in consequence of some special funds having been closed, and of a check in the Continental circulation, the receipts from all sources amount to £209,519, as compared with £213,000 twelve months ago. The issues of Bibles, New Testaments, and portions for the year had been 2,864,029, being an increase of 65,000 copies, and making a total since the formation of the society of 91,014,488 copies. In France, out of eighty-six departments sixty-six have been visited by a staff of sixty-three colporteurs. In Belgium, besides the work of eight colporteurs superintended by Mr. Kirkpatrick, some 70,000 portions have been supplied at a considerable reduction to the Crystal Palace Bible-stand for distribution at the Brussels Exhibition; and at Christmas a New Testament was presented to every Sunday scholar in Belgium. Six colporteurs in Holland have sold nearly 3,000 copies each. In Germany the staff of colporteurs have been reduced to sixty. Hindrances of every kind were placed in the way of the fifty-seven men employed in the work in Austria. In Italy forty colporteurs were actively employed. There were twenty-three laborers in Spain. Particulars were also given of the progress of the work in Portugal, Denmark, Norway, Russia, Turkey, Greece, Palestine, India, Ceylon, China and Japan.

CHURCH MISSIONARY SOCIETY.

The eighty-second anniversary meeting of this society was held at Exeter Hall, which was filled to its utmost verge with an anxiously interested throng. The chair was taken by the Earl of Chichester, the President. The Lay Secretary (Mr. Edward Hutchinson) and the Clerical Secretary (the Rev. F. E. Wigram) read an abstract of the report. The committee were able to announce that the total receipts of the year had been £207,508. Of this sum, £3,007 was a tribute of affection to the memory of the Rev. Henry Wright; £5,195 had been contributed for, and devoted to, the contingency fund; £9,620 had been given for the double purpose of sending out some of the men detained at home, and enabling the committee to push forward their work as new fields might open to them. It was added that £189,685 was applicable to the general expenditure. In the details given of the work of the society's missionaries it was stated that in West Africa the native churches are gaining strength, more and more taking upon themselves the responsi-

bilities of pastoral and missionary work. In the Delta of the Niger the people by hundreds are throwing away their idols, and the churches are thronged every Sunday; while the famous old temple at Bonny, studded with human skulls, is going to ruin. In East Africa the spiritual and philanthropic work of the Freretown Mission has been carried on with unceasing energy. The latest reports from Uganda were only to July, 1880, at which date Mtesa still showed no favor either to the Church Missionary Society or the French Mission, but had again professed himself a Mohammedan, and was for the time altogether under the influence of the Arab traders. In Palestine there are missions at Jerusalem, Jaffa, Gaza, Nablus, and the Hauran; there are stations also in Persia. The society's missions in India absorbed half its missionaries, and nearly half its foreign expenditure. In conclusion, the report stated that through the society's labors between 3,000 and 4,000 well-instructed adult converts are baptized each year, and the friends of the society were asked to enable the committee to maintain a policy of advance.

WESLEYAN MISSIONARY SOCIETY.

The annual meeting, in Exeter Hall, was held under the presidency of the Lord Mayor. References to the death of Dr. Punshon, and to the great loss which the Connexion had sustained thereby, were, of course, very frequent; but there seemed to be a general opinion that the sad event, instead of causing anything like despair, ought to lead to increased activity and devotion, and consequently the meeting was marked by even more than the usual enthusiasm. The report, which was read by the Rev. M. C. Osborn, opened with a reference to "the dark cloud by which the society was overshadowed," but went on to state that there were many cheering signs of progress. Ireland and France were hopefully referred to. In Germany much opposition has been encountered, which, strange to say, proceeded not from the Romanists, but from the Lutheran Evangelical Church. In Vienna singing and prayer were prohibited in their public services, and public meetings could be held only on condition that they were notified to the police three days beforehand on stamped paper, each stamp costing a shilling. In other parts of Europe the work was moving forward. India showed "healthy and steady progress;" in China the work was much impeded by "the enormous difficulty of the opium traffic;" whilst in Western and Southern Africa their operations were being successfully prosecuted. With regard to finance, "the refrain of recent years" had to be repeated, the expenditure being "largely in excess of income," and the debt was accumulating. Last year they reported a debt of £25,187, and now they had a further deficiency of £13,122, the total income having

been £130,093, and the total expenditure £143,215. Notwithstanding all this, they had begun the year on the same lines as before. The report showed that there were, in connection with the society, central or principal stations called circuits, 411; chapels and other preaching places in connection with stations, 2,493; missionaries and assistant-missionaries, 460; other paid agents, as catechists, etc., 2,011; full and accredited Church members, 88,132; scholars, 88,867; printing establishments, 3.

THE LONDON MISSIONARY SOCIETY.

The Rev. R. Wardlaw Thompson, the Foreign Secretary, read an abstract of the report, which summarized the work of the past ten years, and stated that the changes which had been made in the organization of the society's work at the commencement of that period appeared to have proved satisfactory. In 1871, however, there were 160 European missionaries in the field, but heavy losses from various causes had reduced the number to 139. But the society had been relieved of the responsibility of supporting ten Churches in South Africa, and eleven in the West Indies. As a result of the formation of a ladies' committee, twelve female missionaries are now laboring in India and elsewhere. The work among the African races, in the South Seas, Madagascar, New Guinea, India, and China, having been brought under review, the directors earnestly pressed the recommendation of the report "that the immediate strengthening of both the great Eastern missions be made the expression of gratitude to God for His goodness during the decade now closed." On the subject of finances, the directors were sorry to be obliged to state that their position was not satisfactory, and that although, owing to the receipt of an exceptionally large sum in legacies, the total income had been £108,247, being an amount larger than it was last year, the expenditure had also risen above the very low point to which it was then reduced, and that consequently the society began the year with a deficiency of £2,321. The alternative presented itself of reducing the agents or increasing the income.

BAPTIST MISSIONARY SOCIETY.

The report, read by Mr. A. H. Baynes, set forth the past year, not as one of thrilling interest, but yet one of steady advance, both in the work abroad and in the interest taken in it at home. In printing a great deal had been done both in Bengali and in Hindi. Mention was made of the support secured by the Jesuits' College and the Vatican from the Portuguese Government with reference to Central Africa, the Pope's instructions being to "harass and destroy the efforts of the heretics!" Five priests have gone out for as many years to seduce the native King of Congo with presents from the Court of Lisbon. Those royal gifts comprised music and rum, "a piano and silver tankards." In Jamaica material

losses were compensated by spiritual prosperity; and, to fill up seven conspicuous vacancies by death, more offers of service had been made during the year than in any one of fifteen years before; and the year's income (£51,459) is the largest by much ever received, nearly £12,000 being for special purposes, including for Congo (the offence to the Pope) £4,000 given by Mr. Arthington, of Leeds. The committee wanted £5,000 more at once, and asked for double income as soon as practicable.

S. P. G. SOCIETY.

The report stated that the income of the society during the year 1880 amounted to £138,288. In the work which the society had been privileged, as the handmaid of the Church, to sustain and to promote during the past year, 586 missionaries had been engaged. These had labored in Asia, Africa, Australia, and the Pacific, America, and the West Indies, and one in Europe. There were also in connection with the society about 1,242 catechists and lay teachers.

American Missionary Societies.

Several of the American Missionary Societies or Boards hold their annual meetings in May, and others later in the year. We give a brief account of the meetings:

AMERICAN BAPTIST MISSIONARY UNION.

The annual meeting of the American Baptist Missionary Union was held in Indianapolis in May. There were reported 29 Asiatic missions with 550 churches, 170 missionaries, 643 native preachers, 42,226 members, of which 4,868 were baptized last year. There are over 200 students in the Brownson Theological Seminary at Ramapatam. But little is being done in Africa. A committee was appointed to consider the proposition of Mr. Robert Arthington, of Leeds, England, to give them \$35,000 for work in Africa on certain conditions. More workers are needed in Europe, the report being made that "the times were never more propitious than at present to rescue Europe from degrading superstition and debasing scepticism. The whole amount paid into the treasury from all sources during the year was \$313,774.52, of which \$24,971.68 was for additions to invested funds. The sum applicable to the payment of the current expenses of the year, and the debt of last year amounted to \$300,652.92; and the deficit at the close of the fiscal year was \$11,850.08. Since the last annual meeting the following new missionaries have been sent abroad: Rev. Willis F. Thomas, Miss M. A. Rockwood, Miss E. L. Upham, Miss Frances E. Palmer and Miss Marie Menke. The following missionaries have returned to their fields of labor: Rev. S. B. Partridge and wife to Swatow, China; Rev. A. Bunker and wife, Rev. A. V. Crumb and wife, and Rev. F. H. Eveleth, to Toungoo, Burmah; Mrs. Binney and Mrs. Kelley to Rangoon; and Mrs. J. F. Norris has gone to join her husband at Maulmain. The fol-

lowing missionaries have returned to this country or are on the way: Rev. A. A. Newhall, Rev. H. W. Hale and wife, Rev. C. H. Carpenter and wife, Rev. M. Jameson and wife, Rev. I. D. Colburn, Mrs. J. N. Cushing, Rev. A. T. Rose and wife, Rev. R. R. Williams, Mrs. A. Loughridge, Rev. S. P. Barchet and wife, Mrs. H. Jenkins, and Mrs. C. D. King. The following missionaries are under appointment: Mr. Leonard Woolsey Cronkhite, Miss Mary C. Van Meter, and Miss Naomi Garton.

AMERICAN HOME MISSIONARY SOCIETY.

The annual meeting was held in May, in New York. It was reported that the number of ministers of the gospel in the service of the Society was 1,032. Sunday school and Bible class scholars 99,898. There had been 224 new schools organized. The contributions to benevolent objects reported by 607 missionaries amounted to \$21,839.97. There had been 5,922 additions to the membership of the churches. 131 churches had been organized, and 67 had assumed their entire support. 57 houses of worship had been completed, 132 repaired, and 26 others commenced. The balance in the treasury April 1, 1880, was \$20,412.14. The receipts for the succeed 12 months had been \$290,953.82. The sum of \$284,414.22 had been paid out and appropriations and pledges had been amounting to \$56,719.88, toward canceling which there was a balance in the treasury of \$26,951.64. It is proposed to raise *one million dollars* this year for Home Missions.

AMERICAN PRESBYTERIAN CHURCH.

The General Assembly of this Church met in May, in Buffalo, and the Committee on Foreign Missions reported that they had examined the Report of the Board and found that the work of the year had been faithful, abundant, and to a very encouraging degree successful. In all of the 24 missions of the Board, Education, Printing, Colporteur, and Zenana work and preaching the Gospel have been diligently prosecuted. Marked progress has been made in Persia, Siam, China, Mexico, and among the American Indians. Remarkable changes are taking place in thought and social life, in India, Syria, and elsewhere. In one mission town in China Dr. Nevius and Mr. Corbett baptized 230 converts. And while the net gain for the year to the churches at home has fallen short of one per cent, to the churches in heathen lands it has been fully 15 per cent. The General Assembly urged the pressing forward of the work of evangelization among the American Indians and the Chinese on the Pacific Coast. The receipts from all sources for the year closing April 30, 1881, including the balance from the previous year, were \$590,680.49. The expenditures were \$581,515.19. Balance, \$9,165.30. Of 5,489 churches, 3,149 had contributed. It was recommended that the last Sabbath school session of each quarter be devoted to missionary exercises, and that

a collection be taken. It was also recommended that as far as possible the first Wednesday evening of every month be devoted to special prayer for the conversion of the world. It was stated that means were in hand to send at once ten fresh laborers into the field, and at least twenty more were needed to vigorously prosecute the work now in hand, and yet in all the classes graduated the past Spring at Chicago, Auburn, Union and Princeton Seminaries, not a man had offered for the missionary field.

REFORMED PRESBYTERIAN CHURCH.

The Synod of this Church met at Pittsburgh, Pa., in May. A very interesting report was made of the work of the Board of Missions in Syria. The year had been one of unexampled prosperity. There were in Syria 104 native members, 11 Sabbath schools with 361 scholars, 14 day schools with 424 pupils. \$12,200 had been contributed for missions. We shall give a full account of this mission in our October number.

REFORMED CHURCH IN AMERICA.

The Annual Report of the Board of Foreign Missions was made in May. The receipts of the year from all sources were \$92,984.32, the largest sum received during any year, which had enabled them to support their missions and pay the old debt. There were reported 9 missionary stations, 109 out-stations, 15 missionaries, 18 assistant missionaries, 14 native ministers, 34 catechists or preachers, 17 assistant catechists, 37 readers, 30 schoolmasters and teachers, 12 schoolmistresses, 3 colporteurs, 35 churches, 2,357 communicants, 4 academies with 129 scholars, 8 day schools with 1,866 scholars, 13 theological students, and \$3,731.77 had been contributed by the native churches.

The Twentieth Annual Report of the Executive Committee of Foreign Missions of the Presbyterian Church of the U. S. (South) gives the entire missionary force in its employ as consisting of ninety-three persons; namely, eighteen ordained missionaries, one missionary physician, twenty-six assistant missionaries from this country, thirteen ordained native ministers, and thirty-four other native helpers. Twelve missionary laborers have been sent from this country the past year. The aggregate receipts were \$59,215.39, an increase of \$10,737.41 over those of the previous year.

The Woman's Foreign Missionary Society of the Presbyterian Church reported at their annual meeting that \$97,808.69 had been received from auxiliaries, bands, circles and individuals, and \$1,261.55 from other sources. It has 99 missionaries, 9 mission teachers, 116 Bible readers and native teachers, 116 day schools, and 379 scholarships in boarding schools. Seventy auxiliaries had been added during the year making the whole number 1,068. The report says that the most cheering sign of promise

for the future is the greater spirituality of those who are engaged in the work of the auxiliaries, "Not for the heathen merely, but for Christ," having become the watchword of many.

The Woman's Baptist Missionary Society held their tenth annual meeting in Philadelphia. The receipts of the year had been: from donations, \$46,095.69; from other sources, \$3,915.22; total, \$50,010.91. Three missionaries have been sent to Burmah: Mrs. Jennie B. Kelly, Miss M. A. Rockwood, and Miss E. L. Upham. A Home for Missionary Children has been established at Newton Centre, Mass.

Ladies' Board of Missions of the Presbyterian Church held its annual meeting in New York. \$38,325.01 had been received during the year. Work has been carried on in Syria, Persia, China, Japan, India, Siam, Africa, Mexico and France, in addition to different portions of the United States.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church held their annual meeting in Buffalo. \$107,932.47 had been collected. Seven candidates for missionary service were accepted. Appropriations for the ensuing year were made amounting to \$130,851.75. The reports showed advance in all directions.

The Board of Managers of Foreign Missions of the Protestant Episcopal Church issue an earnest appeal for increased contributions. "Not less than \$30,000 as an additional sum to all usual offerings is required at once. The appropriations made to continue the foreign work as it is now going on amount to \$125,250, but this is quite insufficient, as the estimates most carefully made require fully \$138,000 to take care of the natural growth only, without undertaking any new enterprises, and \$16,700 is needed for building purposes in China and Japan." Mr. Edwin K. Buttle has been appointed to be Professor of Natural Science in St. John's College in China, and Mr. Frederick R. Graves as an additional missionary to Wuchang. Miss Anna Stevens has been appointed missionary teacher for the united girls' school upon the St. John's College Estate in China.

The Presbyterian Church in Canada raised the past year \$35,434.58 for Foreign Missions, and have reduced the debt of the Board to \$5,392.59. In the New Hebrides 3 ordained missionaries are supported, in Trinidad 4, in Erromanga 1. There are 4 missionaries among the Indians of the North-west, 2 in connection with the Formosa Mission, five in the Central India Mission.

Missionary News.

A subscriber to this magazine has asked for some information respecting Medical Mission Work. Since answering his note we find that more is being done in reference

to it in New York than we had supposed. We are informed that there are some ten scholarships in the University Medical Missionary Society for those who design entering upon Medical Mission work. The first of this month a New York Medical Mission was started at No. 5 East Broadway. The object of this Mission is "to reach that numerous class of poor persons always to be found in a large city, who are generally inaccessible to the Gospel, by giving them gratuitous medical relief, and at the same time preaching the Gospel to them,—this linking together in the missionary-physician the efforts to heal the body and to save the soul, having been found in other places effectual for the salvation of thousands who otherwise, apparently, would not have been saved." The doors of the Mission will be open daily, except Sunday, from 9:30 to 10 A. M. to receive the names of those who need to be visited at home, and from 1:30 to 2 P. M. every day, except Saturday and Sunday, for those able to attend the Dispensary. A short Gospel service will be held at 2 o'clock, after which the patients will be given due attention, the only recommendation required being that of sickness and poverty. There are to be no charges for medicines or treatment, but thank-offerings will be received.

Bishop Bowman, after holding the New Mexico Annual Mission Meeting at Socorro, pushed forward, by way of the Southern Pacific Railroad, to Tuscon, where he opened the Annual Meeting of the Arizona Mission. He goes thence to San Francisco, where he will embark for Yokohama, hoping to reach that city in time to preside at the Japanese Mission Conference, to open in that city August 11.

Three Japanese students have just graduated at Indiana Ashbury University. One of them, A. Sato, will accompany Bishop Bowman to Japan. The second one, S. Chinda, will take a theological course at the Boston University before returning home; and the third, K. Kawamura, will return to his home in Japan by the way of England and the Continent.

In the New Guinea Mission of the London Missionary Society, on the 7th of March, the natives of Kalo massacred their teacher ANEDREA, with his wife and two children; also MATERNA, teacher of Kerepunu, his wife and two children; TARLA, teacher of Hula; MATATHUHI, an inland teacher; and two Hula boys;—in all, twelve persons. This massacre is attributed to the influence of Koapina, the Aroma chief. The Directors of the Society have been much distressed to learn that a man-of-war has been sent to punish the people for their treachery, saying that "the missionary of the Cross does not claim, and does not desire any protection from the arm of government in his intercourse with barbarous tribes; the true revenge for the Christian is

the exhibition of forgiveness, and the effort to bless them that curse."

The Rev. Otis Gibson, D.D., of the Methodist Episcopal Mission to the Chinese in San Francisco, arrived in New York June 15th, and sailed on the 17th in the *Anchoria* for Europe, where he will spend some time in travel previous to visiting the Ecumenical Conference as a delegate. He is accompanied in his European trip by his son, Mr. William Gibson, of Boston. Dr. Gibson reports that the popular irritation against the Chinese immigrants in California has abated. His mission work is moving on successfully. Some twenty accessions to the Church have been received since the session of Conference. Out of eleven baptized at one time, six were Japanese.

Mr. Marden, writing from Marash, April 1, says: "A few months ago a young man some twenty years of age came to me and said he was an Armenian from Geben, had come fifty miles on foot across the Taurus, and wished to enter our school. He could pay half his expenses. We had no funds from the Board for the support of Armenian students, but I was so much interested in the manly bearing and earnest spirit of the young man that I assumed the balance of expense myself, and gave him a place among our Christian students in the college preparatory school. A week later another young man from the same town and of the same character came and joined him. I told these young men that though I desired them to become Christians not only in name but in truth, yet so long as they accepted the Armenian faith they were entirely free to observe all its forms, and no Protestant should in any way molest them. At first they attended faithfully the Armenian church, but soon found their way to the Protestant Sabbath school and church services, and without an opposing word they seemed to accept the evangelical faith as soon as it was explained to them. For years they had groped in the dark, and now the glad tidings of salvation, through repentance and faith in Christ was a welcome message of light and life. They take an active part in the students' prayer-meetings, and give promise of great usefulness. They express a strong desire that the people in Geben and its villages may be brought under evangelical influences."

Mr. Christie, of Marash, Turkey, under date of April 5, says: "In Hadjin I spent three days. The work there is going on most encouragingly. Of the twenty-five pupils in Mrs. Coffin's school there are only four who, so far as human judgment can decide, remain unconverted; a blessed new life pervades the whole school! The girls passed a very creditable examination in various studies on the day before I left. In the church I could see evidences of great progress since I was in Hadjin eighteen

months ago. The young pastor is a hard worker, and God has this year blessed his labors most graciously. Thirty have been added to the church recently, and this is only about half, as I understand, of the number hopefully converted. In Shar, also, there has been an interesting work going on for several weeks."

Mr. Cole, writing from the Eastern Turkey Mission, says: "Two Koordish villages, having nearly a hundred houses, have recently sent up petitions begging to become Protestants, and asking for a teacher, but from the fact that they are anxious to know if by so doing they may be exempt from military duty it would look as though there was too much thought of political protection in their minds. Yet through the goodness of God we may be able to bring them to the gospel basis in the end. Letters from Erzingan city itself indicate that the few friends we have there have too worldly an idea, as if the dress rather than the heart of the gospel could carry all before it. And yet, with all due allowance, those parts are ripe for the harvest, and some of us must take up a sojourn there this coming winter, if not before. Do pray for Erzingan! It would not be strange if from Erzingan a work was to open among those Dersim Koords who are only Mohammedan from fear. The two villages mentioned may prove the opening wedge to introduce the gospel among the 100,000 of these Koords. Requests for instruction also came from another race, not so near, perhaps, to Christianity, inhabiting a part of the regions of Alashgird. They are called Yezidees, and are said to number some 50,000. They are worse treated even than the Christians of the region. Turks on the one hand were drafting them for regular military duty, and on the other hand threats from the Obeidullah Sheikh party were urging them to come forth against the Persians, neither of which did they accept, save by force, as they are not real Mohammedans. These, too, beg to be taken under such protection as will allow them to worship God according to the dictates of their own consciences. Let come the strong arm of political protection, and we may hope much from these wild tribes, the so-called Indians of Asia."

Dr. Barnum, of Harpoot, writes March 28: "Yesterday, Sunday morning, I had scarcely waked before the chapel board announced the time for the early morning service. At this meeting I gave notice that after breakfast I would hold a separate meeting for the women. This was appointed at a private house, because the chapel was cold, and a stove would do no good, for the paper had been torn from the windows. The people were all thinly clad, very few had stockings, and some of the children were running about over the frozen ground without shoes even, while I was cold with

three coats and two pairs of stockings on. Some twenty or twenty-five women came together at that meeting. They were rather shy, but they gave close attention while I spoke to them of the peculiar value of the gospel to them, as fitted to elevate their sex from the low place which they hold in this country, and to help them in discharging their duties to their families. Those who had begun to learn to read held out their books, when I asked to see them, in the conscious pride of a newly-acquired superiority, although they were too timid to read to me. A little later it was time for the noon Bible service, in which I had the aid of the teacher of the boys' school in Hooeli, who had come over with some of the young men of his village, knowing that the preacher was sick, and not knowing that I was there to supply the pulpit. After this service I had a meeting with the young men of both villages, in each of which there is a Christian Association. These young men's associations are just now among the most hopeful features of our work."

The London Missionary Society prints in the *Chronicle* a review of the past ten years of labor at Lifu, one of the Loyalty Islands. The population of the island is 6,576, 5,636 being Protestants and 940 Roman Catholics. There are nine churches, with 2,085 members. Their contributions within the ten years for religious and benevolent purposes amount to \$30,067. Nearly 3,000 copies of the New Testament and Psalms have been sold, and a Hymn-Book and other books prepared. Ten stone chapels have been erected within the decade, making the present number of such chapels nineteen. A training institution for native teachers has been maintained, raising up fifty-seven helpers, twelve of whom have gone upon foreign service. Mission work has been undertaken at New Guinea and New Caledonia, upon which thirteen men and their wives have been employed. For three years there has been but a single English missionary on the island, but he has been assisted by twenty-four native helpers, some of whom are able and earnest ministers of Jesus Christ.

The *Rangoon Church Magazine* gives an account of a conference of the Karen Church congregations recently held among the Bwai tribes, at the village of Wettoder, in Burmah. The Bishop presided. It was attended by the representatives of about twenty Karen villages. The Wettoder people erected a large Congress Hall, with a temporary chapel attached to it. Hospitality was provided for 400 or 500 visitors. They came, clad in a variety of costumes, it being the custom of these mountaineers, like the Scotch clans, to distinguish themselves by individual dress characteristics. The proceedings commenced with a service in the temporary chapel; the boys

of St. Paul's Mission, Tounghoo, forming the choir. The sermon was preached by Shwaynyo, one of the native clergy. The next day the conference was opened. The Bishop was formally voted into the chair, secretaries were duly appointed, and other arrangements were made, in the most business-like way, by taking a show of hands. The subjects voted for discussion were: "The need of taking greater care of village chapels: The importance of paying respect to Christian teachers: The evil of intoxicating drinks: The too great prevalence of quarrels: The impropriety of secret marriages." The Bishop's inaugural address was given at the Morning Session. It was interpreted into the "Paku" dialect by the Rev. W. E. Jones, and into Bwai by Shemone, a lay teacher. The afternoon discussion was intensely interesting, the native clergy and teachers and the village head men all taking part in it. In the evening of the same day 162 candidates, presented by Mr. Windley, S. P. G. Missionary at Tounghoo, were confirmed. The Bishop's addresses were interpreted, and the audience appeared deeply moved by them. They were admitted to Holy Communion the next morning. At noon, the conference proceedings terminated by a touching recital enumerating the deaths of several leading persons during the past year, and by votes of thanks to those who had so kindly assisted the Congress. Each night, when the proceedings were over, the villagers encamped separately in the jungle by firelight, under bamboo booths, and spent hours in singing hymns from MSS. and printed hymn-books. An English layman who was present exclaimed: "A sight like this is worth all the Missionary Meetings in England put together! Would to God that those who sneer at mission work could only be here to see these things!"

Rev. Dr. Gordon reports from Kioto, Japan, that the special theological class of the Mission of the American Board numbers 30 members, more than half of whom support themselves or get their support from those for whom they have been laboring, or from other friends; a great advance in the line of self-support.

The Christians of Osako have sent a native missionary to labor in Ise, a rich populous and idolatrous province, noted for the shrine of the sun goddess, Dai Jingu. He was followed by Rev. Mr. De Forest of the American Board. Much interest was awakened among some of the people whom they met, and several little bands were formed for the study of the Bible. The name of one of these is "Christ's Ever-Persevering Company."

In the Micronesian Mission in 11 churches at the Mortlocks and Ruk there have been added 347 members the past year, making the present native membership under the care of the American Board 829.

The Gospel in All Lands.

Rev. Albert B. Simpson, { Editors.
Rev. Eugene R. Smith, }

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THE JEWS, AND MISSIONS AMONG THEM; GENERAL ARTICLES, MISSIONARY NEWS, ETC.



RUTH, THE JEWESS.*

The Jews.

The Jews at Jerusalem,
THEIR PREPARATION FOR THE SABBATH.

BY REV. JAMES G. M'CLURE.

The closing hours of Friday afternoon are the best of the week for studying the Jews of Jerusalem. The dragoman who conducted me to their quarters bore the patriarchal name of "Isaac." His story was an interest-

my hath persecuted my soul;" "He hath smitten my life down to the ground;" "My heart within me is desolate;" "I remember the days of old."

Not far from this Polish woman was a young girl who, though the tears stood in her eyes, still seemed desirous of catching our attention. She was glad to announce that her home had been in Brooklyn, and further inquiry revealed the fact that her parents, a few years since, had brought their household to live and die near the sepulchres of their ancestors. The world seemed very narrow as among this gathering of Spanish, Russian, and



A STREET IN MODERN JERUSALEM.

ing one. His parents and his grandparents, at the time of his birth, were living at Solonica. The family, without an exception, were true Israelites. Through the efforts of a missionary the grandfather was converted to Christianity. In due time every member of the family followed his example, until eventually the entire twenty-eight became communicants of the Protestant Church.

It was nearly five of an April afternoon when we came to the Jews' "wailing place." All told, perhaps sixty Jews were imitating the example of their brethren in Jerome's day, (400 A. D.,) when Roman soldiers allowed them to weep beside Jerusalem's ruins. These were now pressing the stones of the Herodian wall of the Temple enclosure with their foreheads, reading their Hebrew prayer books, and weeping over the fall of their beautiful house. I asked an aged woman, so bent and feeble with the infirmities of years that she could scarcely drag herself to the spot, what words she was reciting from her Psalter. She pointed out the sentences, "O Lord, the heathen are come into thine inheritance;" "The ene-

German Jews, with all sorts of red fezes and fur-trimmed velvet caps and long side curls, there was one who could talk of "Fulton Ferry" and "the Heights" as glibly and as intelligently as the travellers who had been priding themselves on their long distance from home. We felt, however, a more personal interest in the pathetic scene, as an American joined in the lamentation, "We sit alone and weep; because of our greatness that is departed: because of the Temple which is destroyed, we sit alone and weep."

From the wailing place it is only a few steps to the synagogues. They are all alike in having great domes for roofs, as though to form a contrast to the minarets of the Moslems and the towers of the Christians. That of the native Syrians showed the lattice-covered gallery where the women may sit, seeing the men, but unseen by them, as in the House of Commons. The synagogue of the Spaniards was noticeable for a raised circular platform in the center, where there are the "chief seats" and the depositories of the sacred writings. The synagogue

f the Pharisees proved the most interesting. The people who were fast collecting to read their prayers as the sun went down and the Sabbath begun, were very soiled Russians. A basin for washing at the entrance was but a hint that their snuffy hands refused to accept. Each had a small desk on which he placed his prayer-book. The Rabbi began the service by reading a few words.

of the Hebrews. I noticed a peculiar box, which occupied a prominent position under his hallowed desk. Of course, I thought, it holds some valued religious vessel—perhaps an exact representation of the golden candlestick. A second glance made me distrust my ability to see correctly. For could it be possible that under a prayer-seat in a Pharisees' synagogue in the Holy City itself—the article whose name I read could enter unchallenged? Stamped on the side of the box was the following:

65 net Pounds
of
Gas Light Oil.
Patent Screw Top.
from
J. A. Bostwick,
New York.

And so the Gentiles, with "Gas Light Oil" and "Patent Screw Tops," were giving light to a Pharisees' synagogue in Jerusalem!

A hurried departure soon brought us to the private house of a Jew. He was to show us how "the blessing of the Sabbath" takes place. The room in which his family lived, by day and night, was very small, a divan at one end, ten feet long, and six feet deep, being the sleeping-place for six persons. Just as the sun disappeared below the horizon, the head of the house, holding a glass of wine in his hand while all stood, read in Hebrew the commandment to "Remember the Sabbath." The family repeated it after him. Then all united in petitions for help to keep it. These being finished, the father touched the wine to his own lips, passed it to his aged mother, who followed his example, who in turn passed it to the wife. When she had tasted, she caused her two children to drink, and rubbed the wine upon the lips of her infant child; and thus the Sabbath was "blessed."

As the husband had been paid liberally for allowing us to witness this ceremony, his love of money was aroused. He intimated that he wished us to go upon the flat house-top with him. Once there, he took us as far away as possible from the observation of his wife and mother, who, he said, were very devout, and showing us his phylacteries wished us to purchase them. They were of black leather, two inches square, with the proper straps for binding seven times about the arm and wrist. There was also one for the forehead. In them were concealed the four customary Scripture quotations, written on parchment. The bargain was secretly made, lest the pious women should interfere with such a sacrilegious sale to Gentiles, but not until he had taught the method of bind-



Golgotha, near Damascus Gate, Jerusalem.

Immediately all responded by praying aloud, and for half an hour they swayed their bodies backward and forward, until the very air seemed charged with the Hebrew hymn.

Directly opposite me was a fine-faced, long-gowned Pharisee, who had evidently passed his eightieth year. His beard was as flowing as that of Michael Angelo's Moses, and his expression was that of a typical Hebrew

ing them on the left arm, so that the straps should three times make the Hebrew symbol of the Almighty and should bring the phylactery, when the arm was bent, close to the heart. This Jew lacked the conscientiousness of another of his brethren who, as a worker in Olive wood, never puts a cross on any article of his manufacture, whatever the sum of money may be that is offered him.

Seen in their most interesting features, the Jews of Jerusalem are in many respects a disappointment. Col. Wilson, the resident American Consul, speaking of their

Isabella, all Jews were compelled to leave the Spanish dominions; and, according to some, no fewer than eight hundred thousand were thus cast forth from a country which was regarded by them as a second fatherland. Being industrious and intelligent, and many of them also very wealthy, their departure was scarcely less disastrous to Spain than to themselves; and, as the subsequent history of the country proved, was a serious blow to its commercial greatness and prosperity.

Not a few of these expatriated Jews repaired to other Christian lands, where, on account of their wealth and



Wailing Place of the Jews in Jerusalem.

poverty, said that \$40,000 a month is distributed among them as charity. They have come to Jerusalem as religious patriots, to pray near the ruins of their Temple, and keep guard over the memories of the past. Their superior piety, they claim, demands the pecuniary recognition of their brethren in Europe and America. And so this large sum is a contribution every month to the general poverty of Jerusalem.—*N. Y. Observer*.

The Spanish Jews in Turkey.

BY REV. JAMES CHRISTIE.

It is not our object at present to trace minutely the interesting, though checkered, history of the Spanish Jews, not even to point out in what important respects they differ from other branches of the Jewish family. Their expulsion nearly four centuries ago from Spain—their connection with which is indicated by the language they still speak, as well as by the name they bear—was attended with acts of cruelty and spoliation which made an indelible impression on the national memory, and which are referred to not only in their traditions, but also in their most popular songs. By an edict, not more *unjust than unwise*, issued in the reign of Ferdinand and

their success in business, quite as much as because of their religion, they were often exposed to bitter persecution; but the great majority of them, influenced, perhaps, by the not unfriendly relations which had long subsisted between them and the Moors, preferred to settle in Mohammedan countries, and large colonies of them were planted in all the principal towns of Turkey both in Europe and Asia. The readiness with which they adapted themselves to their altered circumstances, and their industrious habits, but, above all, their well-known aptitude for mercantile pursuits, enabled them to establish themselves with comparative ease in their new homes; and, on account of their superior intelligence, many of them were employed in important offices in the service of the Turkish Government. Certain trades, a knowledge of which they probably brought with them from Western Europe, are still followed almost exclusively by their descendants, with whom, in some things at least, others find it impossible to compete.

From the period of their settlement in Turkey, the Jews continued to enjoy a larger measure of liberty than was often conceded to their co-religionists by less despotic governments in other lands, and to a great extent

they were allowed to administer their own affairs. Little was done, however, to keep alive among them a love of learning, and, with a few exceptions, they gradually sank to the level of the other races in the East, if they did

tion of the population, they occupy certain quarters reserved exclusively for themselves. Even from the "Ashkenazim," as the German and Polish Jews are called, of whom there are about four thousand in Con-



Ancient Jerusalem Restored.

not even fall below it. Their present religious and social condition, as well as the Christian work which for a number of years has been carried on among them, has been frequently described in the pages of the *Missionary Record*. They are still a *people that dwell alone*, having little intercourse with those of other nationalities except in business transactions; and in all the large cities of the East, where they form a numerous if not influential sec-

stantinople, and who are generally less scrupulous in their observance of the precepts of the Jewish religion, they are disposed to stand aloof; and though they occasionally allow inter-marriage with these, they never worship in their synagogues, in which a ritual somewhat different from their own is followed. This exclusiveness is the result of their fancied superiority to others, and though a better spirit has lately begun to manifest itself among

them, they are for the most part extremely bigoted. The distinctive name by which the Spanish Jews have long been called is "Sephardim," Spain being, in their view, the country denoted by the Sepharad mentioned in Obadiah, verse 20; and, as already stated, their language is the Spanish of the fifteenth century, largely intermixed with Hebrew and Turkish words, and being written in the Rabbinical alphabet, it is read, like Hebrew, from right to left. Many of the synagogues, too, are still called after the names of Spanish cities, as Cordova, etc.; and, with a not unpardonable feeling of pride, the learned among them refer to their ancestry, mentioning with special reverence the names of Aben Ezra, Kimchi, Maimonides, and other distinguished Jews of Spain, whose commentaries on the Bible and other literary works command the admiration alike of Christian and Jewish scholars.

It will be readily understood, that with the peculiar history and traditions of the Spanish Jews, and their deep-seated aversion both to Christians and their religion, the planting of missions among them was attended with no ordinary difficulties. But the Churches, both in England and Scotland, which addressed themselves resolutely to the work, have been privileged to see the labors of their agents honored with the divine blessing, and rewarded, too, with a far greater measure of success than could well have been expected. Between thirty and forty years have elapsed since the first efforts were made to bring the Jews in Turkey under the influence of Christian teachings; and during that period thousands of Jewish children, the great majority of them being girls, have been educated in the schools of the several mission-stations. The Bible has been translated into Judæo-Spanish; school-books have been published; other books and tracts suitable for Jewish readers have been extensively circulated; meetings for divine service, and for the exposition and enforcement of the truths contained in the Word of God, have been regularly held, and often well attended; and, best of all, not a few, including some who have been educated in the mission schools, have openly professed their faith in Christ, and have been admitted to His Church. All this has not been accomplished without bitter opposition on the part of the Rabbis; but with such results already achieved, the missionaries who are called to labor in this difficult field may well thank God and take courage, and so also may the Churches which they represent.

In the last annual report of the Jewish Mission Committee it is stated that the number of pupils enrolled during the previous year in their schools—which are now nearly all mixed schools—was 1,751, of whom 646 were Jewish children, 124 of these being boys and 522 girls. What a contrast do these figures present to the state of things when "a Jewish girl incurred odium for learning to read!" Since the report was presented to the General Assembly, most cheering accounts have been received from the various stations of the Mission as to the continued prosperity of the schools and the progress of the work in general. Especially gratifying is the intelligence

which comes from Smyrna, which has long been one of the most interesting and promising stations of the Mission, and at which for a considerable time a hundred Jews or more have been in the habit of assembling on their own Sabbath to listen to the Christian interpretation of the Messianic prophecies of the Old Testament and the preaching of the Gospel by the missionaries. Several of these are believed to be convinced of the truth, and have expressed a desire to be admitted into the Church by baptism. Do not such encouraging facts warrant us to believe that this portion of the field at least is "white already to harvest?"

There are unquestionably very great difficulties inseparably connected with the prosecution of a mission to the Spanish Jews; but in view of the facts which have been stated, it cannot be maintained that these difficulties are insuperable. At no previous time, we believe, has this branch of Christian work presented a more hopeful aspect, or been more worthy of the hearty and liberal support of the Church. Without such support the Mission cannot be efficiently carried on. Its very success enlarges its sphere of work; and we do not hesitate to say, that were the means placed at the disposal of the Committee more abundant, the results would be proportionately greater.

Missions to Jews have sometimes been represented as a failure or a mistake. But what other mission, it may be asked, is more certain to prove in the end a blessing to the Church herself, or is better fitted in the meantime to keep alive her faith in the "exceeding great and precious promise" of the Word of God? Encouraged by these promises, and convinced that the Gospel which she commissioned to preach to all nations is "the power of God unto salvation" to the Jew as well as to the Gentile, let her go forth to all her work in the mission-field with a whole-hearted faith in God, and in due time He will crown her efforts with an abundant and effectual blessing.—*Church of Scotland Missionary Record.*

The Falashas.—Remnants of Jews in Abyssinia.

The fierce struggle among the generals of Alexander the Great to share the richest spoil left by the Macedonian conqueror, exposed Judea to hardships. Ptolemy, son of Lagus, misnamed *Soter*, the Savior, in his greed for power, had violently siezed Syria, with whose political fate Palestine was concerned. The Hebrews, who, since their return from the Babylonian captivity, paid an annual impost to some foreign potentate, recognized at that time Laomedon as the legitimate ruler to whom the tribute was due. Faithful to their promise, they refused to yield to the demands of the usurper, and to contest his pretensions. Ptolemy, cut to the quick, resolved to make the people of Palestine pay very dearly for what he considered the height of insolence. On a Sabbath day his soldiers stormed and pillaged Jerusalem. Its inhabitants were unexpectedly enjoying the prescribed rest. The attack stunned them, so sudden it was and so brutal. Thousands fell victims to the barbarous sword, which spared neither age nor sex. But

the victor was too keenly alive to his advantage not to understand that men who would have braved his redoubtable army rather than become guilty of perjury, were worth being lured over to his side. He put the sword back into the scabbard and offered conciliatory terms. The shrewd prince wished to win the good will

after by a larger number, which, in the language of the Talmud—not unfrequently hyberbolic—amounted to several millions.

In the opinion of the elder Luzatto, (late Professor, in the Rabinical College at Padura,) to which his son seems to assent, the Hebrew contemporaries of Ptolemy hav-



Jewess Watering Flowers on top of a House in Jerusalem.

of the youngest and strongest among the Hebrews. Egypt was the objective point of his plans. And Egypt—unaccountable as it may seem—had always possessed some attractions for the descendants of the tribes once slaves in the country of the Pharaohs. Alexander had already drawn many Judeans to the famous city he had built to perpetuate his name, and Ptolemy Soter made willing captives of over 100,000 of that people, who thronged the towns watered by the Nile. They were joined soon

ing settled in the land of the pyramids, and specially along the borders of Nubia, where they had been assigned the custody of the City of Cyrene or Cyrenaica, obeyed a natural prompting for gaining light on matters lying yet in obscurity. Some passed over Senaar, and explored the interior of Africa. The wild tribes dwelling there welcomed the strangers, who excelled as mechanics and men of letters. Either by compulsion or by choice, the Jewish strangers remained in the midst of the na-

tive negroes, and, in the course of time, unavoidably intermarried. The effect which this circumstance produced was the acceptance of Judaism by a mongrel race, which at a period impossible to ascertain, founded a kingdom called Abyssinia—in Arabic, *Habashun*. The derivation of the term may be traced to the Hebrew *Habosh*, meaning “to rule,” or *Cabosh*, “to conquer;” signifying that the territory acquired belonged to the tribes who had established a distinct dominion—a Jewish dominion. Historians agree that, till the fourth century of the common era, the Abyssinians professed the Mosaic religion—and they may have, limitedly, cul-

largely to historic and geographical knowledge in those days. They were heard from several times after that, but for more than a hundred years no one from the western world had visited them when Dr. Martin went there in 1836. Their present condition is such as to excite profound interest and commiseration. The remarkable fact appears that after preserving for twenty centuries the laws and rites of the Hebrew religion, they are now presenting an instance unparalleled in the history of the Jews, of a people falling from the faith, and rapidly becoming pagans or Mohammedans. Three or four hundred of them remain. Their synagogue, however, is



VIEW IN SYRIA.

tivated the sacred tongue. Even after embracing Christianity, customs to which Israelites cling everywhere had a powerful hold on them. Some Scriptural practices, are, indeed, retained to this day. But from the moment the majority bowed to the cross, a chasm deep and impassable opened between them and their countrymen and former fellow-believers—the Falashas. These chose an appellation significant of the wrong felt—“The Exiles,” who for principle’s sake left their homes and went in quest of another spot, where they might worship according to the dictates of their conscience.—Rev. J. MORAIS, in *Penn Monthly*.

The Jews in China.

In the work of Rev. W. A. P. Martin, D.D., on “The Chinese: Their Education, Philosophy, and Letters,” there is an exceedingly interesting account of a visit to the families of descendants of Abraham and Jacob who for two thousand years lived in the city K’ai-fung-fu in China. This colony of the old race was made known to the western world in the seventeenth century by the Jesuit missionaries who contributed so

falling into decay; they themselves tore it down, and made no effort to rebuild it. After this was gone, they dropped all practice of Hebrew rites and ceremonies, began to intermarry with pagans, lost all knowledge of Hebrew, retained indeed, and still possess, all ancient rolls of the law in a strange form of alphabet, which neither they nor ordinary Hebrew scholars can read, but have no knowledge of the contents of the manuscripts, and have almost lost the traditions of their religion. Dr. Martin prophesies their total disappearance as a separate race unless western Hebrews shall send missionaries to them and enable them to rebuild their synagogue, of which now only remains a stone inscribed with the record of its erection about A. D. 1183, and a subsequent re-erection. The last rabbi who could read the Book of the Law died some sixty years ago. Up to that time this remarkable colony, which had come into China two hundred or three hundred years before the Christian era, had, with all the characteristics of their race, preserved their pure blood and the faith and ritual of their fathers. Some years ago Dr. Martin tried to interest Jews of New York in behalf of these their brethren in China, but

only result was some letters in Hebrew which he was requested to forward, but which no one of those from whom they were intended could read.—*Presbyterian* *Register*.

from foreign oppression, and their descendants, are represented by twenty-two synagogues and temples, five libraries, twelve charitable institutions, and six benevolent societies, according to a late official Jewish directory

containing an account of such matters. But these figures do not by any means represent all such enterprises. The word "temple" bears the same relation to "synagogue" that the word "mansion" does to "house;" that is to say, a temple is a synagogue, only more beautiful and more pretentious. The temples and synagogues that are officially catalogued are edifices of greater or less magnificence, and serve to accommodate a large number of worshippers; but the ease with which a legitimate congregation of Israelites can be formed has led to the establishment of perhaps over a hundred small bodies throughout the city. Under the Jewish dispensation, any ten adult persons can form a congregation, to be presided over by a rabbi. These little bands meet together in private houses, sometimes with and sometimes without a regularly ordained rabbi. In the latter case the gathering is called *Bet-hamid-rash*, *i. e.*, house of learning. The members devote themselves to an earnest and sincere study of the law, and through argument with each other seek to get at the true meaning of some old master. This is looked upon as worship, and it is said, on high rabbinical authority, that those who do this "for God's sake, without any ulterior design, are exempt from the recital of the established liturgies."

Like many of the Protestant sects, the Jews are divided into two wings, the Orthodox and the Reform. The party of

Reform is largely in the ascendant. But three or four of the large synagogues are Orthodox, and even in those some innovations on old customs can be noticed.

Without going very deeply into the question as to the variations between the Orthodox and the Reformed Jews, it may be stated, generally, that the difference is purely one of ceremony, and scarcely touches the matters of es-



The Jews in New York.

BY GEORGE J. MASON.

It is only about thirty or forty years ago that the tide of Hebrew emigration set toward the United States. In 1850 there were only 15,000 Jews in the whole country; in 1878 there were a quarter of a million. At present there are 80,000 in New York. These 80,000 refugees

sential belief. The Orthodox Hebrews, according to ancient usage, read the prayers in Hebrew, and, following the Oriental custom, wear their hats during service. In their interpretation of the law they are guided by the old rabbinical authorities; for instance, it is laid down in the Bible that seven days holiday shall be kept; but, as there has been much dispute as to which was the first of the seven, the Orthodox, to be on the right side, keep eight days.

Many of the "Reformers," it may be said, are not so strict in their attendance at the synagogue, only going

dation of Jewish belief is practical piety, and on the primary importance of that all are agreed.

A summary of the essentials of the Jewish faith, as held by both the Orthodox and Reformed branches, may be given as follows:

There are three fundamental doctrines of Judaism: the *first* is that there is a God who, by his omnipotence, has created the world, in goodness and wisdom sustains, and in love and justice governs it. The *second*, man is created in the image of God, and in likeness with him; the soul, which bears the stamp of that image, proceeds



MOUNT LEBANON.

there on holy days and on the more important fasts and feasts, and they attend to business on Saturdays as on other days.

The Reformed Jews have discarded altogether many of the old forms—worship with their hats off, have prayers and sermons in English, do not separate the sexes in the synagogues, direct their energies more to humanitarian reforms of interest at the present time, while their rabbis and public-spirited philanthropists mingle quite freely with Christian preachers, sometimes preaching in their pulpits, and working with them in charitable efforts for the relief of the distressed.

There is another, though a very small, division among the Hebrews, that may be called the "Skeptical Party." This consists principally of young men who have fallen in with the fashionable philosophy of disbelief, and who, though they have lost all faith in the old traditions, give a willing ear to any theory advanced by the "modern thinker." But this class is very small, and scarcely worth mentioning from a numerical point of view. And in *speaking of these divisions amongst the Jews, it must be understood that they are not such as cause bitterness or unpleasantness between the opposing parties; the foun-*

in a state of purity and sinlessness from the Creator; but, whilst on the earth and joined to the body, it is subject to trials and liable to sin; at the death of the human body the soul returns to its heavenly source. The *third*, God has elected Israel to be the people of his covenant, and the keeper of the true religion; he has revealed his law through Moses, and has made known his will through his prophets. God is a loving Father, also a just Judge who will punish the guilty, but he is full of mercy toward the repentant sinner. Our duties toward God are: to worship him alone as God, and none else; to love, to revere, and to obey him; to put all our trust in him, for our happiness here and our salvation hereafter.

The way of life is found in the commandments; the first five containing our duties toward God, and the last five those toward our fellow-men and ourselves. It is our duty to look upon all human beings as the children of one common Father, and, as such, to love them, and to promote their welfare, at all times and upon all occasions; to look upon a fellow-being's life, property, and honor as most sacred possessions; to respect their religious convictions, and to help them, when distressed, to the utmost of our power. As to ourselves, it is our duty

to consecrate ourselves, body and soul, to the service of God; to preserve our hearts free from evil desires, from envy and hatred; to live in sobriety and purity, and to devote our energies to the pursuit of honorable industry.

The dispersion of Israel they consider as a means for bringing about the fulfilment of the prophecies referring to the Messianic time, when all the earth shall be redeemed from all error and sin; when all shall learn to worship the one God; and when, through obedience to

230,257, which, in our opinion, is fully 100,000 short of the actual figure. There are 278 congregations, with membership of 12,546, representing synagogue property amounting to \$4,788,700, and other property, institutions, etc., at \$1,860,030. The synagogue schools are attended by 12,886 children. The four Jewish Orders have a combined membership of 44,267 (many belonging to two or more of the fraternities), and finds on hand, January 1st, 1879, about \$700,000. The largest is the Benai Berith, with 302 lodges and 22,814 members.



THE DEAD SEA.

his will, there shall be established a reign of peace and universal happiness. (Isaiah 2: 3-5; 13: 5-7.)

Finally, the Hebrews believe in the inspiration of the Bible, and, as already intimated, in the immortality of the soul. They look upon Jesus, not as a prophet, but as a reformer; and though they always speak of him in the highest terms, they believe that his only intention was to reform Judaism.—*Sunday Magazine*.

American Judaism.

The recent publication of statistics of the Jews of the United States, compiled under the authority of the "Board of Delegates of American Israelites" and the "Union of American Hebrew Congregations," is suggestive, not alone as indicating the rapid growth in wealth and numbers of the Jews in this country, but also as proving their right to a prominent rank among leading American denominations. It is true that the published pamphlet is, like all first attempts, not accurate. There were many obstacles to surmount, and the information given is often fragmentary and incomplete; nevertheless, it will be accepted as a fair estimate of the strength of Judaism in America.

The estimated Jewish population for 1878 is given at

There are hospitals, orphan asylums, home for the aged, and societies for the protection of children in New York, Philadelphia, Baltimore, Cincinnati, New Orleans, Cleveland, San Francisco—the hospitals open to all, without distinction of creed. Besides these public institutions, there are benevolent societies in nearly every town for dispensing charity, for free burial, etc. Free schools, for Hebrew and religious instruction of the children of the poor, are established in New York, attended by 1,100 children, Philadelphia, Cincinnati, St. Louis, Chicago, and San Francisco. At Cincinnati is situated the Hebrew Union College, for gratuitous instruction in Jewish theology and open to all denominations. The preparatory school is established in New York. Young Men's Hebrew Associations flourish in the principal cities, and are literary and social, rather than religious in their aims. There are nineteen Jewish papers, weeklies and semi-weeklies, and one quarterly.

This is, however, but a mere outline of the status of American Judaism, which needs to be supplemented by a glance at the forces which govern the synagogue's activity. Within the past few years an increased earnestness has been developed in Jewish home and foreign missions, which are not for converting the heathen but

for educating the Jew. The foreign missions comprise the schools established by the "Alliance Israelite," (whose center is at Paris, but whose branches are all over the world) throughout the East—Turkey, Syria, Asia Minor, Morocco, and even in India. In these schools the children of the Jewish poor are taught modern languages and industries, besides Hebrew and Jewish religion. Although the Alliance was started only about twenty years ago, its success has been marvelous, and its branches have spread with great rapidity. Its leading work is to ameliorate the condition of Jews in lands where they suffer from civil disabilities, and to provide gratuitous instruction for the children of the Jewish poor. Every Purim—a Jewish festival celebrated in commemoration of Mordecai's victory over Haman—a collection is held in the synagogues and lodges and transmitted to the Alliance.

The Jewish home missions, excluding orphan asylums and hospitals, are chiefly free schools for Hebrews, and artisan schools or, as they are termed, industrial schools. Their benefits are enjoyed by the children of the poor. In New York City there are three such schools, attended by nearly 300 girls, who are taught sewing and embroidery. Two are under the control of the "United Hebrew Charities," whose excellent workings received flattering notice in the daily press a short time ago. No less noteworthy is the establishment of children's synagogues, or short services for children held now in many cities on Sabbath (Saturday) afternoons. The first was started in New York City, in June, 1878, in a densely populated neighborhood, where large numbers of the Jewish poor reside, and has been attended regularly every Saturday morning by 200 children. In the same neighborhood the wealthy children of an uptown temple supports a mission which provides clothing, meals, and religious teaching for over a hundred very destitute little ones. In the industrial schools, under the auspices of the charities, Jewesses, representing the highest social circles, attend and give instructions to the poor.

In the department of education the outlook is promising. The increased impetus given to Hebrew studies and the establishment of a Hebrew college will, doubtless, be followed in time by other useful means to spread a knowledge of Judaism among the masses of that faith. The English or German sermon is now a regular accompaniment of synagogue service, and lectures are held on Friday evenings, Saturdays, and sometimes on Thursday evenings, under the auspices of Young People's Associations, and in one or two congregations on Sunday mornings. The project of circuit preaching has already been broached, and will, no doubt, be actively promoted at the July session of the Union of Hebrew Congregations. New and improved text-books and better system of Sabbath-school instruction will also be adopted as the Union gains in numbers and influence. An association composed of the leading Jewish ministers was organized two years ago, under the title "Rabbinical Literary Association." It publishes a quarterly, which may improve with age. A Union of Hebrew Associations has lately been formed, which proposes to issue from time to time

essays on topics connected with Jewish history and literature. As a proof of the liberality of these Associations, it may be stated that some of the most prominent Christian ministers have been gladly heard from their platform, both in this city and elsewhere. The members of the New York Society will not soon forget the spirited lectures of men like Crosby, John Hall, Taylor, Heworth, Chapin, and the rest. The public have yet to hear of a Jewish minister invited to address the Young Men's Christian Association.

The American Jew, like the American Christian, is, doubtless, influenced by his environment. The tendencies of the age have not left the synagogue unspared; but it has survived twenty centuries and has lost none of its old vitality. It can afford to laugh at what are called the currents of modern thought; like the heights of Jebel Musa, can smile at the hurricane which would dislodge them from their foundation. Such currents have been encountered by Judaism in every land and century. A remnant has always survived to keep alive the old faith, even if large numbers have lost their race identity and religious distinctiveness. The problem of reconciling so ancient a form of belief and practice with the tendencies of an age like our own is a difficult one, of course; but it is being solved. The difficulty is increased by the fact that the large majority of the Jews in America have emigrated to this country from Europe within recent decades, and the process of assimilation or Americanization is necessarily slow, particularly as persecutions in Germany or Turkey or Russia are likely to promote fresh emigration to our shores. But the problem is not by any means so appalling as that which stared Jewish patriots in the face when Jerusalem fell. One rabbi then, withdrawing to Jamnia, founded a school, which was the intellectual Temple of Judaism, the birthplace of Talmud and Jewish education. That intellectual Temple Rome, with all its forces, could not destroy. So, too, to-day. The Jew is preparing to cope with every disintegrating influence by renewed study and educational effort. He has no need of employing surplus energy in converting the universe; for he believes, like the rabbis of old, that the pious of all nations will enjoy future bliss. There will be numbers who will spurn the ancient belief, and hew out for themselves gods which their fathers knew not; but a remnant will survive to transmit to the future the Judaism which they received from their sires.—*Independent*.

A Jewish paper makes the claim that the death-rate in London proves the Jews to be the healthiest people in that great city; indeed, that the Jewish death-rate was only one-half of the death-rate of their Gentile neighbors. It attributes this to the healthy meats on which they live, which are slain and prepared to be used according to special rules laid down in the Talmud. The Talmudic regulations are practical applications of the laws of Moses; and it asserts, and gives sound reasons for the assertion, that the highest hygienic science may find its principles in the Pentateuch.

Jewish Persecutions in Russia.

The mails give us some additional information respecting the Jewish persecutions in Russia, and their effects. It is said that the damage at Kief produced by the anti-Jewish mob amounted to 3,000,000 rubles, nearly \$2,500,000. In one town the Jews, apprehending a raid from their persecutors, destroyed part of their furniture and threw the fragments into the street, so that the raiders, when they came, should be led to believe that the Jewish quarter had already been sacked; but the ruse was not successful. Public placards have been posted on the walls, stimulating to attacks, in several towns in southern Russia. This anti-Jewish rising seems to be a part of the same general movement which has been carried on by more respectable methods in Prussia. The collection for the Jews, referred to last week as inaugurated in Vienna, has now extended to other parts of Europe. The Parisian subscription is reported to have reached half a million francs—\$100,000. The Jews are said to be organizing in Europe and in this country to promote an extensive colonization to the United States, and as they have abundant means to carry out any such plan, and have proved their energy and capability for execution, it is not improbable that the coming year will witness a larger immigration of Jews to our shores than any previous year.—*Christian Union*.

Jewish Characteristics.

An able article in "Herzog's Encyclopædia," 1880, points out some very suggestive characteristics which mark the Jews as a race in the nineteenth century.

1. Those which have been often noticed,—their exclusiveness, business thrift, and general characteristic likeness, in whatever land dispersed.

2. What has been less frequently noticed,—their *unlikeness*, even within the limits of the general characteristic expression—differences of inner and outer culture, lending to the countenance and entire demeanor of individuals the greatest variety. "There is, amid all that is common to the Jewish nature, a diversity of physiognomy whose degrees extend from the two extremes of a Messiah and a Judas."

3. The amazing vitality of the race through all the changes and persecutions of history, and in all varieties of climates, governments, and institutions. They are remarkable for the fruitfulness of the family not only, but for longevity, the latter being ascribed to their strict regularity of habits, freedom from intemperance, light employments, and their observance of a day of rest, and of periodic recreation.

4. The strong family attachments which characterize the Jews as a people, and have done in all ages. Reverence toward parents, love of children, and general kindness for all belonging to their race, proved by the fact that a Jewish beggar is rarely seen, are very marked. Broad philanthropy, however, does not belong to the Jew; nor could it be expected, considering the fact that he has been treated by all nations, not so

much like an Israelite, as like an Ishmaelite, whose hand is against every man, and every man's hand is against him.

5. It is a remarkable fact that in the wide-spread dispersion of the Jews, east, west, north, and south, the ever-cherished Jerusalem forms almost exactly the geographical center.

6. The Jew has evidently a preference for temperate climates, avoiding alike the tropics and the poles.

7. The race is remarkable for the cultivation of social instincts, avoiding as far as possible lands not yet open, but "following the industries of European nations as the weed follows the cornfields." It may be added that as a rule Jews are found in cities and towns, and not in rural districts, which seems the more strange in the descendants of a peculiarly nomadic race.

8. The Jew "has a strong partiality for religions related to Abraham, and accordingly avoids as far as possible the heathen races, and clings, in spite of all the religious fanaticism that has blazed against him, to the Mohammedan and the Christian world."

—*Foreign Missionary*.

The Present Condition of the Jews.

The death of Benjamin Disraeli, Earl of Beaconsfield, a Jew and yet a peer of the realm, which has so recently occupied the attention of the English nation;—the present agitations and disturbances about the Jews in Germany and Austria;—the rumors (we hope exaggerated), which have just been received of the massacre of 500 Jewish families at Elizabethgrad, in Southern Russia; and, above all, the proximate experiences of this peculiar race as revealed by the light of the Scripture prophecy, give more than ordinary interest to a consideration of the present condition of the Jewish people.

The children of Israel are still, as for long ages past, scattered over every land, and the dispersion is increasing. Of the six and a half millions of Jews upon the face of the earth, about five and a half millions, or six-sevenths of the whole, are dwellers among Christian nations; less than one-seventh among Mohammedan nations; while the small remaining fraction, scattered in heathen lands, is steadily diminishing. In countries chiefly Protestant there are about one million; among Greek Church populations there are two millions; in Roman Catholic countries two and a half. Their destinies are thus linked chiefly with Christianity; and about two-thirds of the race have settled in nations where the Greek form of it holds sway: *i.e.* among the Slavonic populations.

A great change has come over the religion and social condition of the Jews since the days of Mendelssohn, the grandfather of the famous musician of the same name who, in after years, not only devoted his art to marrying the noblest music to some of the sublimest passages in the Old and New Testaments, but also felt in his own soul the power of the Christian faith of which he made open profession.

Up to the time of the elder Mendelssohn all the nations of Europe had so far maintained the Christian character

of their national and political life, as to feel constrained to deny participation in the government to *Jews*. But the keen eyes of this man (whom the Jews called their third Moses), perceived that with the decay of true faith on the Continent and with an influx of atheistic

and Portugal. It seems probable that before long the whole race will participate in this political emancipation.

Within the last century fully one-half of the Jews have risen from the lowest depression to the highest civil importance:—a notable instance of this elevation



JEWISH PRIESTS.

and rationalistic opinions, another spirit had become predominant in Germany, as it has since done in all Europe, a spirit of utter indifference to religion, and especially of contempt for the obligations of Christianity.

Mendelssohn instigated the Jews everywhere to knock eagerly for admission at the doors of the State; and the result has been, that perfect *civil equality* has since been extended to them everywhere except in Russia, Spain

being the clever statesman whose name we mention at the commencement of this article. This admission into the world of modern life and action, this possession of political liberty and power, has, however, had and is having, more and more, the effect of producing, among the children of Israel, a melancholy indifference to *all* religion. They are gradually ceasing to be Jews while yet not becoming Christians. They glory in being Jews as

to race; but despise being Jews, as to religion. They have gained in culture, polish and power, but lost in piety. The fear of God and the hope of redemption for Israel, in any true Biblical sense, is dying out among them; and a sceptical unbelief is gaining ground among them as among others.

A special danger threatens the Jews in countries where civil marriage prevails—France, Italy, Germany and Australia;—divorce is increasing, and mixed marriages are becoming numerous. Prussia, in three years, records 752 such marriages, with 1,029 children; many of whom become estranged from their own religion without adopting any other.

It is a lamentable fact that the paramount object of human life—to know and please God—was never held to be so totally unimportant, by the great mass of the Jews, as at present. To maintain and exalt their *nationality* is their absorbing idea; and the otherwise temperate Rabbi of Cassel, Dr. Adler, says, "Even if Israel serve idols, but wish to live in peace, let them alone."

As to education and social calling, a large majority of the Jews turn to trade and speculation, avoiding productive and salaried employments, and, in many instances, they earnestly press into the educated and higher classes. From demanding social and political *equality* the Jews have latterly, in many continental countries, passed to an assumption of *superiority* over their Gentile neighbors; and a feeling of bitter hatred and antagonism has in consequence been engendered towards them alike among Russian peasants, German civilians, Austrian nobles, and Roumanian tradesmen, who resent Jewish arrogance, exclusiveness, extortion, and grasping greed.

The Jews are keen and clever, and they naturally come to the front. In proportion to their numbers, eight times more Jews than Christians attend the upper schools in Prussia; three times as many in Russia. One-eighth of the University students in Austria are Jews, though their proportion to the general population is very much smaller. They never engage in manual labor except from necessity; and then only as mechanics:—agriculturists they will not condescend to be.

Without wishing to do them injustice or create race prejudice, we note the fact that a great number of the Nihilists in Russia are Jews. Pastorello, from whose valuable address at the Basle Conference we gather many of the above facts, says, "Differences between Jew and Gentile will grow sharper and more bitter and the enmity of race will be increasingly stirred up." Already, indeed, the war cry is raised "Away with the Children of Shem;" "Free at any price from the Jews." This naturally makes the Jews draw all the more closely together; and not only is the Universal Israelitish Alliance determined to vindicate throughout the world the claim of their co-religionists to perfect civil equality, but an expectation of *supremacy* is even beginning to be entertained among "the outcasts of Israel." One of the new "Othodox" party exclaims, in anticipative triumph, "*the Cross falls; the Crescent wanes; Judaism is the religion of the world!*"

This opinion is not, however, based on any desire or intention to proselytize (the Jews rarely do this), or on any hope of success in such work; but on a vague notion that the world will at last come to perceive their indisputable superiority and acknowledge their unquestionable claims; to bow down to them as the chosen of God, and accord to them, what *they* think they deserve, the highest place among mankind.

The views and hopes of modern Jews amount to this; they are to be exalted over all nations; and *that* will be the advent of Messiah. They laugh to scorn the idea that their present dispersion is a judgment from God; and regard their wanderings as "that of the Messiah, through humanity, a progress which they have to make, as redeemers of the world from error and delusion." "The Jews are to humanity what the sun is to the world." Alas! what a different opinion of their history and deserts will Israel yet have to form, when they "look upon Him whom they pierced and mourn because of Him."

There is, however, a brighter side to the picture;—the gathering out of a remnant according to the election of grace, which goes forward year by year, through the Mission work of the Church.

Annually, throughout the world, upwards of 1,000 Jews are converted to Christianity, of whom about 450 join the Greek Church, 270 the Romish, and 250 the Evangelical; *during this century, at least 100,000 have been baptized*:—of these, 3,900 through the labors of the London Society, and upwards of 500 through the Berlin Society. There is very little party spirit among the various Jewish Missions. Conversions arouse a common feeling of gladness throughout the whole body of Christians, and a corresponding feeling of hatred towards all proselytes exist among all Jews.—*Missionary News*.

Some remarkable discoveries, according to the "Quarterly Statement" of the Exploration Society, have been made in Palestine during the past few months. Lieut. Conder has found, close to the spot where he places the Crucifixion, which is still called the Place of Stoning, a Jewish tomb of the Herodian period, standing alone, cut in the rock. "Can this be," he asks, "the new sepulchre in the garden?" The real mouth of Jacob's Well was recently recovered by the Rev. C. L. Bradsley. Another discovery is that of the ancient Hittite City of Kadesh, on the Orontes. Lieut. Conder found it from an Egyptian record written 3,000 years ago, and the old name, though it had disappeared from history since the 13th century before Christ, is still attached to it. The "Quarterly Statement" also mentions that the newly-found inscription on the Pool of Siloam dates from the time of Solomon.

Why is there not a more general interest taken among Christians in the subject of the Jews? How can there be any apathy and question as to the duty of laboring and praying to bring the Jews around us and amongst us to the same faith, and love, and hope with ourselves?—

Rev. Donald Fraser.

Missions among the Jews.

Incidents of Work of a Christian Missionary Among Jews in Prague.

The Rev. Mr. C. A. Schonberger, of Prague, Austria, gives in the *Jewish Herald* for May some incidents respecting his work among the Jews, from which the following extracts are made:

THE JEWISH VIEWS OF SIN.

At the time of the Jewish festivals, when the minds of the Jews were more prepared for earnest discussion about the way of life, I had among others an animated interview with a Jewish money-exchanger, to whom I spoke about the importance and meaning of the New Year's Day and the Great Day of Atonement, impressing on him, that these Jewish feasts witness against the modern Jews, who overlook sin, and deny the necessity of a propitiatory or atoning sacrifice. I kept before this man the 16th chapter of Leviticus, and related according to this chapter and the talmudical tract *Toma* the preparation and dressing of the high-priest for the Great Day of Atonement, the solemnity of the proceedings of the day, the number of sacrifices which were brought, and spoke at full length about their importance and purpose. I concluded reminding the man that of all the nations of antiquity Israel knew most of sin because most of God's holiness, and of His law requiring holiness.

To this the Banker replied, "it may be all very nice what you say, but I should not suppose that any right-minded man of our age believes that God requires sacrifices and atonement by blood, for what is called sin."

MISSIONARY.—"Do you believe in Moses and the Prophets? Is there no such thing as a revelation of God?"

BANKER.—"Moses was a wise man who gave his own commandments in the name of God, and as all the nations at that time were in the habit of worshipping God by sacrifice and incense and Israel having seen the same with the Egyptians, so Moses in the name of God commanded them to do so also."

M.—"Are you not ashamed to speak thus of what ought to be your glory! Do you really think that Moses was a sort of impostor?"

B.—"Now don't be so in earnest, I only wanted to make you understand how I look on sin and sacrifice."

M.—"What do you think of sin?"

B.—"Sins are mistakes and ill habits, which God does not look upon otherwise than we do on the improper behavior of our children. Those are cruel fathers who for bad conduct punish their children until the blood flows. God is not a cruel tyrant, but a loving father."

M.—"How do you account for the sufferings of Israel? Do not these sufferings bear witness that God has been the judge and avenger of the sins of His people? Do not Leviticus xxvi. and Deut. xxviii. taken together with the *bygone history* of Israel clearly show, how bitter sin is, *that the God of Israel is not a weak father like old Eli?*"

B.—"I see you want to make me out a sinner who deserves punishment."

M.—"Certainly you are a poor sinner like me and must repent and seek redemption."

B.—"Now it is obvious you aim to speak about your Messiah and His atonement."

M.—"I am sure that in spite of your talk you prepare for the Yom Kippur, Day of Atonement, please don't forget that according to Leviticus xvi. the sacrifices and the atonement by blood were the chief things in the temple." But when I began to speak of Him who "was wounded for our transgressions and bruised for our iniquities," who was "cut off, but not for Himself," he would not listen any more and excused himself for not being able to enter upon this.

AN ORTHODOX JEW AND FATHER ABRAHAM.

An elderly Jewish gentlemen, with whom I have been acquainted many years, and to whom I have often unfolded the one thing needful—Righteousness by faith in the Redeemer, met me in the street, and said, "do you still stick to such fables as the Gospels contains?"

MISSIONARY.—"And do you still stick to all the fables of your Rabbi's and to your own righteousness?"

ORTHODOX JEW.—"I am a son of Abraham, who became righteous before God, because he stuck to the *one* true God in the midst of a world given up to idolatry."

M.—"Genesis xv. 6 does not mean that he stuck, but he *believed*. And what did he believe? All the promises of God, especially that he should get a son and by his seed all the families of the earth should be blessed."

O. J.—"Every one is blessed, who like Abraham takes upon him circumcision and the law of God."

M.—"Do you really mean, that all the nations must become Jews in order to be blessed?"

O. J.—"They must all do like our father Abraham, who burned and destroyed the idols in his father's house and then left it and his fatherland to follow and worship the true God, who for this rewarded him and his seed with special revelations."

M.—"Those who follow Christ, worship the true God, Christ being *the seed* of Abraham in and by whom all mankind receive the blessing of redemption."

O. J.—"We need no other redemption than our father Abraham had and God has no son."

M.—"What then does Isaiah mean when he declares: 'For unto us a child is born, unto us a son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, *The Mighty God*, the Everlasting Father, the Prince of Peace?'"

O. J.—"The Messiah is not yet come, there is no peace on earth, etc."

M.—"Christ will give *you* peace, He is the 'Prince of Peace,' 'the Mediator of the new covenant,' Jeremiah xxxi. 31-34, which all the prophets call 'the covenant of peace,' Ezekiel xxxvii. 26.

O. J.—"You speak always about Christ, you are no more one of our nation; by His name we suffered much. Abraham the Friend of God is our father and the God of Abraham our God."

M.—“Our true father is the Lord God, who wants to bless you by His Son and make you His child.”

O. J.—“Hush! Good-bye.”

A JEWISH STUDENT'S ADMIRATION OF CHRIST AND HIS GOSPEL.

In one of the coffee-houses where I usually go in order to meet Jews, I happened the other day to meet a Jewish student of law, who, when addressed by me about the Gospel, said, “I know very well its contents, and I delight in the person and the teaching of Christ, especially His Sermon on the Mount.”

MISSIONARY.—“But delight is not enough, we must follow Christ and do what He commands.”

JEWISH STUDENT.—“I deem Christ greater than Moses and unsurpassed by anyone in love and morals.”

M.—“Have you ever asked yourself on whose authority Christ spoke His Sermon the Mount?”

J. S.—“Christ was sure to have the mind of God in Him, and therefore He spoke like God.”

M.—“Do you believe in Him? What do you think of Christ; whose Son is He?”

J. S.—“Believe? What is belief? I venerate and love Him; He was the greatest man of our nation and has done more for the welfare of the world than anyone else.”

M.—“But why was He condemned by the Sanhedrin and the High Priest? Was it not because He confessed to be the Christ, the Son of the Most High? And what did Pilate write on His cross? *Jesus Nazarenus Rex Judeorum*.”

J. S.—“Christ is a *Son of God* and King, He is in Ethics one with God and a King in the realm of spiritual truth.”

M.—“Do you know the Messianic predictions in the Old Testament?”

J. S.—“I know very little of the Old Testament.”

M.—“Well, knowing the New Testament have you seen how often it refers to the predictions of the prophets?”

J. S.—“Yes, but I do not understand much of it.”

M.—“Well, perhaps you are not far from the Kingdom of God, but you must have more instruction, and I would gladly give it to you.”

J. S.—“My time is occupied with my studies and by giving lessons in order to earn what I need, for I can't get support from my poor parents.”

M.—“Well then I can meet you here sometimes and speak more of these things with you.”

J. S.—“I shall be glad.”

Since our first meeting we have had several interviews and I struggle hard to get him to take the right view of Christ and His Gospel, not only to admire Him as a pattern and teacher of morals, but to believe in Him and to know him as *the Christ, the Son of God*.

THE OLD AND THE NEW COVENANT.

In the same coffee-house, where I met the Jewish student, I had lately an animated discussion with two Jews P. and B., on the holiness of God's law and our shortcomings. One of the two, P., a well-to-do merchant, ex-

pressed his ability to keep the law, whilst at the same time he showed himself versed in the Old Testament.

MISSIONARY.—“How can you say that you are able to keep the law? Can you love God with all your heart and your neighbor as yourself?”

P.—“Why not? I try to do it.”

M.—“What of the commandment, ‘Thou shalt not covet?’ Are there no sinful lusts in your heart?”

B.—“I agree with you that we cannot do what is required in the decalogue, but I plead the mercy of God, who forgives our shortcomings when we are in earnest about spiritual things.”

M.—“Have you ever considered that passage in Jeremiah, where the prophet speaks of a new covenant?”

P. and B.—Unisono: “The law of Moses is of God and the covenant of the lawgiver must remain.”

M.—“Must? Let me quote to you the whole passage from Jeremiah xxxi. 31-34: ‘Behold the days come—and I will remember their sins no more.’”

P. and B.—“You are clever. There is ground we see for your reference to a new covenant.”

M.—“Yes, there is. A new covenant, a covenant not like the old one, which our fathers have broken. A covenant by which the law is put by God in the inward parts and written in the heart, is here predicted for you and for me. Do you know by whom is to come this new covenant, which is also to be a covenant of grace and forgiveness?”

P. and B.—“Well, by whom?”

M.—“By the Son of David, by that true servant of God, of whom Isaiah speaks in the liii. chapter of his book.” Here I repeated the whole chapter.

P. and B.—“We are not learned enough for you.”

M.—“Don't think it requires great learning, it is the heart which needs to be changed.” Here I entreated both to compare the New Testament with the Old Testament and gave them a warm testimony of Him, who came not to destroy the law or the prophets, but to fulfil.

AN EARNEST INQUIRER.

A young merchant, the nephew of one of our greatest Talmudists in P., who acquaintance I had made this summer, is now under my religious instruction. I am happy to say, that he is daily advancing in grace and knowledge and gives good evidence of his earnestness and uprightness. For two months he has come to me three times a week; and we have already gone through the whole of the Messianic predictions, which we compared with the person, the teaching, the life and work of Christ, and I have full confidence that my work has been blessed by the Lord, that the young man will soon be ready to profess his faith in Christ by baptism.

Ancient Nazareth is now the site of an orphanage under the supervision of the Education Society of England. It has been opened four years, and there are in it now thirty-six girls of ages varying from four to fifteen. Here, whether of Greek or Latin, Moslem or Jewish parentage, they are all taught to love the one true God and Jesus Christ whom he has sent. They have a beautiful home, built by the generosity of English travellers.



SAFED IN PALESTINE.

Safed in Palestine.

Safed in Palestine, twelve miles north of Tiberias, is one of the sacred cities of the Jews. It stands on a declivity of a mountain, crowned by the ruins of a gothic castle. Prior to the year 1837, it was much larger and a more handsome city than it is at present; but in that year it was partially destroyed by an earthquake, and six thousand Jews, three hundred Moslems, and a number of Christians were killed. The Jews of the present day look upon it as a holy city on account of its connection with learned and revered rabbis and good men. Only a few miles without the city are tombs of celebrated Jews, to which thousands of their countrymen make pilgrimages, often burning costly articles of dress in honor of the illustrious dead. It is the ardent wish of the Jews to die here, because they believe that the expected Messiah will make this place his capitol. There are several synagogues in the town, also a college for the instruction in Hebrew and the Talmud.

Report of the Assembly's Jewish Mission of the Presbyterian Church in Ireland.

Presented to the Assembly at its Meeting in Dublin, June, 1881.

The Directors have to report generally that the work at the several stations on the Continent, and in the East has been prosecuted during the year without interruption, and with encouraging success—that the Missionaries have been blessed with their usual health, neither sickness of a serious nature, nor death having been among them, and the Board devoutly acknowledge the continued

goodness of Him whose favor is life, and whose loving kindness is better than life.

The correspondence from the different fields, published from time to time, and especially that contained in the *Herald* of last April, is interesting. In it nothing is concealed, and no circumstance or fact in relation to the progress of the Mission, is exaggerated by the writers. Where there has been success (and success is undeniable) during the past twelve months, the fact is simply stated; and in any instance where encouraging results are not as yet apparent, the fact is candidly recorded. This latter report should not dispirit the Church (as it has not the Missionaries), or lead her to relax her efforts, for it is not the first time in the history of the House of Israel that "the arm of the Lord has not been revealed." Our Lord has borne long with the Jews, and it would ill become His followers to despair where He has been so patient, or cry where is the promise that He "shall arise, and have mercy on Zion," that when "He builds up Zion, He is to appear in His glory," when they ought to remember that it is in His own time this is to happen, that the time is set by Him who knows the end from the beginning, to have mercy on the Jews, "to declare His name in Zion, and His praise in Jerusalem," and that then "the heathen shall fear the name of the Lord, and all kings His glory." In the report of this year, we propose to refer to the several Mission stations in succession.

I.—HAMBURG.

It is needless to remind the Assembly that a very important, if not the most important, part of labor in a

Mission field is to educate the young. In the early age of Christianity the preaching the followers of Christ was *didactic* simple teaching, as distinguished from elaborate discourses and oratory: and so in the Mission fields, as well as in home charges, a great, an essential, undertaking is to get hold of, and educate, the young. Train up a child is a duty enjoined by divine authority, and Timothy from a child knew the Holy Scriptures which made him wise unto salvation. But in a Mission field adults who been neglected in childhood, have to be treated as children, and taught as such. The Missionary, therefore, must teach, and, like the settled pastor, must be apt to be teach both classes.

Mr. Aston says the work among the young men is most encouraging. "If you had looked into our young men's room on Sunday evening (27th February) you would have seen about 45 men assembled, most of them young men, and prominent among them a young Jew, whose duty it is to make arrangements for the Sunday evening meetings, and keep order, and whose talents, education, *zeal for Christ* . . . give him eminence among our young men. Another Jew was present who is not gifted with the eloquent tongue, and ready pen, and quick thorough business habits of S—, but whose heart is warm, and whose hand is ready to do work *for Christ*." "I wish," Mr. Aston adds, "that some of the people at home who keep back their contributions, under the pretence that Jewish Missions are useless, knew these two Jews, they would certainly be convinced that some Jews really become sincere and earnest Christians."

F. Schmidt, one of Mr. Aston's colporteurs, gives his testimony—"I have not been disappointed, I am happy to say, in the hopes expressed in my last letter. The Lord has begun to bless us since my last report. Many souls have been converted to the Lord." He adds—that two Jews of great promise, one a Pole, the other from Bohemia, are under instruction from him, and that their line of inquiry has chiefly been of late, a comparison of the predictions of the Old Testament relating to the Messiah, with the advent, character, and work of Jesus of Nazareth.

F. H. Fedder, another colporteur, says—"It is cheering to see that again and again an individual is drawn to the truth, and that all our invitations to young men to come and hear for themselves are not in vain."

FROM LUBECK.

Mr. David, the Evangelist, reports—"I have been enabled to work this winter with great pleasure, and visible results. We have special satisfaction in the work of our two flourishing Sunday schools, which continue to increase steadily in numbers. We can plainly perceive the effects of God's Word and grace in several of the children. Some of these children come nearly three miles and bring *their parents* with them. Among the Jews I have some friends, but here one must be content to sow the seed only." At the Sabbath school and the religious services, he adds, he has not room in the church for the scholars and the worshippers.

AT VIENNA.

The work of the Jewish Mission is prospering in the hands of Mr. Pirie. His tract distribution scheme, for which he some time ago ingeniously contrived to get the sanction of Austrian law, is a marvellous success; and his conduct in other respects has been so prudent and energetic as to secure for himself the respect and confidence of the general public, and for the Mission itself toleration at least.

FROM DAMASCUS.

We are informed that there are in the eight village schools about 300 children, viz.:

In the three Northern more than.....	80
Arny	30
Ain esh Sharah.....	30
Rasheiya.....	70
Kefe Mishky.....	50
Bludan.....	30
In the city—	
Boys' School.....	114
Sabbath School.....	140
Girls' School.....	60
Over 600 children altogether.	

Mr. Crawford says of these schools—"In all of them much saving truth is taught, and through them a large number of persons have learned the way of life. This will be evident when it is remembered that in all of them daily lessons in the Scriptures are given, and each pupil is taught Brown's and the Assembly's Catechisms, and on the Sabbath Day, always in the city of Damascus, and as frequently as possible in the villages the young people thus educated and trained attend the public religious services, and hear the preaching of Christ crucified, who, though a stumbling block to the Jews, is to them that believe Christ the Power of God and the Wisdom of God."

After stating in a recent letter the difficulties Missionaries have in getting at the Jews, such as national prejudice, the strict watch on them maintained by the Rabbis, lest they should embrace Christianity, and their own knowledge of the objects which the Missionaries have in view, with the wordliness, wandering habits, and indisposition to hold intercourse with Missionaries at all, Mr. Crawford expressed the opinion that the most effectual instrumentality to be employed in dealing with the Jews is that of native Protestants, some of whom more easily find opportunities for conversation with them on religious subjects, as they come in contact with them in their business from day to day, and through them thus he has more hope of good being done at present than in any other way. He says—"It has long been my conviction that the surest, if not the only, way of evangelizing both the Jews and the Mohammedans of this land is by bringing back the nominal Christians of the country to the faith and practice of a pure Christianity, and through them operating upon the non-Christian sects, so that in doing the work we are now doing, we are by no means losing sight of our original object, or turning aside from it. The men whom we are instrumental in bringing to the faith of the Gospel, are brought at the same time to

seek the salvation of those around them, by whatever name they may be called. They know, moreover, that ours is especially a Mission to the Jews, and that we would gladly do work among the Jews, and the knowledge of this fact inclines them in an especial manner to seek the salvation of Jews. They unite with us in our prayers for the Jews, and they are most willing to co-operate with us in any work that can be done among them."

This opinion of Mr. Crawford is founded on common sense, and in accordance with the practice of the Christian Church in all ages. This Mission is a Mission to the Jews, but never could be one to the Jews exclusively. Does any one, therefore, imagine that Missionaries to the Jews are to stand all the day idle, because they have not immediate access to the Jews, and are not to turn to other portions of the field, or work in a different part of the vineyard? The Irish Mission gathers as far as it can the scattered Presbyterians of the South and West into the fold, but looks after the interests of the Roman Catholics also, and it uses the Presbyterian element, as a potent auxiliary, in furthering its object among those of an alien creed; and so here as Protestants come into contact with the Jews in professions, in trade, in general business, and in the daily intercourse of commercial, professional, and social life, these Protestants, if themselves Christians, are among the best agents under God for the conversion of the Jews. Preparing for a profession, a student may learn much from a fellow-student more advanced than himself. In business, a youth may learn more from a fellow-apprentice in the same line of trade than in any other way. In the domain of statesmanship, diplomacy, war, the knowledge, experience, and years of veteran chiefs, are the best instructors of those who are to succeed them, and who have been drinking in wisdom at the fountain of cultivated and matured genius. In like manner, if we cannot get at Jews in the first instance, let us not give up in despair, but aim to get at them through the agency of good men of other religions, whom they must meet in transacting the business of life; and, besides, let us not endorse the opinion of superficial objectors that if Jews are not at once accessible, a Jewish Mission is of no use, and that it should be abandoned. The Acts of the Apostles as a history exposes such ignorance and folly. Paul and Barnabas were among the first missionaries to the Jews, being sent to the lost sheep of the House of Israel, to whom it was necessary that the Word of God should first have been spoken. But when the Jews at Antioch resisted the truth, contradicting and blaspheming, the Apostles said, "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles." This is what Missionaries to the Jews are sometimes compelled to do, and what they ought to do in the service of Christ.

The Ladies' School at Damascus for the training of Syrian girls has turned out a remarkable success. There are sixty pupils in regular attendance. Of these the lady teachers say thirty-five are very young, sent to school *young, owing to the fact that at a more advanced age*

children in the city, and in rural districts, are sent out by their parents to earn money. Dressmaking, owing to the importation of French fashions, is becoming a lucrative calling, and, consequently, girls a little after childhood are apprenticed to this business. To meet such an emergency the teachers have a special class for more advanced pupils, so that ere they should be taken from school they may get as much information as possible. As regards the children of Jewish parents, the teachers say—We regret that we have not more of them. We have three girls, daughters of Jewish parents who are rich, and we hope next year, as our school becomes more widely known, we may be able to report a greater increase of Jewish children. Of one native girl, the teachers say she has been brought to the Saviour, leads a truly Christian life in her village, and is a powerful instrument in favor of Christianity. Another girl is thus described—The first year she was here she was a source of much anxiety and trouble to us, her disposition was so intractable and wilful that we often thought it would be wiser to send her home, but God in his loving mercy convinced her of her great need of a Saviour, and Lydia-like her heart was opened to receive His message of pardon and peace. The change is apparent to every one. She has become gentle and willing to please in the performance of her duty. Some of the others are seeking the same way, and we trust are not far from the Kingdom of God.

The Sisters of Mercy, stimulated by our example, established a boarding school in Damascus for the education of native girls. These ladies have got fine buildings, and every necessary equipment, and because their Church supports them they have already 205 boarders. The English Protestant Church has followed suit. In these circumstances Miss Legate and Miss Goudy address the home Church that sent them out to Damascus, and say, "Shall our hands be tied, and the work narrowed, because the gold and silver are denied?"

In reference to the Boarding School where the influence of parents and other relatives cannot come, and is not felt, and where the gentle, permanent power of the ladies is uninterrupted, they say "The establishment of a *Boarding School* here for many years had been a recognised want. The Missionaries felt this, the Board in Ireland responded, and the home Church endorsed the action, and we came to a *strange land in answer to the call of all three*, and we trust we will now be borne with if we again plead with the friends interested in Mission work to assist us in carrying on this school. We appeal to those to whom Mission work is a *grand reality* to uphold our hands, and encourage our hearts by their prayers and gifts."

JOHN ROGERS, D.D., Convener.

Jewish Missions of the Free Church of Scotland.

The last Annual Report shows that the income during the year for the Jewish Mission was £4,183. The stations are seven.

At Breslau the missionary, Mr. Edward, is aided by two faithful assistants. "He takes part with the mem-

bers of his church in a very large distribution of tracts, and he has the oversight of seven colporteurs for the Scottish Bible Society. A Sabbath school is being conducted which has an attendance of from 400 to 760 children.

At Pesth there has been recently an unusual number of inquiring Jews. At Constantinople the schools have existed for more than 36 years. The Medical Mission is progressing and prospering and promises to be of the greatest value in the missionary work. At Prague there seems to be of but little fruitful access to the many Jews in the country. At Strasburg there has been an increased attendance on the religious services. At Amsterdam the mission is carried on by evangelists under the guidance of friends in the city who are very anxious to have again an ordained missionary. At Jassy the Jews are said to number 50,000, and work among them to be hopeful and promising. Many, however, do not like to secede from the synagogue. The missionary writes: "I know here many Jews who are persuaded that Jesus is the Messiah, but notwithstanding this conviction, will not openly profess the faith they secretly cherish, as they shrink from the sacrifices the step would entail."

Jewish Missions of the Church of Scotland.

The work of this church among the Jews is carried on at Constantinople, Smyrna, Alexandria, Beyrout, and Salonica. The Jewish population at Beyrout is small, being somewhat under 2,000. The Annual Report says: "The Jews here and in Syria are much more liberal than those in Palestine proper. We have not been able to reach the richer portion of the community, as our schools are of too low a standard for the rich. The girls of the better class attend the classes in the Kaiserwerth Deaconesses Institution, or the Jewish Girls' School in connection with the British Syrian Schools Mission, which last is also attended by the majority of the girls from what we may call the middle class. Many also attend the Jewish schools, taught by the Jewish teachers, supported by the Israelite Alliance. 23 Jews were in attendance on the boys' school. The girls' school has been doing well."

At Salonica the girls' school has been successful, almost beyond anticipation. The daily attendance averages 160.

At Smyrna there is a boys' school with 22 Jews, and a girls' school with 66 Jewesses. "The attendance at Mr. Spath's weekly meetings has been larger this year than at any former time. For some months the average number present was 70, and in October no less than 119 persons were present on one occasion—the largest audience of Israelites ever known to be assembled in Turkey to listen to a Christian missionary."

At Alexandria the boys' school has an attendance of 67 pupils, but the attendance on the girls' school has decreased.

At Constantinople there were attending the Jewish schools 15 boys and 102 girls. "Here, as well as in oth-

er parts of the Turkish Empire, infidelity is spreading among the Jews."

British Syrian Schools.

The British Syrian Schools and Bible Mission was founded by Mrs. Bowen Thompson in 1860. The work is among Jews, Moslems, Druses, as well as Greeks. In the Jewish quarter at Beyrout, Julia Tabet has, for some time, gathered a small class of women in the Olive Branch School. Lately, she has been kindly helped and superintended by Mrs. Marriott, who, among other things, says, speaking of the Jewish women, "In spite of the threats of the Rabbi of excommunication to their husbands, and the deprivation of funeral rites, should any of them die, eight women have come and sat down with the rest—Druses, Maronites, Greek Church, and Mohammedans—to listen to the Word of God. Of all these creeds the Jewesses are the most ignorant and careless, being impressed with the sad belief that religion is of little consequence for women. 'What is it to us?' they frequently say to Julia; 'religion and the Book of God are for the men.' Part of the time of the class is spent in needlework, their attempts at which would sometimes provoke a smile. One old woman, who seemed at first hardly to know how to hold her needle, in an hour of great painstaking, produced stitches that would have done credit to a child who had learned for months. . . . After work, I suggest to Julia what passage of Scripture to read, generally from the Old Testament, as the Jewesses would attach little importance to the New. Through her, I then explain to them some precept of God, or a prophecy of the Messiah. All are attentive, and two old Maronites seem really anxious, and appear to drink in all that is taught them. They are learning the hymn, 'My faith looks up to Thee.' I try to impress upon them the solemn thought that it is the unchanging Word of God which we are considering, and to induce them, each one to pray for herself, 'Open Thou mine eyes, that I may behold wondrous things out of thy law!' We conclude with prayer. May the Holy Spirit shine into these dark hearts, and take of the things of Jesus, and show them unto them!"

Bible Work Among the Jews in Persia.

The *Bible Society Record* for July contains a letter from Rev. W. L. Whipple, Agent of the Society in Persia, dated Oroomiah, May 6. Mr. Whipple says:

"Next to Jerusalem, the holy city, the tomb of Esther and Mordecai, near Hamadan, is held in the esteem and veneration of Jews throughout the East, and to a certain degree, the western world. It is visited by thousands of devout Jewish pilgrims, some making the slow pilgrimage of one month or more, to visit the sacred spot. The Jews even to this day seem to realize their debt of gratitude to this noble couple. The tomb or building is very unpretending in appearance, built of burnt brick, with a dome some twenty-five feet high. There are three small rooms. The first is entered through a small passage in

the thick wall, the door being one piece of stone which swings on hinges of the same material. The largest room contains the two shrines, side by side, with a space sufficient to walk around each. The shrines are beautifully ornamented with inscriptions in the Hebrew character, quoted from the Old Testament, with fancy carvings. The wood is very hard and black with age. Inside of this room are thousands of names scribbled on the walls in Hebrew by pilgrims who have visited the place, and mementos are hung on the walls. Beneath the room is a crypt of the same size.

"Much preparatory work has been done in Hamadan and the regions about. Long ago the Mission sent out colporteurs with a good supply of Scriptures, which they sold. For years this kind of work was done. Thus was the precious seed sown, and God has blessed it and caused it to take root and spring up, till it is now bearing fruit to his glory in the salvation of souls.

"The pastor in Hamadan tells me that in nearly every house of Jews which he visits he finds an Old Testament, and in many a copy of the New Testament. The same is true of the Armenian houses. These have all been sold by our colporteurs. In the past year alone the Jews bought over twenty-five Hebrew New Testaments. This is a new and significant fact. The Jews in all parts of our field freely buy the Old Testament, but rarely buy a copy of the New. It is only when they are fully convinced of the truths of Christianity that they do so. The one, however, prepares the way for the other.

"The spirit of inquiry and interest manifested by the Jews, is, perhaps, not equalled by their nation in any country. Not only do they search the Scriptures, for they have been doing this for years, but they do so to learn if Jesus of Nazareth is really the Messiah or not. And now those who have been convinced are searching the Scriptures to know more about Christ, so that they may follow him more closely. Six Jews have been baptized and received into the communion. One of them died last year. He was a man of large influence, not only among his own nation but also among the Mohammedans and Armenians. He was a physician and had an extensive and lucrative practice. As soon, however, as he came out and publicly confessed Christ and was baptized and admitted to the church, he began to be forsaken by his relatives and friends and cruelly persecuted. Of course his practice declined. His enemies circulated all manner of false reports about him, and did everything in their power to injure him. All they could do or say did not move him from his new-found hope. Persecutions, loss of relatives and friends, and social position, or of property and income, only served to drive him nearer to his Saviour and made him all the firmer and stronger in his faith. This man was finally reduced from wealth and affluence to poverty and want. But while he lived his house was the headquarters for all the Jews who were seeking light and inclined toward Christianity; and also for those who were cast out of their homes and the synagogues."

British Society for the Propagation of the Gospel Among the Jews.

The 38th annual meeting of the Society was held in London in May. The total receipts had been £6,357. The following extract is taken from the account of the meeting given by the *Jewish Herald*:

"Mr. Lazarus tells us that the Jews are now to be found in every suburb of London, and that their removal from the Jewish Quarter has helped to render them more willing to enter into religious conversation. He has often experienced blessed times in reading and expounding the Word of God to his brethren. Mr. Zucker speaks hopefully concerning several inquirers, some of whom have expressed a wish for public baptism. Hundreds of Jews have become familiar with the teaching respecting the love of Christ, and of these not a few have obtained an insight into its true meaning and felt its subduing influence. Many young hearts also have begun to ripen for the Redeemer's kingdom. The Medical Mission under the management of Dr. John Reid Morrison, Mr. Roeder, and Mr. Silberstein, had been greatly blessed. With regard to the work in the Mission House in general, Mr. Nachim can speak of the baptism of three of his inquirers, and adds 'the naked are clothed, the hungry fed, the sick healed, the ignorant taught, and the Gospel preached to thousands of our poor Jewish brethren;' and Mrs. Zuckerkandl can tell us of ten precious souls brought to Christ in 1879, and eleven in 1880, and that the number of Jewesses who attended her classes had been 230. Mr. Mollis mentions that one of his inquirers was baptized at Salford, and through his labors in Leeds several had found Christ. Mr. Matthews has been the means of restoring to the fold a Jew who had been a backslider. Mr. Friedberger, of Birmingham, describes the conversion of one Jew, and the triumphant death of another. Mr. Brunner, of Nottingham, had been the means of leading eight to serious inquiry, and four had been savingly impressed.

"The Misses Pick have in the school at Lemberg forty-seven pupils, and their relatives who were baptized last year have been doing all they can to promote Christian work where they live. Mr. Schonberger had been ten years in Prague and each year the Divine Spirit had made him the instrument of saving souls. A hundred Jewish families in Vienna, have regularly received Mr. Weiss into their midst, and to them he had made known Christ and Him crucified. Through the instrumentality of the missionaries there, forty Jews and Jewesses had been baptized. One of his own inquirers was baptized at the close of 1880. Five members of one family, and two of another, had been brought to Christ through Mr. Schwartz, of Breslau. During the three years he had been privileged to carry the Gospel to Leipsic, nineteen had been baptized there. During the past year, twenty-seven adult Jews had been baptized in Silesia, and seven in Saxony, making a total of 1,362, since his residence in that province.

"Mr. Neumann, of Hamburg, Mr. Jacobi, of Konigsberg, Mr. Jaffe, of Nuremberg, and Mr. Gotthel, of

Stuttgart, have forwarded to us many interesting details of their work. Mr. Gottheil says:—My friend and pupil Karfunkel, is reporting favorably of his family, who is being drawn within the influences of the blessed Gospel. From Hamburg, where he is employed as an evangelist, he writes that his children on hearing the story of the Saviour's sufferings, the innocent for the guilty, shed bitter tears, and declared their love to Him for His unspeakable love to them, as proved by His death on the Cross. Dr. Philip, of Rome, says:—In Italy there are 360 ministers, evangelists, teachers, etc., of whom fifty are in Rome. All these work by means of schools, colleges, institutions of industry, for the poor, etc., which are supported by Christians in Great Britain and America. But I am the *only* Jewish Missionary for the whole of Italy, and have none of these advantages. Besides, all these agencies are brought to bear upon a field not much larger than mine, for, the Roman Catholics *here* who can be reached, are only a very few more than the 5,000 Jews among whom I labor *single handed*. Yet, the Lord has greatly blessed my feeble and solitary work.

"Dr. Ben Zion, of Odessa, and Mr. Dworkowicz, of Riga, have sent us cheering intelligence of conversions and baptisms. Mr. Dworkowicz concludes his summary with the following account of the Opening of an Inquirers' Home in Riga: 'This Home which had long been with me a special subject of prayer, was opened on the 10th of March last; and we have found an excellent Christian person to place at the head of it. He is not only teacher and trainer, but also carpenter, locksmith, bookbinder, carpet weaver, and photographer. As soon as the Home was opened two young men, and two maidens entered it; and there they will be trained and employed in work till they are ready for baptism. This Home, we commend to your Christian liberality and prayers.' The reports of Mr. Brunner, of Zurich, Mr. Rosenberg, of Adrianople, and Mr. Lowitz, of Algiers, are also filled with illustrations of the power of the Gospel on Jewish hearts. All the Missionaries have had something to say respecting the Anti-Jewish Agitation as a hindrance to their work. And yet, as far as we can see, there never was a year of the Society's existence so full of grand results, as the year that has just closed."

Mission Work of the London Society for Promoting Christianity Among the Jews.

The 73rd anniversary of the Society was held in May. The income during the year had been £34,237. The Temporal Relief Fund for Baptized and Inquiring Jews was reported as a valuable adjunct to the missionary agents.

In London the attendance of Hebrew Christians and Inquirers had been well sustained. The number of baptisms during the year had been 28, of whom 19 were adults. The Hebrew Missionary College had been in successful operation, and mission work had been prosecuted in different portions of London, in Liverpool, and in other of the larger cities.

The Mission at Amsterdam had sent out evangelists to other towns and from Danzig, the Revs. H. Lawrence and Dr. Klee visited 42 places, having an aggregate Jewish population of 160,000. The Rev. S. T. Bachert, of Hamburg, reports that the deep interest manifested by many a Jewish family in the truths of Christianity had been must cheering. The Rev. D. A. Hefter, at Frankfort-on-the-Maine, circulated 11,386 books and tracts. The Missionary at Cologne reports a Jew as saying, "There are very many Jews who believe Jesus to be the Messiah." At Venice there had been an increased attendance on the public worship. At the school at Bucharest 206 Jewish girls received instruction. At Constantinople there had been an average weekly attendance at the Society's schools of 272 girls and 134 boys. At Smyrna the Medical Mission had worked more efficiently and successfully this year than ever before.

Rev. A. H. Kelk, at Jerusalem, had visited the following places:—Jaffa, with about 800 Jews; Tiberias, about 3,000; Safet, about 7,000; Hebron, about 600; El Bukaia, about 150; Haifa, about 1,200. Tiberias, Safet, and Hebron being regarded as sacred places, many of the Jews living in them are occupied almost entirely in the study of the Talmud. Others are engaged as shopkeepers, etc. In Tiberias and Safet the Jews are asking for education, and profess their readiness to send their children to Christian schools. In Safet, a colony has sprung up, the members of which cultivate the ground, and being thus separated from the rabbis, and losing their haluka, are more open to receive Christian instruction. They asked Mr. Kelk to allow their property to be placed in his name, of course hoping thereby to obtain British protection. One young man said that he regularly read the New Testament. The change of feeling in these two places is so marked that a Missionary might safely live there, and, if judicious, he would do much good. There is a loud call from these places, and Missions ought to be commenced in both, the annual visit being comparatively of little use.

The Rev. J. B. Ginsburg was at work at Mogador, in Morocco, but was not permitted to continue his labors. The Missionaries in Abyssinia among the Falashas had been unable to continue their work on account of the persecutions of King John.

The Committee had been cheered by an earnest invitation from a band of inquiring and believing Jews in Hamadan, Persia, for a Missionary, but depressed from the fact that the many claims upon them prevented a prompt response to the appeal.

At the annual meeting the Rev. Canon Hoare said: "While all England is mourning the loss of the Jew, Lord Beaconsfield, there is the most curious and remarkable outburst of popular passion, not only through Germany, but throughout the south of Russia, Roumania, Austria, and, in fact, throughout the whole sweep of Europe against the Jewish population. I cannot help firmly believing that our God is preparing the people for the land and the land for the people. God is stirring the nest; He is making those German homes uncomfortable."

able; He is preparing the Jew for removal; He is wakening the thought of expatriation, and preparing the thought for the time when they will once more be the rulers of their own land. I am also prepared to affirm that there is no district upon the face of the earth so important to the commerce of the world as that very district which God gave to Abraham. The great bulk of commerce of the Western Hemisphere with the Eastern passes through the Suez Canal."

Jewish Missions of the Protestant Episcopal Church.

The American Church Society for Promoting Christianity amongst the Jews was organized in 1878. From its last annual report we gather the following facts:

"Although the bulk of the Jewish population of the United States is to be found outside of New York city, scattered over the land, yet that city and its vicinity alone count 80,000—a number double that of the Jewish population of all England, and not very far below that of all France.

"In New York city, the *Society's School* for Jewish children at 10 St. Marks Place, under the charge of Miss M. J. Ellis, has numbered 85 scholars during the year; 33 boys and 52 girls, ranging from five to sixteen years of age. Added to ordinary scholastic work, regular instruction has been given in Messianic prophecies and the doctrines of Christianity, in which one of the Missionaries, Mr. Meyer Lerman, has assisted. Two of the older scholars have been baptized, and two—one of whom received baptism two years ago—were, during Lent, confirmed in St. Ann's Church, by the Bishop of New York. Several are yet looking forward to baptism, and three candidates await confirmation.

"The parents of one of the pupils confirmed have already themselves embraced the Christian faith. One baptism was of a young girl of seventeen years, member of a family in comfortable circumstances, which manifested much persecution toward her, and threatened to disown her if she entered the Church. She was, however, so deeply filled with the love of Christ, that after struggling for a while she determined to surrender all, rather than deny her newly-found Saviour and Friend. Finding her Jewish relatives unrelenting she entered as a servant into a Christian household, in order to make it possible to receive the Christian Sacrament. She was cast off, but is very happy in her faith.

"There is much to encourage us," Miss Ellis reports, "in the eagerness with which the children read and learn the Holy Scriptures, and in their proficiency in the Messianic prophecies and the New Testament." "Several pleasing incidents have also occurred, which show the power of early teaching in breaking down prejudices and bearing fruit in after years. Two girls (Hungarian Jews), pupils of the school, who with their families have emigrated to Kansas, have there become Communicants of the Church. A young man removed to Connecticut has accepted the Christ, since leaving the school, and is looking forward to baptism. Others who have graduated are regular, I hear, in their attendance upon Christian

worship. We have much cause to rejoice in the work, feeling indeed that the Spirit of the Lord is working with us."

"The *Industrial School* has held regular sessions during the year, and numbered about 46 members.

"The *Sunday School* directly connected with the Mission has had an attendance of 60 Jewish children.

"A special feature of the year has been the delivery of a course of *Public Lectures* especially for Jews, by prominent Clergymen of the city. These lectures may be said to have attained, in a measure, their chief object. Between two and three hundred Jews of the better classes attended, some of them prominent in the city, and a marked interest was manifested throughout. The lectures reappeared in the city papers, and were largely read, creating some stir, and attracting the attention of the Jewish press.

"In *Evangelistic work*, Mr. Meyer Lerman, lay Missionary, has been engaged, chiefly in New York. Missionary visitations have been repeatedly made to Brooklyn, Jersey City, Hoboken, Newark, Sing Sing on the Hudson, and neighboring localities, to the institutions at Hart's, Ward's, and Blackwell's Islands, and to the Charity and Bellevue hospitals. Bibles, Scripture portions, Prayer Books, and tracts in several languages, were distributed. Some opposition has been experienced, but as a rule, the Missionary's endeavors have been kindly received. The number of inquirers reported is 42, and of baptisms, 9. Two candidates were confirmed.

"The Rev. J. C. Fleischacker labored as a Missionary of the Society for part of the year; visits were made upon Jews at their homes and places of business, and Bibles and tracts circulated among them. Six inquirers were under instruction, and one was confirmed."

In addition to the work in the city of New York the Society carries on some work in nearly every State of the Union, through the clergy in charge of parishes, but who receive no salaries. While 108 workers are reported, only 4 are reported as receiving salaries, and they are in New York city.

The Jewish Question.

A Bible-reading on the Jewish Question was given in June in London. The Earl of Cavan presided, and in a few appropriate words commended Israel's cause to the warmest sympathies of the Lord's people.

Rev. J. Wilkinson, after a brief prayer, read and expounded from the wonderful 11th chapter of the letter to the Romans. A deep interest was manifested by the large assembly during an hour's exposition, which it is difficult to compress into a few sentences.

A very important distinction was drawn by the speaker between national rejection and the rejection of the individual in relation to spiritual and eternal interests. The national rejection affects only temporal interests. The national "casting away," in verse 15, and the national "fall," referred to in verse 12, meaning the same thing, has been the occasion of large, though limited, blessing to the Gentiles, resulting in the Gentile portion of the

church of Christ. The ingathering of the Jews is to be the instrumental cause of direct blessing to the Gentile world. "What shall the receiving of them be, but life from the dead?" "how much more their fullness?" When Paul says, "God hath not cast away his people," he means as to their spiritual and eternal interests, and the proof given is, "for I also am an Israelite of the seed of Abraham, of the tribe of Benjamin."

"A remnant according to the election of grace" is to be gathered to Christ now by the preaching of the Gospel, to form the Jewish portion of the church of Christ, and the nation will be converted on the second advent of Christ, as stated in verses 25 and 26. It was shown from verse 17 that only "some" branches were broken off through unbelief, as stated in verse 20, and that, though these cases might be regarded as the least hopeful, verse 23 stated that "God is able to graft them in again." But verse 22 holds out no hope for an apostate Gentile church, whose destiny is to be "cut off." There is much beauty in the 24th verse, declaring the Jews to be easier to convert than Gentiles.

Here Mr. Wilkinson expounded the principle of grafting olives—the good on the wild, and not the wild on the good—the latter being, as stated, "contrary to nature." He dwelt on the propriety of calling the Gentile a wild olive graft, and the Jew a natural branch, which brought out the force of the inference, "how much more shall these which be the natural branches be grafted into their own olive tree?"

The doctrine of "*partial blindness*," which is to continue till the close of the "times of the Gentiles," was expounded under four aspects, viz.: 1, Veil of ignorance; 2, Veil of prejudice; 3, That which obscures the typical character of the Levitical economy; and 4, That which is the consequence of individual unbelief. None of these render impracticable the conversion of the individual Jew, concerning whom God says, "There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him." If Christians make any difference in prayer or effort, they must not charge the results to God's ban, but must take the responsibility to themselves.

Mr. Wilkinson mentioned the various societies and agents in the field of Jewish missions, and gave encouraging accounts of the Lord's work in connection with the Mildmay Mission, whose medical department is giving opportunity for hundreds to hear the Gospel; and whose night school for children is sending back to Jewish homes numbers of little ones singing in those homes of unconverted parents, "There is life for a look," "God loved the world of sinners lost," and "Come to the Saviour."

A very solemn and earnest appeal was made to the whole church of Christ in the interest of the perishing millions of Jews and Gentiles, a deep conviction being expressed that there were educated young men enough for missionaries to the world; and that there was money enough in the Church of Christ to supply the world with the Bible and the missionary, and which ought, for the love of Jesus, to be liberally distributed by hundreds of thousands.—*Word and Work.*

The Claim of Israel to Our Gratitude and Justice.

BY REV. DR. CULROSS.

If I meet the son of an ancient benefactor, who befriended my father before I was born, and to whose goodness I am indebted for some of my most precious possessions, my heart instinctively warms to him; I feel that I have a kind of right to speak to him and thank him for his father's kindness to mine, and if he is in distress such as I can help, to requite the ancient kindness sevenfold into his bosom. Even temporal aid extended in the time of need will be gratefully remembered; much more love and holy influences that were the means of leading into the love of God. And it is not a mere question of gratitude, but, over and above, a question of being just. In addition to the constraints of the heart there is the compulsion of righteousness.

Modern Israel is the child of an ancient benefactor, the living representative of a nation to which we Gentile Christians owe priceless and numberless blessings, mainly spiritual, but also temporal in so far as spiritual blessings have good issues even for this present life. These blessings, it is true, come from the grace of God, even as every good gift and every perfect gift is from above; but this fact in no way lessens our debt to Israel; the mercy of God has reached us through a human channel; and gratitude Godward does not render gratitude manward less ardent or sincere, but rather the contrary. In the conveyance of these blessings to us, the people of Israel were no mere unconscious and unconsenting instruments, but, though with great shortcomings, entered into God's gracious will. It is not uncommon to meet the assertion that they were "marked by a sullen obstinacy, and boldly professed or faintly disguised their implacable hatred to the rest of human kind." In their indiscriminate application such words are very unjust; a true desire did exist in Israel, and was, perhaps, more extensive and ardent than we are apt to imagine, for the blessing of the world. Many Old Testament utterances might be quoted to show this; I content myself with selecting the following words from the Psalter, in which the heart of Israel spoke from age to age, "God be merciful unto us and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations;" "Men shall be blessed in him, all nations shall call him blessed;" "Make a joyful noise unto God, all ye lands; sing forth the honor of his name; make his praise glorious." Such words are a breathing of kindness and holy desire toward the heathen world, and are a specimen of words to be found extensively in the Old Testament. At any rate, as a matter of fact, the agency of Israel in the marvellous drama of providence and grace has secured for us spiritual results to justify that word, "In thee shall all the families of the earth be blessed;" and this not merely in indirect ways and by virtue of divine overruling, but also because they sought God's peace for the world.

The student of history recognizes a great work done for all generations by ancient Israel—a work whose

greatness becomes more manifest the more we appreciate the spiritual and divine elements of life. We survey the outward fortunes of other nations—their social and political movements, their wars, their literature, their arts, their “religions that grew wild,” from Fetishism to Pantheism—and we are interested and instructed; we find powers of another kind developed in this small and obscure people, to which no parallel exists elsewhere. They bore witness to the name of Jehovah, the one living and true God, the God of holiness, longsuffering, mercy and truth, and maintained their witness against the authority of the world. They gave clear expression to the conception of moral law, of sin, of grace, of divine redemption. Not only was the lamp of truth kept alive, if at times very dim and flickering, among themselves; but the spiritual ideas that struggled amid the darkness of ancient heathendom, the scattered rays of light that pierced the dense and cheerless gloom, the strange, far-spread longings and yearnings which justify that name, “The Desire of all nations,” are due under God—as I believe—to the world-influence of this people. Their very sufferings were, in a sense, martyr-suffering for our advantage.

Thinking of the present-day benefits we owe them, I would particularise three. First, examples of virtue and godliness in living. Such examples do not merely serve for illustration to us; they do far more. They reveal spiritual possibilities, they enkindle aspiration, they animate to faith and patience; they help us to maintain a true and lofty ideal of life, they show us what the grace of God can accomplish. It is not necessary to call over the magnificent roll of Scripture worthies, each name representing some distinct and glorious form of nobleness—Abraham, Joseph, Moses, Samuel, David, and so onwards till we come to the apostles of the Lamb. Moving in thought among these men, and not denying their flaws, we are not in a phantom-world among the shadows of virtue, nor among stone men like Jupiter and Mercurius, hewed and chiseled out of marble by the sculptor; but men of like passions with ourselves, partakers of flesh and blood, as well as partakers of a divine nature, placed in circumstances that answer to our own, and battered by like storms and tempests, have overcome and left us an everlasting example. Were such names, representing so many varied forms of nobleness, to pass into oblivion, who could estimate the loss we should sustain, not merely as respects light, but even more as respects holy impulse and vital energy? These men were Jews, and those to whom life is truest will be the foremost to acknowledge the debt we owe to Israel for the examples left us.

Further, we owe them the sacred Scriptures, both of the Old Testament and the New. What this volume has been, and is, to the Christian church, for the greatest and most vital uses, cannot be told. The noblest souls have loved it best. Whatever it may be to men whose religion lies in speculation, its value deepens as we enter into fellowship with God, and as we seek to carry out *his* will in our life. Were it lost, nothing could replace

it. Our whole Christian literature is rooted in it, and would wither and perish without it. What other book could we consult in distress of conscience and anguish of heart? What other book could we trust when dealing with the question of deliverance from sin and reconciliation with God? What other book could we accept as our guide in life? What other book could we carry into the sick-room, to read to the dying—perchance conscience-stricken—before whom eternity is opening dark and fearful? Homer would be nothing there, nor Plato, nor Shakespeare, nor the “Principia” of Newton, nor one of Dickens’ novels, nor the noblest book of modern science; nay, such books, brought in beside dying-beds, would be felt a cruel impertinence, or a heartless irony; the one book that the dying man will listen to, and clasp even in death, is the Book of God. I need not say that this book, in all its parts, has been given to us by Israel. Holy men spake as they were moved by the Holy Ghost: but these men were Jews. David was a Jew, Isaiah was a Jew, Paul was a Jew, Peter and John were Jews. Other races have been our teachers in philosophy, in art, in law; the existing civilization of the world, more especially of the most advanced nations, has its roots in Greek and Roman, rather than in Hebrew soil; the chosen people have given us the Book of Life.

Once more, there is a very real and obvious sense in which Israel has given us the Saviour. Of Israel, “as concerning the flesh, Christ came.” By a divine ordinance, working out in history, “salvation is of the Jews.” The covenant made with Abraham was not designed for a single family. From that nation, as a spiritual center, salvation flows forth for the whole world. The Redeemer is indeed the gift of eternal and merciful love; but none the less is he, in the very Gospel message, the son of Abraham, the heir of David, the child of Mary, linked by human kinship to the house of Israel. “Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my Gospel.”

These matters may be dwelt upon almost without limit; but enough has been said to indicate what rich, varied, priceless blessings we Gentiles owe to God’s ancient people.

Well, the children of our ancient benefactor are living in our midst, and accessible to our love. We do not need to penetrate to distant and savage climes to discover them; they are around us, in all our great centers of civilization. Not only is there hopeful field for Christian labor among them, as those who know best testify—not only does the rule still apply, “to the Jew first”—not only does the promise still hold, “I will bless him that blesseth thee”—not only is it true, “if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?”—in addition to all such considerations, gratitude and justice both demand that we should requite into the living Israel the ancient mercy so richly inherited by us from their fathers. To seek the extension of the Gospel is a sign of conversion, and he who is without it brings his Christian standing into just question; I would

ure to say that he who feels no interest in the good rael displays a want of sympathy with the heart of st, and has failed to comprehend the claims of grat- and righteousness. How shall we discharge the debt? by constructing irresistible arguments, nor by pay- lowed hard cash for the mission treasury, and saying, *we are quits.*" The debt is one that must be paid ve to their souls, and giving in them the spirit of the truth that we ourselves have found precious and saving. As a Jew once said, "If you wish to gain w, treat him as a brother." The right spirit breathes e words of Paul: "My heart's desire and prayer to for Israel is that they might be saved."

it uncharitable, in connection with this subject, to s such inquiries as the following:—Do we love and passionate the house of Israel in a measure propor- te to their claim upon us? It is *their* Christ in m we are blessed: do we pray and labor as we it that they may share the blessedness, rejecting no longer? Not to speak of mere nominal Chris- t, to many of whom it might be said, *the name of s is blasphemed among the Jews through you*, have ot largely forgotten the Jew, or set him down as lessly blinded, or (like the priest and the Levite in parable) selfishly passed him by the other side? se are serious questions, in which many and most entious interests are involved. May the Lord enable answer them in truth, and forgive us wherein we sinned, and teach us to sin no more.

General Articles.

A Correction Respecting the Opening of Japan.

BY PROF. S. WELLS WILLIAMS, LL.D.

On page 28 of the last number of the GOSPEL IN ALL DS, there is an extract from the *Church Missionary mer* respecting the opening of Japan, which is so reous that I am induced to call attention to it. The le says, "England opened the door for the Gospel ter Japan, and America carried it in. Under Com- ore Perry's limited treaty, nothing could be done, it was Lord Elgin's treaty in 1858 that secured ty for foreigners to reside on the concessions at the ified ports. But American societies led the way in ting Missions there."

ie English writer here claims more for his country- , Lord Elgin, than he would himself have claimed. treaty which Commodore Perry signed in 1854 did permit any Americans to reside in Japan, for any ose, except as consuls, and one man named Dough- who came from Hawaii to live at Simoda for trade obliged to return whence he came. The consul sent President Pierce to live at Simoda was Townsend is, of New York. It is owing chiefly to his patient tations and skill that the Japanese Government ed to open the Empire to foreign trade. He reached da in 1855, and began to confer with the officials

there upon the degree, manner, and conditions upon which they might safely conduct it at such ports as were convenient. The officials were ignorant of many things connected with such subjects, and it demanded the exer- cise of kindness, knowledge and persuasion in a high de- gree to induce them to break over the customs of cen- turies. His treaty was ready to sign in March, 1858, but the Japanese desired him to wait till they could arrange some points with Donker Curtius, the Netherland consul at Nagasaki, so that both could be signed at once.

Hearing that the British, French and Russian plenipo- tentiaries were coming to Japan to negotiate treaties too, Mr. Harris induced the officials to sign his treaty without delay, which they did about a month before Lord Elgin arrived. He took this same treaty as the basis of his own, making a few alterations in the tariff to favor British goods. The French and Russians and Dutch all signed treaties of similar tenor to these two that same year.

From this it will be seen how unjust it is to omit all mention of Mr. Harris, whose treaty was negotiated with- out the presence of a ship-of-war, and reflects great honor on his wisdom and patience. That treaty has been the basis of all that have followed it. I was in Japan in 1854 and 1858, and became acquainted with all the cir- cumstances. Lord Elgin did not secure any more liberty for foreigners at that time than was in the American treaty, and the claim here put forward has been often repeated, but has no foundation. In the view of mis- sion and evangelical work in Japan, it is not of much importance which was first.

July 19, 1881.

The German Foreign Missions.

BY DR. R. GRUNDEMANN.

The mission of the Evangelical Unity of Brethren (Moravians), is the oldest of all the Continental missions. Next year it will close the third half-century of its work. Probably no other denomination has labored for the Christianization of the heathen world with such energy and such breadth as the Moravians. Although the home congregations do not number more than 20,000 souls,* there have been gathered through their efforts 73,473 heathen Christians, of whom 24,439 are communicants. The yearly expenditures for these missions amount to \$90,000. We will briefly review their fields of labor.

In Greenland and Labrador the Christianization of the Esquimaux is nearly completed; yet the national charac- ter of this people does not yet, even in the older congregations, permit them to be withdrawn from the care of the missions. It is not surprising that these men, who are constantly occupied with the struggle for existence against a most unfavorable climate, should have their slow, not far-reaching thoughts turned to outward con- cerns. For this reason they lack self-reliance. They are like untaught children in many points, and they do not

*The congregations in England and the United States are in- cluded in this enumeration.

know how to adapt their outer circumstances under the pressure of the penetrating European civilization. They still constantly need the missionaries as advisers in temporal, as well as in spiritual matters; yet the Word of God has brought forth beautiful fruits even in the hearts of the Esquimaux, and a comparison of the Christians among them with the few heathen still to be found in the retired parts of Greenland and Labrador shows in the plainest manner how rich a blessing the mission is to them. In Labrador the mission has been directed with much success to the European residents who have settled on that inhospitable coast, and to the fishermen who resort there in great numbers; and many nominal Christians who were spiritually dead have been awakened there to spiritual life.

Among the Indians the Moravians have still a station in Canada, one in Kansas, and two among the Cherokees. Difficulties are multiplying with these missions and progress cannot be spoken of. In the little congregation of Delawares, in New Fairfield, Canada, which is still preserved as an honorable relic of former times, a consistent Christian life is not wanting, but the little band is fast melting away.

The Brethren have one of their most extensive missions in the West Indies, and the work there has become so far advanced that the congregations are being gradually brought up to full self-dependence. It is hoped that this object will be accomplished in the course of ten years, and that the mission will then be able to withdraw wholly, as from a completed work. Of course, no one expects that saints will be gathered from a generation of negroes, degraded by slavery. Many traces of the old heathenism, like the Obia sorcery, and many sins of the flesh still exist among these black Christians; but the congregations have become strong enough to exercise discipline against them. At the same time, financial self-dependence is increasing and the theological seminary at Fairfield, Jamaica, is training ministers who will some day take the place of the retiring missionaries. In the forty-six stations distributed over Jamaica, Antigua, St. Kitts, Barbadoes, Tobago, St. Thomas, St. Jan, and St. Croix are 36,744 negro Christians, of whom 14,576 are communicants.

A younger mission, likewise for colored persons, has existed since 1678 in British Guiana, at Demerara, where 74 converts had been gathered by two missionaries, who were trained at the Fairfield Seminary. The very unfavorable climate constitutes the great difficulty here. In Surinam (Dutch Guiana), close by, is one of the oldest and most extensive missions of the Brethren. More than 21,000 souls are there furnished with the Word of God by thirty-two missionaries, at sixteen stations. Slavery was not abolished in this country before 1862, and ten years later the freedmen still remained under the care of the government. Since then the population has spread over the land to some extent and many of them have become wanderers. On this account, the work of the Brethren has become much harder. In the more remote parts of the country there is still a considerable heathen

population (the so-called Bush Negroes), among whom itinerant missions are conducted. Several Christian congregations have been established in these regions, which are quite inaccessible to Europeans and are cared for with self-sacrificing toil; and, notwithstanding the dangerous climate, a European missionary has recently settled in one of them.

The Moravians have six stations on the Mosquito Coast, the population of which consists partly of Indians and partly of colored persons of African descent. The Christian congregations there now include 1,080 persons, and are increasing, although slowly. The political situation under which annexation to the Roman Catholic priest-ridden state of Nicaragua is apprehended imperils the mission; but, through God's providence, the danger has been so far averted.

The extensive South African mission-field of the Brethren is divided into two provinces. The western province embraces seven stations, with old, consolidated Christian congregations (9,000 souls), which look for their increase chiefly to the younger generation, for hardly any more heathen exist within their bounds. Many lovely features of Christian life are exhibited there. By the side of the European missionaries labor faithfully native helpers. The congregations are growing up into self-support, but the time when the missionaries can withdraw does not seem to have come yet. In the eastern province real missionary labor is still called for among the heathen Caffres. So far 2,104 persons have been collected there, at eight stations. A part of the work was greatly disturbed by the last Caffre war, and is recovering slowly from the damage it suffered.

The Brethren have two stations in the Colony of Victoria, Australia, where they are endeavoring to enlighten the last days of their existence for the poor, expiring aborigines. The endeavor is made more and more steadily to bring to the stations the few natives who may still be found in the colony. Many a death-bed shows there how happy is the end of a convert, as compared with that of his heathen countrymen. (128 baptized, 30 communicants.)

The last to be mentioned is the Mongolian Mission of this denomination, which has been carried on since 1853 among the Buddhist people in a high valley of the Himalaya Mountains, in the British province of Lahoul. The cultivated Buddhist system, with its form of worship suggesting the Roman Catholic ceremonies, has everywhere interposed formidable obstacles to Evangelical missions. Thus also at Lahoul the Brethren have had to labor for years apparently in vain. Finally they have succeeded in collecting a small congregation, which now numbers thirty members; but the converts were all strangers, who had come in from another province. Last year the first native yielded to godly truth and received holy baptism. May this be the beginning of a new period of expanding success of the Gospel in this most exclusive heathen land also.—*Independent*.

PASTOR ZU MORZ, GERMANY.

The Armenians in Persia.

BY REV. S. G. WILSON, OF PERSIA.

The Armenians in Persia are in circumstances similar to the colonies scattered in all these eastern lands when the ruling power is Mohammedan. Wherever free scope has been allowed them, as in India, or in Russia since the annexation of the Trans-Caucasian provinces, they have rapidly developed in external prosperity, mental culture, and capacity for modern life; not that their condition in Persia is very deplorable, but they are under the thousand and one depressing influences and adverse surroundings of a subject race. Their number in Persia has varied exceedingly; the greatest, perhaps, at the time they reckoned the province of Azerbizan as Pers-Armenian, and Tabriz as one of their cities, the least in 1830, when there was a wholesale exodus to Russia. At that time their ill-concealed sympathy with the northern enemy, capped by the betrayal of Tabriz into the hands of Russia, through secret information, brought popular fury upon their heads, led to a plot for a wholesale assassination of them, and the appointment of a day for that purpose. It was only through the active and energetic protection of the English residents that they were saved from destruction. Guards were stationed at the approaches of the Armenian quarter, and many taken temporarily into English households. At that time thousands left Persia, 9,000 families emigrating from this province alone. After the war was ended, by the peace of Turcoman Chai, the Prince Abbass Meerza, recognizing their value as citizens and elements of the state, encouraged their return, and is even said to have secured the Armenian priests in his service by liberal donations and royal favors. Dr. Eli Smith, in his tour of research prior to the establishment of the Nestorian Mission, found but sixty families in Tabriz; now, however, they have increased to almost a thousand.

The Persian settlements may be said to be on the eastern circumference of the great family circle which has its race center in the mountains of Ararat. Though encyclopedias give the number in Persia as 200,000, as far as I can learn there are not more than 40,000. A large section, 5,000, still remains at Salmas, the ancient capital of Pers-Armenia. There are a few thousand, perhaps, at Teheran. A colony was settled at Julfa, a suburb of Ispahan, in the 16th century, having fled from Turkey to escape oppression. They were kindly received, but subsequently endured much persecution. Subsequently 9,000 families were forcibly brought from Eastern Turkey, the object of the Persian king being to weaken the power of his enemy in that region. Almost all perished on the road. Yet in all the considerable towns, and scattered in some of the rural districts, there remains a remnant.

The religious center of the Armenians of Persia is at Etchmiadzin. Though the Armenians of Turkey have, since the annexation to Russia of the region of the Three Churches, largely thrown off their allegiance to the Catholicos, for political reasons, those of Persia remain

loyal. Their religious life and activity is operated directly from that point. There they find their Rome, there their Mecca.

There is certainly an upward tendency, socially and intellectually, in the Armenian race. When our first missionaries passed through these regions, their record is that concubinage prevailed openly, and without the disapproval of public opinion. Parents sold their daughters into it, and were regarded as good Christians. Polygamy also existed among them, and priests married men twice for a consideration. They were extremely ignorant and degraded. The priests even could not all write, and they had no school which deserved the name, nor did any desire for education exist.

Already, however, a marked change has taken place. The two former vices are never heard of among them. Education has become almost a hobby with them. The schools are liberally supported, the salaries reaching as high as \$800, a year. The curriculum is not to be despised, and, especially in Modern Languages, is highly to be commended. Many of them speak the French well. Lately the Halifa, or Arch-Bishop, has been trying to obliterate all distinctions between the rich and poor in them. The advancement is largely due to the rising spirit of the age, and the new ambitions that are taking hold of the nation, but no doubt also it is the effect of the permeating influence of Roberts, Aintab, and Harpoot colleges, and other such institutions among their brethren in Turkey.

The adoption of European customs and modes of dress and life is rapidly becoming universal with them. This has long been true on the shores of the Mediterranean, but only recently could it be noticed largely in the interior regions. Just as glass windows are replacing the oiled paper, tin, and transparent marble, and letting in the light, so chairs and sofas are literally raising the people to a higher level. They are thrifty and prosperous in business, skillful and quick in mechanical arts, to which departments of work they chiefly confine themselves. They have acquired some of the best residences in Tabriz. In certain ways they display their wealth to such an extent before the eyes of the Mussulmans as to excite their cupidity and jealousy, and last year at Hoch-Bazram there was imminent danger of a plundering riot. The Halifa has advised them to make less display of their gold and broadcloth and sumptuous fare, and to celebrate Christmas by giving to the poor.

While we rejoice at these signs of material advancement, the indications of spiritual renaissance, for which we so much long, are not so evident. The annual winter season of the theatre, and the lottery for the Scio sufferers, show that they have caught some of the worldliness and vice of Christian nations, but little of the spirituality of true faith is manifested. They have neither the form nor the power of Godliness. A concrete instance will serve better to show their religious life than abstract statements. On January 18th, (N. S.) we attended the Christmas and Epiphany service in the Armenian Church. They suppose an interval of exactly thirty years to have

passed between Christ's birth and public appearance on his ministry. The Halifa was dressed in robes of gorgeous splendor, which reminded one of those exhibited at Notre Dame as worn by the Arch-Bishop at the marriage of Napoleon III. The difference was, perhaps, that one was gold, the other glitter. He was attended by a full company of Vartabeds, Priests, and Deacons; and there were sliding curtains enough to satisfy actors in a different sphere. The usual pictures adorned the church, receiving the incense of a thousand tapers. The service represented the baptism of Christ by John. After preliminary service in ancient and unknown Armenian, a vessel of water was placed on the platform. In this a silver cross was immersed. Then another priest came, bearing a silver dove filled with holy oil or *meiron*, which he poured out upon the water, to symbolize the descent of the Spirit. This holy oil is one of their most sacred objects. It is believed to boil miraculously through the influence of a piece of the true cross, or of St. Gregory's hand. It is indispensable to confirmation, ordination, and all the important ceremonies of the church. It is sent out by the Catholicos through his agents, and becomes a chief and never-failing source of revenue to his exchequer.

After this out-pouring of the Spirit's grace upon the baptized symbol, the dove was borne in procession through the church as an object of adoration. A child took the cross from the water, and placed it upon its breast before the people, and for this sanctifying privilege a large sum is willingly given by the parents. When the ceremonies were through, the people rushed up with bottles and vessels to obtain some of the precious and holy water, which is a panacea for many an ill.

Such is the prevailing character of their ordinances. Yet the Halifa who presides over such ceremonies certainly has knowledge superior to his practice. In some respects he is an advanced man, and better educated than his predecessors. His sphere of knowledge, however, does certainly not extend to the Western Hemisphere. At our bayramcall he desired to be informed whether we were the descendants of Columbus, or the Red Man! also whether our language was the Indian language! We took great pleasure in informing the Holy Father of a few points in philology and ethnology. Yet he is in some degree a reformer. Besides his measures in regard to the schools, he is discouraging sacrifices for the dead. In the Armenian cemetery there is a house with an altar, which may often be found flooded with blood. Here the people come and sacrifice sheep for the souls of their departed friends. We shall certainly rejoice if this abomination is blotted out. He also varies from the ancient ritual by introducing discourse in the language of the people. What he preaches is a question, but we know that he gives some good tirades against us and our work.

The young men of the church have lost faith in this formalism and superstition, and, unless they can be led to something higher and more rational, they will land in *indifferentism and infidelity*. The demands of the peo-

ple have led the church to authorize and publish some limited editions of the L. S., but it has no desire, and makes no effort to secure its universal distribution. A few days ago an enterprising young man was asking us about obtaining the illustrative plates for a large Family Bible belonging to one of us. He has obtained permission of the Catholicos to have such a one printed. It will be a fine thing when it shall become a part of their mercantile rivalry to print and distribute the Word of God.

No Protestant mission specially for the Armenians in Persia has been established, owing to their limited number and scattered condition. They are considered a subsidiary department of our work, the main object being to attack directly the Mohammedan fortress. Considerable efforts have been put forth, with only partial success, by Oroomiah Station for the Salmas community. There, as well as at Teheran and Ispahan, the Papal missionaries have labored in vain to bring about a union with Rome. In the latter place, Rev. Mr. Bruce, of the C. M. Society, has succeeded well in his work among the remnant of the once large colony of 30,000 at Julfa. 260 is, I believe, the number of communicants. In all parts of our field, a few, seeing the hopelessness of the efforts to galvanize the old church into life, have been bold enough to renounce it, and start anew and untrammelled in the Christian life. We find a settlement of Armenians, however small, of great value to us in our work, securing us toleration in the settling of helpers and opening of Bible Rooms. It seems to be an admitted principle that the Christians have a right to buy and sell their own books. The Armenians in Tabriz, for the most part, live together in the ward of the city called Talawa. Our relations to them are most friendly, and some have been gathered into the Protestant Church. The Superintendent of the Bible work was once a prominent merchant among them. For several years we have had a preacher in the Armenian language from Aintab College, a man endowed with eloquence and power, and the Word of God has had free course among them. Believing in the power of the truth, and the power behind the truth, we can hope that this people, despised and oppressed by the dominant race, and bound in cold and lifeless formalism, may soon, by the truth, be made free.

TABRIZ, PERSIA, MAY, 1881.

Each year the people of Japan grow less bigoted and more willing to learn. Only the Christian teachers have to take care not to be in too great a hurry. They are not teaching a savage nation, but a people who have customs and manners which deserve respect, and which must be respected. For instance, the Japanese are a very polite people. There is a great deal of bowing in their intercourse with each other. A little child does not take a sweetmeat from its parent's hand without saluting very prettily, and it is not only among the higher classes that such gentle manners exist. A little naked child in a village "minds its manners" just as much as the child of a two-sworded noble.—*Mission Life*.

A College in Madagascar.

ANTANANARIVO, MADAGASCAR, JAN. 18, 1881. To-day has been noted for the opening of a building which will stand (let us hope) many years a worthy memorial of the efforts of the London Missionary Society for promoting education in Madagascar, viz., the C. M. S. College.

The College opened yesterday is a new building, but not a new institution. It has cost about \$20,000, is a substantial brick building, containing a hall, four classrooms, library, and committee room; and various apartments for the principal and staff of teachers.

The opening ceremony took place in the lecture hall, which seats 1,500 people, commenced at ten o'clock, presided over by H. E. Rainilaiarivony, Prime Minister.

Commander-in-Chief. There were present all the English and Norwegian missionaries, the chief of the Malagasy government, including the honorable Ravoninjanirivo, 15th Governor, (which corresponds to our major-general,) Chief Secretary of State for foreign affairs. We noted, too, Col. W. Robinson, United States Consul for Madagascar, and other friends of the missionaries, who are interested in the educational progress of the country.

After prayers and singing, the Rev. F. A. Moss opened the proceedings by thanking the Queen and the Prime Minister for their assistance and co-operation in a work which had occupied their attention for so long a time, and especially for the latter's presence at its opening. He went on to say that England, one thousand years ago, had King Alfred, who had been a light in a dark land, and that Englishmen to this day were proud of him, so when, at some future time, Madagascar should be crisscrossed by railways, when the Malagasy could breakfast at

Antananarivo and dine the same day at Tamatave, (laughter) that then they would speak of the present Queen as England does of Alfred.

The Prime Minister received this compliment, and without giving any one the least idea of how long before that might take place, he responded by an able speech, conveying the Queen's well wishes for the success of the

college, and the hope that her subjects would profit by its teaching, and that the students of the college might eventually become an honor to her kingdom.

After a speech from the students of the college, the Rev. C. Yukes offered prayer, and then the Rev. G. Cousins, principal of the college, read the history of their efforts, since 1862, to form a college for the higher instruction of the Malagasy. Their object seems to have been to provide a department of theological study, and also a secular department for the higher studies of men who are connected with the government. He described their progress and their eventual decision to raise a college building worthy of the name, which was now completed, and which would start with about 200 students more or less versed in theology, medicine, mathematics,



Natives of Madagascar.

ics, and the English language.

This history of the college was followed by an eloquent speech from the Rev. W. Cousins. While calling the attention of his audience to the day as one of rejoicing at the immense progress education had made in the island, he, with great tact, warned them against self-satisfaction or egotism. He told them that it was sixty years since the first attempt at English missionary enterprise, and that they were only in the A B C of civilization. He then made an interesting (to the Malagasy) comparison between the Malagasy and the ancient Britons, as an encouragement to them to push on, winding up

with a vivid description of a dream of Madagascar as it could be, and evidently would be, under an enterprising government. But when the Malagasy audience heard of railways, steamships, telegraphs, electric lights, and telephones, as they listened to the description of what happened in London, one day being able to be telegraphed and printed in the morning papers at Antananarivo the next day, and carried by express train to every part of the island, they did not seem to give, by any means, as much credit to the possibility of such a dream being realized as they do to the Apocalypse of St. John.

The Malagasy national anthem was then sung, and the proceedings, which had been conducted throughout in the Malagasy language, were brought to a close.

The Rev. G. Cousins and the Rev. J. Peill, who is assistant principal of the college, then conducted the Prime Minister, the Secretary of State, and Col. Robinson round the building to visit the rooms. The whole arrangements are equal to those of any similar institution of the size in England, and everything is ready to begin immediately.—MORDAX, in *N. Y. Observer*.

The Past and Future of Presbyterian Missions.

(An extract from a Paper read before the General Assembly at Buffalo, by Rev. Dr. F. F. ELLINWOOD, Secretary of the Board of Foreign Missions.)

The past year has been one of general prosperity and growth, though our missions have not been without trials. The receipts from all sources have been \$590,684.45, a larger total than has ever been received before for current work. The increase in the membership of our mission churches has varied in different fields, but has averaged fifteen per cent. It is worthy of note that the largest gains appear in those nations which have been supposed to be the most changeless and immovable, Siam, China, and Japan; the churches of Siam and Laos and North China showing an increase of from thirty to forty per cent.

In some of our mission fields providential events have transpired whose influence seems most auspicious for future work. The ratification of friendly treaties with Japan and China, and the protection which provincial mandarins have extended to our missions; the removal of dangers which threatened our Persian missions during the Koordish invasion, and that in such a way as greatly to increase the prestige of the mission; the great awakening of free thought and religious inquiry in France, Belgium, and Italy; the fact that no less than thirty commercial and scientific expeditions are now opening our way to Interior Africa; the passage of laws in some of the South American States in favor of religious freedom; and the more just and generous sentiment which has sprung up among the best classes of our own country toward the Chinaman and our Indian tribes; these are fresh evidences that God is opening the way before us in all directions, at the same time that He who gave the Great Commission with promise, is fulfilling that promise by the presence of His Spirit in converting power.

A decade has now passed since our first missionary re-

ports were made to the General Assembly. Let me for a moment review the results. In China we could then report only a total membership of 772, while now we have 1,995, a gain of 160 per cent. In Japan no Christian church of any kind had been organized; but now our Board alone has fourteen churches, with 745 members; and the total of Protestant communicants is not less than 4,000. Though our work in Siam had continued nearly thirty years, the day of plentiful harvest had not yet come, and our church membership was but thirty-eight; it has now risen to 280, showing a gain of 738 per cent. The Persian mission had just been taken under the care of the Board, with but four missionaries and 700 converts. It now reports 1,510 communicants, and is occupying three great centers instead of one. The Syrian mission has strengthened all departments of its work, has greatly extended the range of its Arabic Bible and literature, has wrought marvels in its educational and social influence; while its church membership has risen from 294 to 878. In India our assaults have been upon the very Malakoff of the enemy, assigned as we were to that northern section where the old Mogul Empire had its seat; where the most stalwart races of the country have so long contended for power; where the Brahmin, the Moslem, and the Sikh have had their battleground for centuries; each strengthening the resistance of each against all truth; and if we have not yet seen the day of large harvests, there has been that faithful seed-sowing which God is pledged to crown with success.

Our Brazilian churches have increased from 115 to 1,044, or just 800 per cent. In Mexico we had no missions ten years ago; but now we report twenty-three native preachers and 5,009 church members.

And yet, it is noteworthy that these great gains are not the results of a corresponding enlargement of our missionary force. The number of ordained men shows an increase of only nineteen, while our native preachers of all grades have increased from 41 to 300; and the total church membership has risen from 3,512 to 14,588, a gain of over 300 per cent, or 30 per cent. per annum.

I call special attention to these facts, in their bearing upon the future of the missionary enterprise. It is evident that the supply of missionaries from beyond the seas can never be such as to actually reclaim the millions of heathen lands. And if there were no greater ratio of increase in the native force than in the numbers sent by foreign churches, the outlook would be discouraging. The exhibit thus made, therefore, is all important. It enables us to refute the cavil that our mission churches are only advanced as we carry them in our arms; and while we may justly feel humiliated that our number of ordained missionaries is scarcely larger than it was ten years ago, we are cheered and rejoiced that God has made so much of the little that we have done, and has given proof of his own vital power in the work itself.

At the same ratio for another decade, even with no greater increase of ordained missionaries, we shall then have over 2,000 native preachers and nearly 60,000 church members. But are we ready to entertain the thought that there shall be no larger increase of our missionary force? If these geometrical ratios of gain have been realized even with our small increase of force, what might we expect with a force commensurate with the means and opportunities which God has given us?

—*N. Y. Evangelist*.

A New Mission in China.

Bishop Wiley has recently appointed Rev. L. N. Wheeler and Rev. Spencer Lewis, a late graduate of Garrett Biblical Institute, to open a Methodist Episcopal mission in Western China. In his letter of instruction to Bro. Wheeler, Bishop Wiley says:

"And now as to the Mission itself. This seems to us much like a providential movement. We start under the generous offer of Mr. Goucher, of Baltimore, to donate \$5,000 a year, for two or three years, to the Mission. The only definition of it yet is 'a Mission in West China.' And the great province of Szechuen has been mentioned. I think the authorities will not fix the exact location of the Mission until we have report and advice from you. You should be able to leave San Francisco early in September, bringing you in Shanghai early in October. Here you should take sufficient time to get all the information and advice you can from the missionaries there. You can also probably meet Bishop Bowman there, who is to meet the Kiukiang Mission October 12. It would be very desirable if you could meet the Mission also at that time. If not, you must stop there on your way up the river, and have full conversation with the missionaries. Then, with all the light you can get, move for West China. I am quite willing that Ichang, in the Hupeh Province, shall be duly considered. It may be possible that is as far west as it would now be wise to go. Still our desire is to reach Szechuen, and, if possible, Ching-tufu, its capital. Our ultimate outlook from this movement is into Thibet, and for that Ching-tu is the proper center.

"You see, we are thus committing to you an important and responsible work, one that may be difficult to carry out, but which we devoutly hope and pray may be the beginning of a great missionary movement in West China and on into Thibet. I feel that if I were a younger and more vigorous man, I would envy you your opportunity."

As everything pertaining to this region will now become of increasing interest, we select from the diary of Mr. Henry Soltau, of the China Island Mission, who touched there last February enroute to his work in another place:

"Ch'ung-K'ing Fu has been called the 'Liverpool' of Western China. Approaching it from Su-chau Fu, you suddenly come upon a city set upon a hill, surrounded by a substantial stone wall, with battlements and parapets. This wall is built on the edge of a cliff for some distance along the bank of the river, on the left bank of which the city is situated.

"Long lines of boats and junks are found along the bank, extending for a great distance. On arriving, we sent our servant to find out the 'Ie-su T'ang,' or 'Jesus Hall,' where our missionaries reside and preach the Gospel.

"The streets of Ch'ung-k'ing are irregularly built, and the city itself is also of an irregular shape, so that it is a long time before a foreigner can find his way about. A

ride of some twenty minutes brought us to a narrow lane, in which we stopped outside a large door. Entering, we found a small open passage, and on the left a hall opening into it; in this place the Sunday afternoon preaching service is held. A doorway leads from this into a square yard, on three sides of which are rooms. Here we met Mr. Riley coming to greet us, and Mr. Wilson, of the National Bible Society of Scotland. * * *

"Many branches of the Church of Christ are represented in this building, which might be called Evangelical Alliance Hall. We find Mr. Riley's room next to Mr. Wilson's, of the National Bible Society of Scotland. Below you may see a Chinaman in the employ of the American Bible Society, who came from Mr. John's church in Han-kow, London Missionary Society. An elderly man who has been a Christian sixteen years, a Wesleyan, is the representative of the British and Foreign Bible Society. Another old man, who acts as evangelist here, was converted through the American Presbyterian missionaries at Canton. His son, who was also led to Christ by their instrumentality, is Mr. Riley's teacher and evangelist, a bright young fellow.

"Over the way, opposite the dining-room, we find another set of rooms. A central place corresponding to the dining-room is a school-room for some lads who keep the place alive by their daily recitation of Chinese books. A room on the left of this is Mr. Clark's bed-room and study.

"We went to the busy Tai-ping gate of the city, which is approached from the river by a handsome flight of steps. Here we saw lines of boats along the Yangtsi, and the banks of the tributary stream that here joins that river. Huge bales of cotton that were carried by one or two men almost blocked up the thoroughfare. We noticed many shops containing beautiful china, also stone and other ornaments; braziers', coffin-makers, iron-workers', pork and meat butchers' shops abounded. The streets were full of orange-sellers and pedlars hawking drapery goods.

"Some grand temples are to be seen here. The Roman Catholics have a chapel, a mission-house, and a large amount of valuable property. We visited the city wall at its nearest point to the house. There is a good walk along it for some distance. Outside the city the hills are filled with graves, and there are some pretty little walled enclosures, with towers and square pits in the gardens enclosed. These are places for burning papers which have been written on, and paper money as offerings. The Chinese never throw away any paper that has any letters upon it, considering it to be almost sacred. * * *

"This evening we attended the Chinese prayer-meeting, which was an interesting gathering. About twenty or more were present including ourselves.

"Mr. Nicoll gave out a hymn, engaged in prayer, and read and expounded part of John xi, and two Chinese brethren prayed. Another hymn having been sung, time was given for any brother to make any remarks. One rose and asked prayer for a man in whom he was interested."—*Northern Christian Advocate*.

Jewish Missions of the Protestant Episcopal Church.

Since the printing of the earlier pages of this magazine, in which is given an account of the Protestant Episcopal Church Society among the Jews, copied from the last Annual Report, we have been favored by the Secretary, Rev. C. Ellis Stevens, with the proof-sheets of the Third Annual Report of the society, soon to be issued. In that we find the following additional facts, and a correction of some of the statements of the previous report, bringing down the account to the present month:

Six new missionaries have lately been appointed, so that the missionaries at present are: Rev. Theodore N. Morrison, D.D., Chicago; Rev. Stephen E. Barnwell, Louisville; Rev. I. N. Marks, Jr., New Orleans; Miss Matilda Bailie, Baltimore; Rev. John N. Chesnutt, B.D., St. Louis; Meyer Lerman and Miss M. J. Ellis, New York; Rev. John W. C. Duerr, Cleveland. Besides these there are reported 113 of the parochial clergy, who are at work in different towns and villages.

The object of the society is not at all to build up any unauthorized mission, as some have supposed; but on the contrary to promote work among Jews (a heretofore generally neglected work), in the church, and by the church—either through the regular parochial clergy, or through missionaries commissioned with the sanction of the canonical authority of the dioceses where they labor. The society has been authorized by almost every bishop for his own diocese or jurisdiction, and everything that is done in the line of missionary work is being quietly and canonically done under the church's regularly constituted authority, and in her ordinary way.

The society has issued during the past year about 20,000 copies of publications, numbering considerably more than 500,000 pages. Copies of the Book of Common Prayer, the Bible, New Testament, and Scripture portions, have been distributed in English, German, and Hebrew.

In New York City, the society's school for Jewish children; under the charge of Miss Ellis, has numbered 78 scholars during the past year; 34 boys and 44 girls. Regular Christian instruction has been given in addition to the common school branches, with music, and the German and Hebrew languages. One of the missionaries, Mr. Meyer Lerman, has rendered valuable assistance. Christian service has been held daily, with the use of the Prayer Book and Hymnal. Three of the children are candidates for baptism, and two, recently baptized, are in preparation for confirmation. Two others were confirmed during the year, and admitted to the holy communion, and are reported to be regular in their attendance upon the services of the church, and to be living consistent Christian lives.

During the year an attempt was made by some of the Jewish authorities to break up the school. Parents were urged to withdraw their children, and a rival school was established close to that of the society. The affection of the pupils had been, however, so thoroughly won by the good teacher that, even under this pressure, but

eight were lost. Of those thus withdrawn, Miss Ellis writes: "Strange to say, they are friendly, and call upon us, acting as witnesses of the good-will and confidence reposed in us. The opposition school, after existing two months, broke up, having but ten scholars."

The Industrial School has held regular sessions throughout the year, and has numbered 50 members. The Sunday-school connected with the mission has numbered about 60 Jewish children. A lively interest has been taken in the Biblical instruction.

In Evangelistic Work, Mr. Meyer Lerman, the society's faithful lay missionary, has made the City of New York his base of operations, visiting Brooklyn, and neighboring localities in Long Island, and Jersey City, Newark, and vicinity in the diocese of Northern New Jersey. The work in New York included visits to the institutions at Ward's, Hart's, and Blackwell's Islands in the harbor, and to the hospitals and infirmaries. He has made 898 house-to-house visitations, and held 251 additional conversations in streets and public places. Several hundred tracts have been distributed, with Bibles, Scripture portions, and Prayer Books. The total number of inquirers reported is 56—slightly larger than last year. Three candidates were received into the church by holy baptism, and eight are still under instruction for the sacrament; five candidates who have been baptized are in preparation for confirmation. The members of six or eight of the families, among whom he regularly visits, have embraced Christianity in heart and life, but hesitate to make public profession from fear of the persecution of the Jewish neighbors. He has encountered greater opposition from Jews this year than ever before, a bitter feeling against Christianity having been aroused by the ill-treatment of Jews in the Old World. Some inquirers who had manifested much inclination toward the truth were turned back by the outbreak of these troubles. Nevertheless, the circle of mutual friendly relations among the Jews has widened, and the uppermost feeling in the missionary's mind, in taking a retrospect of the year, is one of thankfulness. The little band of proselytes continue to remain firm in the faith, and to honor their profession. Encouraging accounts come also from those who have removed from the city. Two have been called away by death, testifying their faith in Jesus to the last.

The missionary in Cleveland, Ohio, Rev. John W. C. Duerr, reports that he called on two prominent Rabbis, in a friendly way, and inquired of them the principal objections of the Jews against Christianity. Their replies are of interest. One stated four points: 1. That the doctrine of the Trinity was difficult for Jews to understand. 2. That they derived comfort from the Scriptures. "We do not," said the Rabbi, "believe in a general inspiration of Holy Scripture, but enough is left for our comfort." 3. That the morality of Jews was as good, if not better, than that of Christians. 4. That Jewish charity was not inferior to Christian charity. The last two points indicate the characteristic willingness to rely on good works. The second Rabbi, a mod-

erate "Reformer," found the chief stumbling-blocks in the doctrine of the Trinity and original sin. He admitted that shedding of blood was necessary to forgiveness of sin, but said that he obtained forgiveness "by repentance and the offering of his *own* blood, by fasting, *i. e.*, by abstinence from eating, he offered, negatively, as much of his blood as his body would have received from food." He also claimed that the Jews, as a people, are the Messiah; that the Mosaic account of creation is a myth; that the great Messianic chapter, Isaiah 53, was written not earlier than 150 years before Christ, and that only such portions of Holy Scripture are inspired as are not in conflict with human reason and the results of modern science. He admitted freely that the Christian religion had done great good, but claimed that his own way was a superior revelation, and said that Christ himself was a Rabbi. The missionary discussed the several points raised by each of the Rabbis in a frank and earnest manner, and was in each case courteously invited to repeat his visit.

The Jews in Cochin China.

A correspondent of an American journal writes as follows from India with regard to the Jews in Cochin China: There passed occasionally through the streets men fairer of countenance than are the inhabitants of India, and with strongly marked Jewish features. These men were indeed Jews, and known as the Jerusalem or white Jews. They occupy a quarter of the city by themselves, and it was to learn something more of them, and to see their synagogue, that we had wandered into that part of the city. The existence of such a people, forming a separate community, and in dress, manners, and customs entirely distinct from either European or native, is one of the most interesting features of this curious old city. The part of the city which they occupy is called Jews' Town, and the houses are built alike. How they contrived to reach a place so distant from their own country, or in what numbers they arrived, must be left to conjecture, as they have no records of their pilgrimage. Tradition says that the original emigrants fled from Jerusalem when it fell into the hands of the Romans. They now number between thirty or forty families. Their synagogue, situated at the upper end of the street they occupy, is very plain. The floor is paved with china, neatly inlaid; and at one end of the room is a handsome recess, a rich curtain before it; and within, protected by folding doors, are deposited, in silver cases, five copies of the Pentateuch written in Hebrew characters on vellum. The street leading to the synagogue was narrow, the houses close together, and directly opening on the street. The doors facing the street were usually open, but before each one hung a screen, and as we passed, many of the screens were lifted, and dark-eyed mothers and maidens looked curiously out upon the strangers; while the children, many of whom were exceeding fair, flitted from house to house, apparently at home in all. Quite near the synagogue was a school for the children of these Jewish families. We were per-

mitted to visit it, and found about sixty children present boys and girls. All the children were fair, with dark hair and eyes. They were comfortably clad, and with a nearer approach to cleanliness than is usually found among Hindu or Mohammedan children. All were reading the Bible in Hebrew. One little boy whom we designated came forward without hesitation, and read to us a portion from the Pentateuch; and a pretty little girl, nine years of age, read in a clear, sweet voice the twenty-third Psalm. The priest in charge told us that in the five books of Moses they were carefully instructed, but were taught little else. In family intercourse they use the language of the people among whom they dwell. The men are for the most part merchants; and the mothers, after the manner of the women of the Orient, seemed indolent, judging from the groups lounging at every door. There are, in Cochin, black as well as white Jews. These black Jews occupy the lower part of Jews' Town. Little is known of the early history of these Jews, but they have in their possession, engraved on copper, a grant or license from the sovereign of Malabar, bearing a date corresponding to A. D. 308. The correspondent adds that it is difficult to convert them to Christianity.—*Jewish Chronicle*.

Progress in Palestine.

The progress which has been made in Palestine during the last twenty-five years is especially evident in the erection of many new buildings. In Jerusalem, inside the town, ruined houses have been restored or rebuilt. Outside the old town are entirely new suburbs, the extension being made especially toward the west. The Jews have formed among themselves building societies, which have erected long, barrack-like buildings, adapted for several families. The number of dwellings during the last twenty-five years has been trebled. Bethlehem conveys the impression of a newly-built town. In Jaffa the town wall was demolished, the ditch filled up, and a number of new houses and magazines, even palatial buildings, have been erected. So also in the gardens of Jaffa many new houses have been erected, and to the south and north of the town complete Arabic suburbs, mostly by settlers from Egypt. In Ramleh, also, new houses are seen, still more in Kaifa. Nazareth has increased in size, and looks as if it had been rebuilt. Tiberias also has its new houses; in Jenin a new military arsenal has been erected, as also in Nablous, along with a fine new barrack. In the latter place the once lonely valley toward the east has assumed quite a homely aspect, and in the town are many new private buildings, and also a new khan; there are also the new school, the Roman monastery, and the buildings of the Protestant mission. In Bethlehem a new barrack and arsenal have been erected. Through the schools and the increasing trade the working people have acquired greater style and taste, and the newer houses are thus mostly a great improvement on the old—not the oldest, which, as a rule, are well built. Nearly all the houses have glass windows, a rare thing twenty years ago.

Pencilings in Jerusalem.

BY THEODORE L. CUYLER, D.D.

In Jerusalem and Bethlehem I see evident tokens of a new era. If "Japhet" is not here in large numbers, his ideas are coming in a steady stream. To be sure, Palestine *in the main* is the Palestine of ancient days. There is not a newspaper published in the whole land, for the two petty sheets issued by the rabbis here do not deserve that name. There is only one carriage-road, and that leads from Jerusalem to Jaffa. A railway is no more to be thought of over these precipitous hills than an orange tree in Greenland. Across the beautiful and fertile plain of Sharon I saw the "fallaheen" driving the same clumsy plow that was driven by the prophet Elisha. The Arab women at Jericho sat "grinding at the mill," after the fashion of their ancestors. All Palestine rides yet on camels and on the "foal of an ass," as in the time of our Lord; but still the tokens of change are in the air. The carriage-road from Jaffa is lined with telegraph-poles. A post-office (managed by Austrians) will carry this letter to the ancient Joppa of Jonah and of Dorcas, and place it on board of an Austrian mail-steamer. There is a new Jerusalem springing up rapidly outside of the old city walls, toward the west. For a half mile the street is lined with handsome buildings—some of them schools, hospitals and convents; some of them quite elegant residences of merchants and bankers. The Anglican bishop, Dr. Barclay, tells me that one of these edifices was standing when he came here, nineteen years ago. Jerusalem has absolutely grown more during that time than some of the towns in the interior of New York.

Last Monday I walked up the Valley of Hinnom, the ancient "Gehenna" of the days of Moloch. I expected to find a horrible desolation; but, instead of that, I found a valley full of olive orchards, and on its slopes toward the Hill of Evil Counsel I saw new buildings, and among them the showy row built by the legacy of Judah Touro, the American Jew. However dismal Gehenna may once have been, it is now a far better type of Paradise than of Purgatory. Yesterday Bishop Barclay called to take me out to the anniversary meeting of the "Talitha Cumi," an admirable institution of Arab girls, built and controlled by the German deaconesses of the "Kaiserwerth." The good Bishop wore his canonical hat and knee-breeches, and was preceded by two Arab guards, armed with swords and staves; and the motley crowd of Arabs, Jews, Armenians, and Syrians politely saluted us as we passed. I wish, by the way, that our Yankee nation would pick up some lessons in courtesy from these Orientals, whom we count "heathen." When I happened to look in upon some Jewish schools, the little fellows, who were sitting cross-legged upon their mats, all jumped up instinctively and remained standing until I motioned them to their seats. At Cairo the Arab chamberman came into my room and said "Good-night," in the most homelike way, every evening. Blessings on the fellow! He almost seemed like one of my family. When I was down in the Wilderness of Judea, the gallant Bedawi

chief, Sheikh Resheid, who escorted us, had the courteous bearing of a native prince.

But to the "Talitha Cumi." We found a handsome stone edifice out on the Jaffa road, with a garden in front, well stocked with figs, pomegranates, and vines, mingled with our hollyhocks and roses. The institution is managed by a company of German deaconesses, who were attired in blue gowns and jaunty white caps. In the three rooms opening into the central hall were gathered more than an hundred bright-eyed Arab girls dressed in European style. How sweetly they sang the old German hymns in "plain song." A German baron and a banker made speeches; the English bishop presided; a report was read; and everything done quite in our own style, even to the passing around of refreshments afterward. I could almost imagine that I was attending the anniversary of my own "Olivet Mission," in Brooklyn. The Kaiserwerth have also a well-managed hospital near this hotel.

The most prosperous missionary operations I have yet seen (I have not been to Beyrout) are those of the United Presbyterian Board in America, which are now established in Egypt. For twenty-five years they have been successful in planting several healthy churches and about forty preaching stations. I was greatly pleased with their schools in Cairo; for there, as everywhere else, the chief hope rests with the young. Neither here nor in Egypt have two dozen Mussulmans been yet converted. The upas tree of Islam is not dying out yet, by any means. If any man dreams that it is, let him go and visit in Cairo the immense Mohammedan University of El Azrah, with its ten thousand students, all busy over their Korans and preparing to be priests and missionaries. Moslem is still an aggressive system.

Here in Jerusalem we have no American mission. The chief work done in English is by the London Society for the Jews. They have a handsome church on Mount Zion; and a neat chapel, in which I made a missionary talk, last evening, to a good audience, composed of converted Jews and English residents and visitors. There is a prodigious difficulty in moving the Jews in Jerusalem; first because those who live in the city of their fathers are intensely bigoted in their faith, and secondly because so many of the Jews here live entirely on the pecuniary bounty of Sir Moses Montefiore and their other rich brethren in Europe. Then, too, if a young Jew turns Christian, he finds no employment among his people here, and often has to emigrate. But, in spite of these difficulties, a considerable number of Jews have been received into the membership of "Christ Church," under the over-sight of the Anglican bishop. The Bergheims (bankers), Conrad Shick, the antiquarian architect, and Mr. Sapphira are all proselytes to Christianity. I was much interested in visiting the hospital and the schools conducted by the English society. In the girls' school I observed that the room appropriated to day scholars was empty. The reason assigned was that the Jews of Amsterdam had remonstrated with the parents of the children, and persuaded them to take their children from the Christian school and put them into one of their own. An additional "backsheesh," in the shape of a daily breakfast and dinner, is offered to every child of Israel who will return to the schools of the rabbis. "We will get them all back again," said the English teacher to me: but by what methods she did not explain. Labors to convert the Israelites are like the road from Jericho and the Jordan—rather hard and up-hill.—*Independent.*

MEDITERRANEAN HOTEL, May 6th, 1881.

Woman's Home Missionary Society of the Methodist Episcopal Church.

BY MRS. E. M. RUST.

The Society recently organized under this name solicits an interest in the sympathies, prayers, and benevolence of the women of the Church. When we take into consideration that the Parent Missionary Society embraces in its efforts the whole world, both the home and the foreign field, and the Woman's Foreign Missionary Society, organized to meet a specific want of woman's work for woman, aids only and is restricted to the foreign, it becomes apparent that an organization is demanded among the women in behalf of the destitute people of our own land.

This Home Mission field is vast in extent, and embraces in its scope several races of people. In the formerly slave States there are millions of both white and colored destitute, ignorant of the principle of Christian morality, of household economy, and of sanitary law. The women and children in these miserable cabins are the helpless victims of ignorance, poverty and neglect. In the Territories there are more than 300,000 Indians, most of whom are uncivilized, abandoned to fetishism, sun and idol worship. The degradation and wrongs Indian women have suffered have often been portrayed, but the terrible reality of their condition is not fully realized. Surely Christian woman will lend a listening ear to their cries for help, and render them all the assistance in their power.

The last census gives a population of 118,000 to New Mexico, and the condition of these Spanish Mexican women and children is wretched beyond description. Within the last ten years 1,000,000 square miles have been opened for settlement, and the population in some of the Territories has increased in that time 400 per cent. Scattered over this vast region are 200,000 Mormons. Mormonism was never stronger or more revolting than it is to-day. During the last year it has had, in the Old World, to obtain recruits for this system of iniquity, nearly 400 agents, and as a result of this agency multitudes of ignorant and superstitious people are flocking to Utah and the Territories. A steamer landed in one of our ports in one week 200 of their proselytes, and others on the way. In May 60,000 emigrants landed at Castle Garden. A single steamer brought into Baltimore the same month 2,000. A large proportion of these importations belong to the ignorant and vicious classes of society, and all have to become in harmony with our institutions to be safe and profitable citizens. A larger number than ever before of these immigrants push directly for the West. Last year 100,000 immigrants took up their homes in Dakota alone. "Mormanism," says the Rev. Dr. E. P. Goodwin, "is not merely a faith, it is a system of government, a scheme of empire, and as such has a policy, clearly defined, aggressive, audacious, desperate—diabolically so—and scrupling at nothing which will subserve its ends." "It holds the balance of power, politically, in Idaho," and is rapidly organizing similar influences in Nevada, Arizona, Montana, Wyoming, Colo-

rado, and New Mexico. Polygamy has three representatives in Congress, one of them the husband of four wives. A very small proportion (it is estimated at only three per cent.) of all the children in this vast section have the opportunities of Christian education.

Female teachers can reach these children, and through them gain access to the homes, and thus may be able to rescue the Mormon women from a life of degradation and misery; and women can most successfully reform life in the cabins in the South, and win the females of savage and idolatrous tribes to Christian civilization.

Providence is making the way easy for the redemption of China by bringing people here within easy reach of Christian influences; for in the language of Bishop Thomson, "Providence has two modes of evangelizing—sending Christians to pagandom, and sending pagans to Christendom."

There exists in the minds of many in our great cities the spirit of communism, disloyalty to government, and bitter hostility to the Church of Christ. Describing their condition, the Rev. Dr. Judson, who has just entered upon mission work in New York City, says he "has found there a deeper moral degradation than in Burmah."

If the Woman's Home Missionary Society can enlist in its interest the aid of only one-tenth of the women of the Methodist Episcopal Church, or 100,000 of them, it will be able to organize a work in the South and in our frontiers of incalculable value, and if it can assist in awakening a deeper interest in the salvation of our people, and the preservation of our fair land from the evils which threaten its overthrow, it will be worthy the confidence and liberality of the good, and the approval of God.—*Christian Advocate*.

The Missionary Meeting and its Result.

"Go to a missionary meeting?" Belle Roberts lifted up her voice with astonishment and almost indignation in her tone. "How dare you ask me to stir such a dreadful hot afternoon, and of all things to go to a meeting, and, horror of horrors, a missionary meeting? Why, it's perfectly outrageous!"

The gay young lady, who was idling away part of the Summer in this little country place, roused herself from her comfortable position in a hammock, and cast a glance of mock ferocity at her friend, Allie Hall, with whom she was staying.

"Imagine Belle Roberts at a women's missionary meeting, August 31st, 1878."

After this outburst, she sprang merrily to her feet, smoothed her rumpled hair, seized hat, fan, and parasol, and then, making a few would-be witty remarks about the heathen, started off with Allie, gayly laughing, as she went, to think how much amazed would be the venerable missionary organization of the First Church to see her present on such an occasion.

They entered the little room, with its hard wooden benches turned toward the table that served as desk, and caught sight of a group already assembled. These were

plain country people, with no pretension to elegance or grace, but with an earnest, intelligent purpose expressed in their faces, and a kindness in their greeting of the young ladies, as they took their seats, which spoke of the reign of Christian love in their hearts.

The meeting was called to order, and opened by singing, which was not artistic nor very sweet, and the melody was somewhat out of tune. Belle was much diverted by all that she saw and heard—so different from any of her home experiences—and she scarcely opened her own lips to join in the singing. But beside her sat Jennie Graham, who, with sweet voice, sang the stirring words:

“Waft, waft, ye winds the story;
And you, ye waters, roll
Till, like a sea of glory,
It spreads from pole to pole.”

The president rose and offered prayer. Such a prayer! It shamed Belle completely. Long before the low, earnest voice had ceased its petitions, Belle forgot all about the strangeness of the quaint country people around her. She thought only of their sincere hearts and faithful lives, and contrasted with them her own, that had been so frivolous and worthless. Another hymn was sung. This time she did not *dare* to sing. “I Love to Tell the Story,” for had she *ever* told it to another? No; not even once. The exercises went on. Miss W. read an appeal for a little orphan boy in India. Mrs. B.’s eyes were moist and her voice tremulous as she thought of her own little boy, whom she had buried only the Winter before; and Mrs. R.’s motherly heart almost wanted to adopt the orphan boy immediately. After an hour’s talk and prayer, they sang, in conclusion, “One more day’s work for Jesus.” The meeting had been held and was over, and, though none ever dreamed of this until months afterward, it had decided the future of three young lives.

Allie Hall, who, with all the ardor and enthusiasm of nineteen years, had been longing “to spread the glad tidings” in a foreign land, made up her mind that afternoon that her plain duty was to give up forever her cherished plan, go quietly home, take up the burdens which, as the oldest daughter in a motherless family, fell upon her, and do each day just what came, never looking forward further than to the evening’s setting sun.

Jennie Graham, the blithe seamstress, went back to her room with a new, glad feeling of trust springing up in her heart. She picked up a dainty little garment that she was making, and, as she finished hem after hem, her needle seemed to be pricking in golden letter, “Jennie, wait, wait!” for she, too, had her hopes.

Belle was deeply and sincerely touched. A flood of memories swept across her as she walked silently down the pleasant country lane. She remembered how, four years ago, she had stood before a still congregation and confessed that Christ had become her Saviour. She recollected precisely how the church looked that day; how the subdued sunshine came through the stained-glass windows, and reverently touched the white hair of her pastor as he pronounced the solemn words that received

her into fellowship; how the fragrance of the Easter flowers filled the air with perfume; yes, and how the humble, loving thoughts that were in her heart stirred unknown depths within her. But that was four years ago—four long years ago. Then she was but a girl in school; now, in society, she had relapsed into utter indifference, and, the gayest of the gay, was found in the liveliest social circles.

So it was that the three girls went to their homes. When Allie and Belle reached the house and stepped upon the porch, as if each, by a keen, swift instinct, had divined what was passing in the mind of the other, they suddenly turned and looked at each other for a moment. Allie’s face wore a smile, but Belle’s eyes were full of tears.

When the long twilight drew to a close, and the darker shadows began to fall, Belle was on her knees, pleading for forgiveness for past carelessness, and asking for some real work to do in the years to come. The same deepening shadows found Allie folding up little dresses, to be laid on separate chairs, and whispering, as she bent to dear little rosy faces, “Good night, my darlings.”

The weeks went by. When October came, Belle went back to her city home. The second Sabbath after her return the minister announced a meeting of the woman’s foreign missionary society of the church.

Belle and her mother went to the meeting. There were just seven present, and around those seven stretched a discouraging expanse of vacant seats. There was considerable trouble in the church at this time, for the good old man who had ministered to them for so long had been called to his rest a year before, and in electing his successor rival parties had been formed, bitter feelings had taken root, and these had almost grown into hatreds. These things had, of course, affected the different organizations in the church, as well as its spiritual life.

After singing a well-known hymn, which Mrs. Hampden, the president, selected, there was an embarrassing pause. Mrs. Crofton, the minister’s wife, was not there, and upon her the offering of prayer had always devolved. No one was willing to take her place. Mrs. Hampden, feeling that she could not, asked, “Will some one please lead us in prayer?” and glanced at Mrs. Peale. The lady drew her cloak around her a little more tightly, played with the diamonds that flashed on her fingers, but did not look up. Mrs. Roberts coughed nervously. Mrs. Barnes, Mrs. Peale’s one-time friend, but now almost enemy, turned over the leaves of her hymn-book, holding it upside down. Suddenly a girlish voice broke the stillness. It was Belle, and this was her first effort to speak for Christ.

“I want to tell you all,” she said bravely, though her cheek flushed and her voice trembled, “of what a beautiful joy has come to me this Summer. It was after a missionary meeting in a little country town a hundred miles from here that I first felt it. I can scarcely explain why it came or how. But somehow the earnest simplicity and heartfelt devotion of those dear people impressed me very deeply. In thinking over my past life,

I found that I had done absolutely nothing for the Master, and I prayed him day and night not only to pardon me, but to give me a work to do—a work to which I could devote my whole life. It seems a strange thing to you, perhaps, but by and by my answer came. It was this: to leave home, friends, and country, to speak for Jesus in a foreign land. At first I could scarcely believe it, but now I think it is my blessed privilege to be called to go. Will not the one who leads in prayer please remember me, and ask that I may be fitted and strengthened for my work?"

For a moment no one spoke. Every one was amazed and touched. Then Mrs. Peale bowed her head, and breathed forth a prayer such as her proud lips had never before uttered. As she finished, Mrs. Barnes began another petition, and so they all knelt and prayed one after the other, for all were really Christians, although their spiritual life was cold. Never will that simple little prayer-meeting be forgotten. As they rose from their knees, her diamonds were not the only jewels that glistened on Mrs. Peale's hands, and there was a strangely new tone in her voice as she turned and said "Amy!" to Mrs. Barnes. The two ladies, who had been schoolmates years ago, were friends once more.

Nor did the work stop here. The two ladies being reconciled, other bitter feelings gradually melted away. God, in his love and mercy, sent showers of blessings on the church, and a wonderful revival followed—wonderful because of the marvelous awakening among professed Christians. At the next missionary meeting, three months later, the number of those present was nearer to seventy than seven. A young people's mission band was started, and Belle became its president. It would take too long to tell of their meetings and of all the blessed results that followed to themselves and to those for whom they worked; but a year passed away, and then to the Woman's Foreign Missionary Society in Philadelphia there came one day a bright, earnest letter, asking, "Do you want me to go? and where?"

The hidden threads that bind human lives together join in very unexpected ways. That very same day to the very same society there came a similar letter from a village seamstress who lived a hundred miles away, and the two letters lay side by side upon the table when the ladies met for conference.

Another year went by, and the two who sat side by side at the missionary meeting that Summer afternoon set forth—the one from her city home, the other from the quiet country village—to do a life-work for Christ Jesus in the different mission fields to which he had called them.—*Dell R. Strouan, in Woman's Work for Woman.*

Visit to the King of Bailunda, Africa.

The Missionary party of the American Board that are now on the way to establish at Bihe the West Central African Mission have written from time to time of their progress. Mr. Bagster thus describes the visit made by the party to the King of Bailunda on Monday, March 28:

"Yesterday we went to see the King, and when there we entered into a very new experience to me, which,

though curious, was not pleasant. After a busy morning, we reached the King's village by a brisk walk of three quarters of an hour. When we approached the town we ascended a slope and came suddenly to the foot of a small round hill on which the houses are built, and at the top of which is the King's compound. After a steep climb and passing through the crooked doors and passages we found ourselves by the King's prison, and in the yard next to the King's house. There, under the shade of some of the largest trees we have come across, we sat down upon our own chairs and waited. In the course of an half hour some one hundred men and boys had collected to see the sight, and then came an immense bowl of native corn beer which was passed round. Another waiting time followed; then two large bowls of beer; then the ministers came in and sat on a natural terrace of rocks at our right; after them the King, when all clapped their hands twice. He was introduced to us, we rose and shook hands, he seated himself upon my right, and again the hands were clapped and the word 'Bokwata,' ran round the circle. This took Bro. Sanders and myself by surprise and we failed to clap; thereupon the King remarked that the white men did not clap for they despised the black man. We corrected this idea, and the King jumping up went off by another door but soon came back, and clap, clap, and 'Bokwata,' went round the circle. The King called for our Bailundo secoula, who came forward and squatting in the midst, he gave an account of our journey, etc. The King asked our guide some questions, after which our present to the King was brought in, four pieces of large handkerchiefs (twelve in a piece), two fancy shirts for himself, and six cheap cotton shirts, two strong clasp knives, one copper tea-kettle, one concertina, two pairs of cheap bracelets. To this we have to add, when our cloth comes, some one hundred and twenty or one hundred and thirty yards of cotton cloth and prints. Our present satisfied the King very well; he only asked in addition for some of the white man's food, another kettle, and a chair. I replied that I was soon going to Benguela and would bring him a handsome blanket and chair. We were advised that this man was well worth winning as a friend, and that he was favorable to the whites. Having sent for a fowl and given it to us, the King asked some more questions, and I had the question asked him, if we could stay or return and settle in his country if we wished to, trying to make him understand what our work is and what we intend doing. He replied that he was an old man but that we might come and live in his country for a thousand years if we liked, but that when he died he could not say any more. Indeed he appeared pleased with the idea, and taken altogether was certainly pleased with us. I told him that I hoped that all our relations would be pleasant and long, and at this point the irrepressible courtiers began a discussion on the subject of making war on the King of Bihe, to which the day previous the King had been persuaded by Jose Baptiste, who says the King of Bihe has robbed him of six thousand pounds weight of ivory and he is in hot haste to make war on the King. When we wearied of the native eloquence we got excused and left.

"The view from the King's place is very beautiful, and indeed any elevated spot near here gives a fine view. The leaning of the whole council was towards making war, but I do not believe that the King, whose wife is a daughter of the King of Bihe, has any intention of making war. The appearance of the King is of a savage of kindly disposition, and far above the average black in common sense, a strongly built man, gray, and showing some signs of age, but certainly what would be called a good life in an insurance office."—*Missionary Herald.*

Children Department.

Gewergis, the Nestorian Boy.

LITTLE GEWERGIS was going away to school. This was quite an important event in the family, and the dark dingy house in which he lived was in quite a commotion about it. Gewergis was dressed in a new suit of clothes, big, baggy trousers, a short jacket, and a square, dark cap upon his head. They were made of very rough, coarse cloth; but now, for a wonder, they were clean and whole. Gewergis' big black eyes shone like two stars, and he was all excitement at the idea of starting off on a long journey in the night. He had to start in the night, because the priests and Mar Shimon, the chief man in the village, did not approve of the school he was going to, and they would have made him stay at home, if they had any idea what he was going to do.

At last everything was ready. Gewergis bade his father and mother good-by,—not without many tears, even though he was so pleased at the prospect of a journey,—and off they started. There were five of them,—Gewergis and his three uncles (one of them a boy like himself), and a man from Oroomiah, who had come to take the boys to the school. They were going to walk to Oroomiah, about seventy miles. Don't you think that was quite an undertaking? How many American boys would walk seventy miles for the sake of going to school?

They had to go over high mountains, and along rough roads, and the boys were often very tired; but still they plodded on. At last they were quite near Oroomiah. One day more of travel, and the long journey would be over. They were to stay in the village of Tooloo over night. There are no hotels in Turkish villages: so people have to stay with friends, or else in a khan, as it is called,—a house with one empty room, where they can lie on the floor, if they wish, and cook their own food: having a shelter over their heads; but that is all.

The little party went first to the house of a priest; but he would not

let them stay with him. Then they went wandering about from house to house, trying to find a shelter for the night. At last a poor widow named Lenamee took pity on them, and allowed them to spend the night.

They were quite worn out with the journey, and were soon sound asleep on the floor. The lights were out, and all was dark and quiet. All at once they were wakened by a savage yell; and, as they started up, they saw a band of robbers—merciless Koords—standing over them demanding whatever they had that was of any value. The Koords all had big clubs, and they could hear them saying to each other, "Kill them, kill them."

The chief man among the robbers was named Abdal Bey. When the men and boys begged him to spare their lives, he said, "Mar Shimon sent a letter to us, saying, 'If you meet with some men from our village, rob and kill them.'"

"Oh, don't kill us! please don't kill us!" cried both the boys, with tears in their eyes, and trembling from head to foot.

"Why do you want to kill us?" said one of the men. "You have taken everything we have. What more can you have if you kill us?"

"We want money," he answered. "We have heard that you have money with you."

"We have no money," they said. "You have taken our clothes: what more can you have? We have nothing else."

Just at that moment another Koord appeared at the door.

"What are you doing to these people?" he said in a loud voice. "Let them alone, or I will bring my men upon you."

"If they do not give me ten *tomons*," said Abdal Bey, "they shall not escape from my hands."

"I will give you four *tomons* for them, and one more by and by, if you let them alone," was the answer. And, after some hesitation, they took the money, and went away. It seems the people in the house had gone for the friendly Koord as soon as the robbers appeared, and he arrived in just the right time.

In the morning they started for the city. Nothing was left them but their shirts and trousers; but the friendly Koord lent them some clothing and they reached the school in safety at last.

This is the way Gewergis first went to school. The teachers found that he was a very wild little mountain boy; but he soon showed that he was very industrious, and anxious to learn. After he had been with them a few months, he gave his heart to Christ, and became a truly Christian boy. From that time there was a great change in him. He was such an earnest Christian, that some of the bad women of the village said of him, "He prays so much, and talks to us so much, that he sickens our hearts."

When he had been in the seminary two years, he went home to his family for a while; and, when he came back, the missionaries were very much surprised at the great change there was in him. They had not noticed it so much when he was with them all the time; but, when he returned to them, they could not help thinking of what he was when he first entered the school. The coarse, profane, selfish boy had become a gentle, amiable, unselfish young man. Even his body had grown tall and manly, and fair to look upon. He became a leader in every good thing that went on in the school, and was perfectly fearless in defending the religion which had become so dear to him. Perhaps the most remarkable thing about him was his fondness for prayer. He was among the last of the pupils at his private devotions in the evening, and among the first to commence them in the morning, and would sometimes get up at midnight to pray.

This is what the Gospel did for one wild Nestorian boy.—*Missionary Echoes.*

"I would Run His Errands."

A little boy once said to his mother, "I should like to have lived in the time of our Saviour, that I might have done something for him."

His mother smiled, and said, "What could a child so young as you have done for him to prove your good-will?"

The little boy thought a moment, and then said, "I would run everywhere doing his errands."

Now this boy could serve Christ by giving his little savings to help translate, print, and circulate Bibles and Testaments. The Lord Jesus could still see him do it, and still remember all he did for the heathen boys and girls.

A Missionary Dialogue on China.

By SOPHIE S. SMITH.

MOTHER. What shall our subject be for this evening?

HARRY. You promised to tell us about the Chinese.

MOTHER. Yes, I remember now. Well, can you tell me where the Chinese live?

AMY. In China.

MOTHER. Where is China?

HARRY. In the southeastern part of Asia.

MOTHER. Yes, the Chinese Empire is the oldest in the world, and comprises one third of Asia. It is so large that you could lay the United States on it, and then have room enough around the margin for half a dozen countries the size of Great Britain and Ireland.

HARRY. Isn't there a wall around China?

MOTHER. Yes, the great Chinese Wall was built two thousand years ago. It is about 30 feet high, 15 feet broad, and fifteen hundred miles long.

AMY. There must be a great many people living in such a large country as China.

MOTHER. There are four hundred millions of people in the Chinese Empire, which are as many as Europe, and North and South America combined.

HARRY. I shouldn't like to be the king to govern so many people.

MOTHER. He is not called a king, but an Emperor, and you'll perhaps be surprised to learn that the present Emperor, little *Kuang Su*, is only ten years old.

HARRY. Ten years old! Why what can such a little mite as that do in governing a country?

MOTHER. He really does not govern now, that being done by some one called a Regent: but he will be trained and educated, so that when he becomes old enough he can take his proper place at the head of this great Empire, and govern the people, we hope, wisely and well.

AMY. Why did they make such a little boy as that Emperor?

MOTHER. The Chinese have a custom of worshipping their dead forefathers or ancestors. Even the Emperor is obliged to worship the one who precedes him on the throne; and, as the younger always worship the older, it is necessary that the one who succeeds to the throne must be younger than the dead emperor whom he worships. *Tung Chi*, the former emperor, was quite young also, and when he died there was no one in the royal family that would answer to take his place but this little boy between three and four years old. He was accordingly crowned Emperor, and given the name of *Kuang Su*.

AMY. It seems as bad as worshipping dolls to worship the dead.

MOTHER. This Ancestral Worship is not a religious rite, but only maintained out of filial respect and obedience to their fathers and grandfathers who have died.

HARRY. Is it true that they carry clothes and food to the graves of their friends?

MOTHER. Yes. When a man dies they believe he goes to the spirit world, where he needs just such things as he enjoyed or found necessary in this world; and so they carry food, money, and clothing to the grave, not only when he dies, but once every year, and burn it there, believing

that he will receive it through that means. They also believe, that if a man's friends neglect to supply his wants after he is dead, that he has the power of returning and punishing them.

HARRY. You said that the Ancestral Worship was not a part of their religion. Don't they worship idols?

MOTHER. Yes, and a great many of them. They have a famous temple at Canton containing five hundred images. It is called "The Temple of Five Hundred Gods," and people go there at all hours of the day to worship and present their offerings.

AMY. Do they have any other gods besides these?

MOTHER. Yes; there are gods for most everything. They have a sea-god, and a god of war; a god to help them in sickness; one to help them in business; and another to help the students succeed in their studies.

AMY. Do they really believe that their gods can help them?

MOTHER. They do, and go to them with even more faith, I am sorry to say, than some Christians go to their Heavenly Father in time of need.

HARRY. Have they many temples in China?

MOTHER. Nearly every god has a temple; and besides the great Temple of Five Hundred Gods at Canton, there is the "Temple of Heaven" at Pekin, which has altars inside, where they offer sacrifices to the memory of former emperors. Then they have at the same place a temple to Confucius, their great prophet, whom they worship through a tablet with his name inscribed on it, as they have no statue of him in the temple.

HARRY. Does anyone worship our God in China?

MOTHER. Oh, yes. For many years the missionaries have been out there preaching the Gospel, and many have been converted. Some of these are now trying to teach their own people and help them become Christians.

AMY. Do they have any schools there?

MOTHER. Yes, the missionaries established schools not only for the children, but for grown people too, where they are taught to read and write, besides many other useful branches of study and work.

HARRY. Didn't the children ever go to school before the missionaries went there?

MOTHER. The boys used to go, but they did not study geography, grammar, and arithmetic as you do; but the writings of their great prophet Confucius. The girls were seldom sent to school or taught to read at home.

AMY. How strange. Are they never taught anything else?

MOTHER. They are taught to work; which is about the only thing they are considered good for. Indeed, a woman's life in all heathen countries is a hard one at best. Among the higher classes they are kept shut up in the house most of the time, passing their days in idleness; while among the poorer classes they do all the rough, out door work, and are treated more like beasts of burden than human beings.

AMY. Poor things! Why do they treat them so?

MOTHER. Because they do not feel the love and respect for women there that they do in Christian countries. Indeed, girls are never welcome in a family; and those parents who have too many will either kill their little girl babies or give them away to get rid of the disgrace.

AMY. Do the Chinese women have very small feet?

MOTHER. The ladies of rank are required to have small feet, as a mark of their gentility; but the working women all have large feet.

HARRY. How do they make their feet so small?

MOTHER. When quite young their feet are bandaged very tight, with the toes pressed under the foot toward the heel, and kept in that position until the feet are dead and stop growing.

AMY. Don't it hurt them?

MOTHER. It causes them very great suffering, especially when the bandages are removed to have the feet washed and clean cloths replaced. At such times they cry out in agony; but such is the force of custom and the dread of disgrace, that they would rather endure the greatest pain than the shame of large feet when grown.

AMY. I shouldn't think they could walk with such little feet.

MOTHER. They cannot walk. Their feet are not larger than a child's four years old and they only hobble along in the most awkward way. But then, as the Chinese ladies sit so much in the house, and are carried in a palanquin or chair by slaves when they go out, they have very little walking to do, and never miss the use of their feet.

HARRY. Do the Chinese get drunk?

MOTHER. In their own country the Chinese do not drink intoxicating liquors; but they smoke opium, which is quite as bad, if not worse.

HARRY. How do they take it?

MOTHER. It is boiled until it becomes as thick as molasses. Then a needle is thrust in and twisted around until a ball is made the size of a pea. This is held in the flame until heated, and then put in a little orifice in the top of the pipe.

HARRY. How does it hurt them?

MOTHER. An opium smoker always reclines on a bed or bench when smoking, because it stupefies him and puts him to sleep. Just as the drunkard is never satisfied unless under the influence of liquor, so the opium-smoker never feels well or happy if he is not under the influence of his favorite drug. Indeed he becomes sick and miserable and often suffers pain if he cannot get it. He neglects his business, his property goes, his family are reduced to want, and sometimes even sold, that he may have money to buy opium. He becomes a total wreck, mentally and physically, until death ends his life here.

AMY. I am glad that we do not live in a country where they do such dreadful things.

MOTHER. We should be careful not to pride ourselves upon our superior goodness, but rather feel thankful that we live in a Christian land, where the pure light of the Gospel has kept away and made impossible those heathenish customs and vices which darken other lands and degrade other souls.

HARRY. Don't the missionaries tell them how wicked these things are?

MOTHER. Certainly; and they are still working faithfully among them. More than 700 good men and women are giving their time in teaching and helping these people. Nearly 20 thousand of them have been converted, and are now living good Christian lives; but there are still a great many who have not heard of Jesus. We can do much, not only by giving our money, but by praying for those who are laboring among the heathen, that God would help and bless them, and soon send the day when the whole world will know and love that Saviour who has done so much for them.

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The Miracle of Hebrew History.

The Jewish race is the standing miracle of history. The marvellous events linked with the names of Moses, Joshua, David, Solomon, Zerubbabel and the Macabees; and the signal Providence which raised a race of slaves to the world's supremacy, chastised their disobedience by neighboring nations, again and again restored their independence, preserved their unity in the face of the world's proudest empires, and at last rejected and dispersed them when they rejected their King and Messiah, have no parallel in human history. But the providential care and cohesive power which have preserved their existence and unity through these last eighteen centuries are perhaps less familiar although not less remarkable. The ruin of their temple only stimulated their religious life to renewed vitality; and their faith crystallized around a new and more enduring centre—in that wonderful Rabbinical literature which grew up in the early Christian centuries, under the name of the Talmud, and which exercises, probably, a more authoritative influence upon the Hebrew mind than even the sacred Scriptures.

The Roman Emperors treated them with a fair degree of toleration, but the Middle Ages present a picture of Jewish persecution, only surpassed by the annals of Christian martyrdom. In Italy they had to beg permission to reside in that capitol, and the Ghetto became their home on sufferance. In Germany they were bought and sold as the personal property of the monarch. In England they were deprived of civil rights, reduced to a race of usurers, and pillaged and robbed by the kings and nobles without compunction. The Crusades inaugurated a series of bloody cruelties in the name of Christianity, which disgrace its annals. Compelled to choose between Chris-

tianity on the one hand, and confiscation or death on the other, thousands of them heroically perished for their faith. Seventeen thousand were massacred in Germany, and the remnant banished. French kings issued decrees against them as acts of religious merit. One hundred and sixty men and women were buried alive together in one funeral pile. Spain, long their protector, turned against them at length the cruelties of the Inquisition. Multitudes were massacred, and mothers destroyed their own children to save them from worse cruelties. At length their property was confiscated, and half a million penniless fugitives were banished from the land that for seven centuries had been their home, and driven forth to a pitiless world where every door was closed against the race whom all men cursed as

“Outcast of earth and reprobate of heaven.”

Yet notwithstanding all these sufferings, their numbers never diminished, and their surprising national vitality ever re-asserted itself. In Poland the largest proportion of the European Jews found and retained a congenial home. In Turkey and Arabia many found a friendly asylum. The Kingdom of Yemen, indeed, at one time was ruled by a Jewish sovereign. Mohammed was the son of a Jewess, and his system derived many of its features from Judaism. The Hebrews were the counsellors and friends of the Moorish sovereigns, and exercised a powerful influence on the Arab literature of the Saracenic age. At length, at the close of the eighteenth century a new era began. Another Moses arose in the person of Mendelssohn, who elevated his race to a place of equality and honor. Napoleon summoned a Jewish Sanhedrim and restored their civil rights. England, Holland, Belgium and Germany removed the restrictions which had so long trammelled their liberties. The political changes of the last fifty years in all other European countries have improved their condition; and to-day, notwithstanding the wrongs and sufferings of eighteen centuries, they are still as numerous as at any period of their history, and, in proportion to their numbers, hold a position of pre-eminent and unequalled influence in the commercial and intellectual life of all civilized nations.

The Present Condition of the Hebrew Race.

The Jewish population of the globe is estimated variously from four to fifteen millions. Probably about six-and-a-half millions would express the most accurate figures. Of these the largest number, one-half of all, reside in Russia and Austria. There is almost no land whither they have not been scattered. Even China has had its Jewish community since before the Christian era, as unchanged, too, as even immutable China itself. The recently published statistics of the “*United Hebrew Congregations*” give the Jewish population of America as 230,000, including 278 congregations, and over 12,000 members. These figures must be defective. The general and sober estimate of the Hebrew population of this country is about half a million, although the Berlin Society for the propagation of the Gospel among them has estimated it at three times that number. The city

New York alone has a population of 80,000 Jews. In countries but Russia the Jews now enjoy civil equality all the rights of citizenship. Their importance, however, must not be estimated by mere numbers. Their isolation and compactness give them peculiar and concentrated force. Their intellectual superiority is all everywhere recognized. In Germany they largely control the public press. Their attendance at the public schools in Germany is in the proportion of 8 to 1 in common with the Germans. In Russia, in proportion to population, 3 Jews attend the schools for 1 Russian. The same fact also appears in Austria in connection especially with higher education. In England the genius and influence of Benjamin D'Israeli has shed a lasting lustre on the Hebrew name. There are many other illustrious names in all departments of literature. Their skill for financial business has become proverbial. It is estimated indeed, in some quarters, that the recent agitations in Germany have been largely due to the jealousy of the Germans on account of the preponderating influence in literature and commerce of the hated foreign race. In New York they are rapidly obtaining exclusive control of many departments of business. There is another source of great power in the position of the Jews—their consciousness—their deep and abiding sense of their origin and destiny. They have never lost the deep consciousness that they are the chosen race; the world's rulers. Even if it were but a delusion, it would be a pulse of great power in the development of national character. But it is not a delusion. It is the impress of God's hand, and the foreshadowing of God's great purpose for the race of Abraham. It is He that is cherishing the seed of a hope that will yet burst into the flame of a purer, holier and more beneficent sovereignty than that which they dream. It would be sad, indeed, if they were to lose this consciousness, and among the most painful features of Jewish declension is the fact that the past few years have witnessed over seven hundred mixed marriages in Germany. Another sad fact is the decay of piety, the growth of materialism, and the abandonment of their religious hopes for mere intellectual culture and worldly success by a large section of the Jewish people. If the prospect of their national restoration were distinctly held out to them to-morrow, it is doubtful if the majority of them would care to relinquish their selfish interests in their various homes, even for the sake of Jerusalem.

The Gospel Among the Jews.

It is estimated that about 100,000 Jews have been converted to Christianity during this century, and that about 100,000 still embrace the Gospel every year. Of these, however, not more than one-fourth became connected with Protestant Churches, the remainder going into the Roman or Romish Communion. As many as 50,000 Jewish Hebrews are now said to be living in various countries. There are Jewish Missions connected with almost all of the leading Churches in Great Britain. The Presbyterian Church of Ireland, the Church of Scotland,

and the Free Church of Scotland, are especially active in this work, and the names of Bonar, M'Cheyne and M. Stuart are tenderly linked with Christian faith and hope and effort for Israel. The work of these Churches is distributed over Hamburg, Lubeck, Vienna, Breslau, Prague, Pesth, Strasburg, Jassy, Constantinople, Smyrna, Alexandria, Salonica, Beyrout, and Damascus. The English Church has some stations in Palestine, and a Bishop in Jerusalem. There are several important societies of a more general and Catholic character. On the Continent the Basle and Berlin Societies are well known. In England the British Syrian Schools, founded by Mrs. Bowen Thompson, number over 3,000 pupils, some of whom are Jews. The British Society for propagating the Gospel among the Jews has been in existence nearly forty years, and reports for the past year many encouraging facts. It expends the modest sum of about \$30,000 in missionary labors in England, Italy, Germany, Austria, Turkey and Algiers, with most cheering evidences of the signal blessing of God. The London Society for promoting Christianity among the Jews is the most important organization in connection with Jewish missions. Its income exceeded \$170,000 last year, and its field includes England, Belgium, Germany, Turkey, Morocco, Abyssinia and Palestine. In America very little is being done for the Jew. The Episcopal Church has had for three years a society for Jewish mission work, employing several regular laborers in the city of New York, and encouraging the work through the Pastors in the various parishes. The Baptist City Mission has one laborer employed; and a few independent movements have been attempted by individuals, but there is no general society, and no adequate attempt by any of the Evangelical Churches to meet the wants of a Jewish population larger than in any European country except Russia and Austria, and more accessible to Christian approach and influence than in any other land. We are glad to observe that during the past year many eminent Christian Pastors have lectured before a Hebrew Society in this city. It would be well if all ministers were frequently to preach special sermons to the Jews, and invite their attendance. But surely the time has come when the Churches of America should ask in some larger spirit than ever before: Are we, with our thousands of home and foreign missionaries, with our millions of communicants, with our immense resources, doing our full duty to God's ancient people? Why can we not have an American Society for the propagation of the Gospel among the Jews?

The Claims of the Jew.

"To the Jew first, also to the Gentile," was the command of even the Apostle of the Gentiles. It is still the commission of the Church of God. The Jew's first claim is that he belongs to God's first and last people, the seed of Abraham his chosen, the race that God will never cease to love. His next claim is that he is Christ's kinsman, and should be dear to all who love Him who, "according to the flesh," is a Jew. His next claim arises

from his marvellous history, his singular place in the plan of Providence, and his manifest destiny. He claims our regard, moreover, on account of his personal qualities, his intellectual capacity, his strength of character, and his value as a factor in the Christian forces of the world. Still stronger do his claims become when we remember what we owe him. He gave us the Scriptures, he gave us the prophets, he gave us the goodly fellowship of the Old Testament, and the noble army of the martyrs of the New. He gave us David, Samuel, Jacob, Daniel, Peter, John, Paul. *He gave us CHRIST.*

The Jew claims the Gospel on the ground of God's purpose of grace. Although the nation is rejected for the time, the individual is not excluded for the time from the promises. On the contrary, it is the very will of God that all through the Christian age many should be saved, for at this time "there is a remnant according to the election of grace." And, finally, the Jew claims our interest because of his important destiny in connection with the future publication of the Gospel to the world. This is the Coming Race. Not the Anglo-Saxon, or even the Anglo-American, but the hated Jew. He is to be the world's future sovereign. He is to be the Church's future missionary. It will be a grand thing to say some day: "I helped in the Restoration of the Jew," grander to hear Him say: "Ye did it unto these my BRETHREN, ye did it unto me."

Action of American Jews on the Jewish Persecution in Russia.

The Union of Hebrew Congregations in the United States held its Annual Council in Chicago in July. Fifty-five congregations were represented by delegates. The Council took the following action in regard to the persecution of the Jews in Russia:

"The recent wild outburst of anti-Semitic feeling in certain portions of Europe fully demonstrate the continued deep-rooted prejudices which existed against the Jews.

"A reference to the report of the board of delegates will show that they have not been idle at these moments. Through their efforts, the Department of State of the United States was induced to transmit instructions to our minister at St. Petersburg, intimating the sympathies of our Government and authorizing co-operation with the ministers of European Powers in such action as might be deemed expedient. The board is also in communication with the Anglo-Jewish Association of London and the Central Committee of the Alliance at Paris, and we think the matter can safely be placed in their hands.

"In connection with this topic, we would call attention to the trade and commerce discrimination made against Jews doing business in Russia. Under existing treaties with Great Britain and the United States, Russia claims the right to exclude British and American citizens professing the Jewish religion from domicile in certain cities in that Empire. We think that it is sufficiently *important* for the honor and dignity of our country that *these restrictions should be abrogated.*

"*We recommend, therefore, that the President and*

Senate of the United States be respectfully petitioned to have existing treaties with Russia modified, or to negotiate a new treaty, which shall provide for the abrogation, as to American citizens, of all restrictions whatever attending the residence and occupation of Jews in any city or province or district of the Empire."

The New York *Christian Advocate* says: "The Catholic Bishop of Warsaw is making strenuous efforts to induce his people to take an interest in the poor Jews who are now being so persecuted in southern Russia. He acknowledges that the Jews, like other people, have their sins, but declares that the punishment of them belongs to God and not to man, and pleads with his people not to usurp divine prerogatives and offend deity. He calls the attention of his flock to the fact that in the past the church took the Jews under its protection, though they were unfaithful to the church, and that Popes took measures against their aggressors. These statements do not altogether accord with history, for many of the past persecutions of the Jewish race occurred in the most Catholic countries. But this kindness is certainly in place while the southern Russians are so barbarous toward the poor Jews, and the latter appreciate it, for after the issue of this pastoral letter the representatives of the Jewish community waited on the apostolic delegate and expressed to him their gratitude for his interest and intervention on their behalf. The Holy See can just now do much for the suffering Jews, who need the sympathy of all friends of humanity in a series of persecutions that have not lately found a parallel."

Indications and Prospects.

There are some slight but significant movements in the direction of the Holy Land. The Suez Canal is drawing the great bulk of the commerce of the Western Hemisphere eastward toward Palestine. The Palestine Exploration Society has directed the mind of Christendom to its old center. A new railway company has been chartered in Massachusetts to connect Jerusalem with Jaffa, Damascus, and Assyria; an American colony has started in Palestine; Syria has become a Protectorate of Great Britain; Jews are safe once more under their ancient hills, and many are returning to the land; not only are there several thousand in Jerusalem, but Safed, Tiberias, Hebron, Jaffa, and other places have several thousands; European countries are beginning to grow restless under the presence and preponderance of this race, and Germany and Russia are commencing the process which God has told his ancient people he will employ to bring back their unwilling feet to their ancient home. "I will send for many fishers and they shall fish them;" and if they will not yield to the drawing, they will be driven, for, "after, will I send for many hunters and they shall hunt them from every mountain and from every hill." And then shall it be said, "The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land which I gave unto their fathers." (Jer. 16: 15, 16.)

Missionary News.

Persia.

Rev. Robert Bruce, of the English Church Missionary Society, reports that in Persia there is now much greater liberty for Christian effort and less oppression than in former years. Among all religions of the world, no system is so fatal to progress and civilization as Mohammedanism. Hypocrisy is an inevitable result of the system. Another religious sect in Persia called Bahees has many followers and has done much to break down the Mohammedan system.

Rev. W. L. Whipple writes that the Bible work in Hamadan, Persia, among the Armenians, is more encouraging than in any other place in Persia. They appear more accessible and more cordial than in other places. He says: "It is true there is not a very large community in the city itself, only some forty or fifty families, but in the surrounding villages more are found. In one village about one hour distant (three or four miles) there are one hundred families. In the city nearly all are friendly inclined, and the pastor visits them often in their homes. Out of a church membership of thirty-five or forty all but four are Armenians. There is an average congregation of them every Sabbath of about one hundred; the Jews compose the remainder of the congregation. The Hamadan church is blessed in a most faithful and energetic pastor, Kasha Shimon, from Oroomiah, one of the graduates of the Theological Seminary. This man speaks, besides his own language, the Syriac, Armenian, Turkish, Persian, Russian, and English. He uses at times three languages in his church service. One Sabbath when I was there I was struck with the polyglot character of the service. The singing was in Armenian; the reading of the Scriptures by the pastor in Turkish; the preaching by Rev. J. L. Potter from Teheran, in Persian. In the second service Rev. J. W. Hawkes from Teheran, and I, took part in the service. Mr. Hawkes, who has recently arrived from America, made some remarks in English, which Mr. Potter translated into the Persian; and I spoke to the congregation in Syriac, and the pastor interpreted in Turkish. It is evident to us constantly that we are not only near to the region of the tower of Babel in a geographical point of view, but especially in the continual annoyance in the diversity of tongues."

Turkey.

Rev. Americus Fuller writes that in Ainaab, Turkey, there are now four old Armenians to one Protestant. As to property per man the two communities average about the same; yet during the last year the Protestants gave for the support of preaching, or schools, to aid the poor, and for purely benevolent objects more than twice as much

as the Armenians, showing in this the power of the truth.

One sign of the great changes going forward in the sentiment of the people is noted at Marash, Asiatic Turkey, where an American Missionary, Mr. Marden, was recently invited by an Armenian priest to address an audience of 400 women gathered at noon for their mid-week prayer meeting, the singing being conducted by a choir of young ladies. There beside four Armenian priests, he preached from a Protestant Bible, and was followed by an evangelical sermon from one of them. This where not very long ago Armenians stoned missionaries and burned their Bibles. Another has been invited several times to preach in Armenian churches and accepted. Still another says he saw the Bible which fell from a preacher's hand into the mud when forced out of a village ten years ago, where now he is received and heard. The once persecuted are now the leaders of thought. The same thing is true in Eastern Turkey where once the cry was "Let us spill their blood." All of which goes to show that there is a wing of the old Armenian church, evangelical in sentiment, working its way to the front. Pray for its success. Would that this were true of all the oriental churches.

India.

The Island of Ceylon is a little smaller than Ireland, and it now has 38 missionaries, 83 native ministers, 7,259 communicants, and 35,000 baptized adherents.

It is reported that in South Ceylon the most virulent opposers to the Protestant missionaries are not Buddhists, but apostates from the west called Theosophites.

At the recent centenary of the Tinnevely Mission, India, it was ascertained that the 40 members of the Church there one hundred years ago had increased to 97,605 Christians in the district.

According to the Indian Missionary Directory, the foreign missionaries in India have increased since 1871 from 622 to 689, the native preachers from 225 to 389, and communicants from 52,816 to 102,414.

Rev. J. E. Clough of the Baptist mission writes from Ongole on April 11: "Our quarterly meeting, April 3-7, was, on the whole, a grand success. The native preachers reported that 207 had been baptized, who joined the local churches. During the meeting 361 were baptized, 39 couples married, and 8 faithful men were ordained as regular Baptist ministers. The number baptized on the Ongole field since Jan. 1st, is 1,663.

The various Presbyterian churches represented in India have formed an alliance called the Presbyterian Alliance of India, which has just held its second council at Allahabad. Of the twelve churches belonging to the Alliance nearly all sent representatives, some of the absentees being prevented by the great distance to be travelled

from being present. Dr. Morrison, of the United States, was chosen Moderator. The proceedings were harmonious, and concerned largely the chief object of the council—viz, the union of the native communities of the various Presbyterian churches in India in one Presbyterian organization under the General Assembly. To this end several resolutions were adopted, as was also a scheme for the establishment at Allahabad of a college, with not less than three ordained professors, in which a complete theological training would be given, through the medium of English and Hindi.

Dr. Murray Mitchell, who has been visiting the missions in Asia in behalf of the Free Church of Scotland, writes from India: "I have been profoundly interested in watching the doings of the Brahmo Somaj. Unlike the Christians, the Somaj is split into three strongly antagonistic sections. I have twice seen Keshub Chunder Sen. On one occasion the conversation occupied two or three hours. He is as eloquent as ever, and apparently as full of hope regarding his own work. But his position is thoroughly illogical, and I believe he must soon advance towards full Christianity, or recede from it. There ought to be much solicitude and prayer in connection with this remarkable man. Crowds still hang on Keshub's lips whenever he comes forth with one of his set orations. Yet in Bengal, and especially in Calcutta, he has certainly lost influence; and this chiefly in consequence of the marriage of his daughter with the Raja of Cooch-Behar, in circumstances and with accompaniments entirely irreconcilable (so his opponents assert) with his own strongly avowed principles. I have also met with the most influential man in the Sadharan Somaj, and I expect to see him again to-morrow. He is a barrister, educated in England, able, and, I believe, earnest in advancing what he holds to be the truth. He lacks the mystic enthusiasm of Keshub, which is a merit, or a demerit, as you choose to take it. But with all his attainments and influence, he is singularly modest and unassuming. His position in the Somaj will be, I earnestly trust, for good. The body at present professes an expansive Theism; but there is, I fear, some danger lest this degenerate into a contracted Deism."

America.

Rev. W. C. Van Meter and wife have returned from Rome to New York. Mr. Van Meter has again taken charge of Howard Mission.

Rev. Daniel C. McCoy, for twelve years a foreign missionary in Pekin, China, last month reached his home in Clayton, Ill., with his wife and four children.

Mrs. Janie L. Sanford, of Mississippi, the daughter of Rev. M. P. Lowery, has been accepted by the Board of Missions of the Southern Baptist Convention as a mission-

ary to labor among the Chinese women and children in San Francisco.

Rev. Cyrus Dickson, D.D., has retired from the secretaryship of the Board of Home Missions of the Presbyterian Church, on account of protracted ill health, and Rev. W. C. Roberts, D.D., of Elizabeth, N. J., has been appointed his successor.

The Rev. W. S. Robertson, of Tullehasse Mission, Indian Territory, for about thirty years a missionary to the Indians, died on June 26. The burning of the mission building last December was a severe blow to his nervous system from which he never recovered.

Rev. Dr. Henry Highland Garnett, of Shiloh Presbyterian Colored Church, New York, has been appointed Minister to the Republic of Liberia. He was born a slave. His grandfather was taken prisoner more than a century ago in the African wars by a tribe of negroes, and was sold to a Maryland slaver.

Eight out of a class of eighteen just graduated from the Oberlin Seminary, go out as foreign missionaries: C. M. Cady, I. J. Atwood, M. L. Stimson to North China; W. E. Fay and W. M. Stover to Bihe, West Africa; H. D. Goodenough and W. C. Wilcox to Natal, South Africa; and M. B. Fuller to Ellichpoor, India.

Mission work in Terra del Fuego is encouraging, though small in its proportions from the exceeding sparseness of population in these desolate antarctic regions. The first missionary station here was opened in 1869. The Rev. Thomas Bridges occupies Ooshooia, residing in an iron house sent out from England, and surrounded by about one hundred natives, dwelling in improved wigwams and cultivating plots of land, about two-thirds of whom have received the rite of baptism, and many of them have been trained at Keppel. The baptismal register shows 137 names.

China.

The Methodist New Connexion of England reported in May that they had in China 58 chapels, 55 churches, 5 missionaries, a large staff of native catechists and teachers, 1,091 members, 228 on trial, 11 schools, 140 students, and 19 baptised children. This shows an increase of 15 chapels, 8 societies, 6 lay agents, 189 members, and 46 on trial.

At Swatow, Miss Fielde, of the American Baptist Church, is supported by the women of Minnesota, and is training native female evangelists. She says that she looks forward to a perpetual increase in the amount of unpaid labor done by Christian women there, and a perpetual decrease in the amount of foreign money used in carrying on the work.

The Medical Mission at Swatow, China, is proving of great value. There have been numerous applicants for admission into the church, but in one case only has the request

been granted. The others, on leaving the hospital, were urged to attend, for further instruction and examination, the chapel in the neighborhood of their homes. Six of these applicants are known to have kept up their profession in their native villages. One has given up his occupation as a sailor to keep the Lord's Day; another has endured a great deal of persecution. The latter, whose history is a very sad one, was a middle-aged widow, who had an operation on the eyes performed with a successful result in February. Her late husband's friends objected very strongly to her giving up the worship of her idols, and, as she persisted in this, treated her very cruelly. Their unkind and cruel treatment caused her to have long fits of weeping, and about six months after her return home from the hospital an inflammatory affection of the eyes, excited by the fits of weeping, resulted in total blindness. She, however, maintained her constancy as a worshipper of God. As many of the applicants were unable to read, a class in the afternoons was formed for their benefit. They were taught to read the hymn-book, and had the meaning explained. The attendance at this class varied from four to thirty. Two former patients were baptized at a station in the country, and we trust that many of last year's applicants will by and by be gathered in.

In one village in China a Christian tinker has been exhorting some women to give up their idols. The first I heard of it, a roll of paper gods was handed me at Shih Chai Tang, left by one of these women. She and some others who are leaders of sects—for in China, too, the one-woman power exists—are now inquirers. In another village infrequently visited by us, on account of its distance, Miss Andrews and I spent a Sabbath. The folly of idolatry was of course exposed, and we afterward heard that a man in the audience quietly went home and pulled down all his images. This seemed very unlikely, but one of our church members went to explore, and found it true. The paper gods were burned, the brass ones pawned for ready money, and a large cloth covered with picture gods was boiled to get the paint out, and then made up into garments! One church member was compelled by poverty a year ago to take service as a Yamen runner-man, a class of men who have, and merit, a bad name. Not long since the head man said to him, "You are of no use in a Yamen; when the time comes to squeeze people you don't squeeze them. You are not fit for a Yamen, but you may keep my salt-shop." So the man sells salt, and has not lost his own savor. Several subordinate officials in the District magistrate's Yamen have large numbers of our books, and know the general outlines of what we teach. One such man said the other day to one of our helpers, who went to get deeds stamped, "I sit at the receipt

of custom, like your Matthew. Every tax-gatherer, however, is not like Matthew."—A. H. SMITH in *Advance*.

The Rev. Sylvester Whitehead spoke at the May anniversary of the British and Foreign Bible Society, and he gave the following incident, showing what heroic men the converted heathen are: "Another man, the keeper of a Confucian temple at Pottan, an ancient town on the Canton East River, received the Scripture from a colporteur of the London Missionary Society; he was baptized by Dr. Legge; he at once gave up his employment, and, among his acquaintances and friends, appointed himself as a Scripture reader; he was a sort of moving conscience among the Chinese. He went about the streets of the city, and into the interior, with boards upon his back bearing texts of Holy Scripture, and so abundantly were that man's labors honored that in about three years a hundred persons were ready to receive Christian baptism. So mightily grew the Word of God and prevailed, that in a short time excitement began to appear; and then hostility, and then persecution broke out; Christians were driven from their homes and their property was plundered. This man was taken, and twice within forty-eight hours was had up before the mandarins to account for his conduct, and he was called upon to recant. This he sedulously refused to do. They therefore tried what torture would do, and suspended him by the arms through the night. The next morning he was brought forth, pale, wan, feeble, almost ready to drop, for a second trial, still resolved to cleave to his Bible and to Christ, and he ventured to express the hope that his persecutors and judges might some day accept the new doctrine. This was too much for them; they rushed upon him, like the judges of Stephen, 'with one accord,' and killed him on the spot with repeated blows of their side-arms, and threw him into the river. Thus perished one of China's first Protestant martyrs."

Syria.

About 80,000 acres of land between Jeddah and Jerusalem have been secured on which to form a colony for the persecuted Jews of the continent of Europe.

Italy.

Mr. Jayne, who has recently returned from Italy, says that Rev. Theophilus G. of the Italy Conference of the Methodist Episcopal Church, has a successful work among the Jews in Florence. He has a meeting at the house of one of their number each Friday, when forty to sixty Jews are in attendance. Many Jews attend the regular services of the Methodist Church in Florence, at which a large congregation gathers. Mr. Jayne reports Mr. Venn's audiences in Rome as also very good.

Africa.

The Rev. Kelley M. Kemp, a graduate of Lincoln University, went out to Mendi, Africa, as a missionary last February, and died on the 29th of May. He had entered upon his work with earnestness and delight.

Mrs. Vonbrunn writes from Liberia, Africa, that fifteen natives have been converted, and ten baptized. The natives are becoming more civilized, and many of them attend church every Sabbath.

The African Methodist Episcopal Church of the United States report in Liberia, Africa, three churches: Brown's Chapel, at Royesville, with 25 members; Little Bethel, at Brewerville, with 25 members; Mount Carmel, at Arthington, with 52 members. There are also 3 Sunday-schools with 135 scholars; 4 local preachers, and 2 traveling preachers.

The Free Church of Scotland have resolved to open a new station among the Chongoos at the head of Lake Nyassa. Mr. James Stevenson has given £4,000 with which to construct and maintain a road 220 miles in length and 10 feet wide between the stations of the Free Church on Lake Nyassa and the stations of the London Missionary Society on Lake Tanganyika, which will be called the African Lakes' Junction Road.

The Livingstone (Congo) Inland Mission has lost another of its brave young pioneers, Mr. Hugh McKergow of Dalrymple, Scotland, an earnest, devoted and valuable man. He died, after ten day's fever, at Paraballa, on the 11th of January last. He had been residing at Mataddi Minkanda, where the climate is evidently too deadly to be safe for Europeans. His colleague there, Mr. Harvey, has also been so ill that his recall to England has become imperative. The mission was reinforced by six additional missionaries last spring. The tidings from Manyanga, its advanced post, are very encouraging.

The Rev. H. E. Crudgington, one of the missionaries connected with the Congo expedition, is now on a visit to England, with the special object of conference with the committee in regard to the future of the mission. Addressing a meeting in June at Rawdon College, England, of which institution he was formerly a student, Mr. Crudgington gave an interesting outline of the progress already made by himself and colleagues. He said that since he had left Macoka, Messrs. Coomber and Bentley had gone up to Isangila, and by this time had probably built some sort of house with a view to establishing themselves there, and also at Mbu, some sixty or seventy miles off Isangila, on the river towards Stanley Pool. It would then be their purpose to utilize the splendid road which Mr. Stanley had made from Fivi to Isangila, to traverse which would occupy three days, and then utilize the Congo itself for navigation from Mbu to Isangila. It is especially hoped,

with a view to facilitate further operations, that some international understanding will be come to, securing that the river Congo shall be the waterway for all nations alike.

Mrs. Matilda Vonbrum is a missionary among the Bassa people in Liberia, in West Africa. She is aided by the Woman's Baptist Missionary Society. There are fifteen boys and two girls from the interior in the school. Many more are desirous to come. A gift of forty dollars from any individual or Sunday-school would support a native African girl in this mission school for one year, who could be named in memory of a mother or of the donor. Mrs. Vonbrum writes: "There are now fifteen candidates for baptism, eleven of the school boys, three native men, and a native girl. There is a native chief about five miles from this station who has erected a school-house, part of the material of which I furnished, and he now says that he wants me to visit his place, and send him a teacher." The Bassas in Liberia may be called with propriety the African Karens. Like the Karens of Burmah, they are not idolaters. They are afraid of evil spirits, and think they must propitiate them.

Rev. J. M. Fladd was sent out to Africa with the memorial from the Evangelical Alliance to King John of Abyssinia requesting that liberty should be given to preach the Gospel in his dominions. He writes from Kornthal, near Stuttgart, June 17, 1881, to the *Evangelical Christendom* as follows:

"You will already have heard of my safe return from the Abyssinian frontier, Metama, or Galabat. From Suakin (Red Sea) I reached Galabat in twenty-nine days. Very hard work on camel's back in the African sun. I had twenty-three camels, chiefly laden with Holy Scriptures in the Amharic language. Two of our native agents met me at Suakin, and have been with me for two months. Five others came secretly to Metama, and met me there. The rest of our agents and converts did not venture to come to meet me, because King John had prohibited every Abyssinian from going to Metama, under the punishment of having one hand and one leg cut off. During my stay at Matama four Abyssinian merchants returning from Metama had had one hand and one leg cut off, by John's order. After that execution everyone was afraid, and our own people even hesitated to give to King John my first letter. They sent word to me that I might ask King John's permission to pay him a visit at his camp. This was against the instructions received from my committee. I wrote another letter to King John, and sent the Scriptures by my men to the first Abyssinian village in Western Abyssinia. With this letter I sent your memorial to King John.

"Lately I received a letter from one of our native agents, in which I was informed

that King John, after receiving my letter, gave orders to his governors in the provinces of Tshelga and Dembea to convey all the Scriptures I had sent to Woachny at Government expense to our stations Genda and Asesa. The books were delivered to our agents on March 18th, and the letter says: 'The Lord has given us a wide and open door for his Word.' Your letter was received and read by King John, but he gave neither to mine nor to your letter an answer. Whether he will yet send an answer, and acknowledge receipt of the presents I have sent to him, I don't know.

"From our native missionary agents I learned that King John is a most fanatical Coptic Christian, who will never tolerate European missionaries, either Protestants or Roman Catholics. By his order he had had baptized all Moslems and Kamants, and even part of the Falashas, with some Galla tribes. Many Abyssinians whom I met at Metama assured me that King Theodore was a far better man than John. I am glad to say that he is not against the circulation of the Word of God and good tracts, and so I hope that some good will come from the Scriptures and tracts I have brought this time into Abyssinia in such large numbers. To our native Scripture readers and teachers who carry on the mission work among the Falashas he has always been kind; they belong, as you know, to the Abyssinian Church, and their converts from the Falashas have by baptism become members of that church.

"King John has an army of 120,000 soldiers. He seems not to be so bad, from what I have heard, but his officers and their men are reported as the most cruel savages. Over 2,000 Abyssinians are living at Metama. They had been robbed of everything they possessed by John's soldiers. At Metama they earn a scanty livelihood by carrying wood and straw for the Mohammedans, and, I am sorry to say, a great many of them have turned to Mohammedanism; especially Abyssinian women.

"King Menilek is reigning in Shoa, and King Tehla Haimanot, formerly called Ras Adal, at Godjam. Both are tributary to John. To Tekla Haimanot he gave orders to subject all the Galla tribes as far as to Kaffa, and to have them all baptized by Abyssinian priests, who shall teach them the Abyssinian Christian religion. This is a fact, and as long as John reigns no European missionaries will be tolerated in Abyssinia.

"In your letter, Sept. 23th, 1880, you said you were willing to bear any expense for a messenger who would convey your memorial to King John. I have sent your letter from Metama with my own, through our own messenger, one of our converts, so I had no separate expense. It went on with my letter. In case I should receive any reply from King John I shall let you know.

"The Swedish missionaries are going

with their school for boys and girls at M'Kullu, near Massowa. That is all they can do for the present. They would risk their lives if they crossed the frontier.

"Thank God I have, after a hard and dangerous journey, come home safe. May he bless the seed sown, and bring many Abyssinians to Christ through those 2,100 copies of the Scriptures and the 10,000 tracts in the Abyssinian language which I brought into Abyssinia this time."

Burmah.

Rev. W. F. Thomas writes from Henthada in Burmah that "it seems as if the heathen were on the point of turning in large numbers; all that is wanted is an adequate force of native helpers."

Rev. W. H. Morrow writes from Tavoy, Burmah, that "more than sixty have been baptized since the meeting of the Association, and the prospect for further success is quite encouraging. Several new heathen villages are calling for teachers."

The Islands.

Rev. J. B. Waterhouse, the eminent Wesleyan missionary to Fiji, and who baptized the king of Fiji, was drowned in May off the coast of New Zealand, the vessel in which he was sailing to Adelaide having been wrecked at that place.

The Chinese have lately been rapidly increasing in the Sandwich Islands, and have organized a Christian church in Honolulu. In our Chinese number we gave some account of this. A fuller account appears in the *Congregationalist*, from which we make the following extracts: "The subscription list was commenced among the Chinese, and soon \$5,500 were pledged. Foreign merchants subscribed \$3,500 more. A lot of land, near the other churches of the city, was bought for \$4,500, on which a church has been built, costing about \$6,000. It has audience, school-room, committee, and library room. This church was built by the Chinese themselves, for themselves. The Chairman of the Building Committee, a Chinese merchant and rice planter, gave \$500. Twenty years ago he came to these islands on a coolie ship, and was hired out at \$4 a month. Another member of the committee, who also gave \$500, is a Chinaman who has not yet professed Christianity. These particulars are mentioned to give some idea of the numbers, ability, and enterprise of the Chinese, and the possibility of a grand work among them in these islands in the immediate future. These Chinese Christians have also built a parsonage for their acting pastor, Moon, and have imported a Christian Chinaman, whom they pay \$45 a month, to teach their children the Chinese language. Miss Payson, formerly connected with the Foo Chow Mission of the American Board, teaches them in English in the afternoon. Services were held for the first time in the church on the first

Sunday in January. The services of dedication were by the Chinese themselves in the Chinese language. The seats are furnished with hymn-books and Bibles and the singing and responsive readings were as skillfully and decorously done by that congregation as by those in the United States."

General.

Rev. L. W. Squires and wife of the Methodist Episcopal Church, leave for Japan Sept. 3d.

Rev. Dr. Moffat, the distinguished African missionary, is at present residing in Edinburgh. Last month he took part in a valedictory service prior to the departure of nine medical missionaries.

Rev. Griffith John, missionary of the London Missionary Society at Hankow, China, who has been passing a few months in New York, sailed, with his wife, on July 2d for England.

Rev. L. N. Wheeler, wife and two children, Rev. Spencer Lewis and wife, and Rev. F. D. Game will leave New York on Sept. 3d to reinforce the Methodist Episcopal Missions in China.

Contributions in behalf of the work of the Protestant Episcopal Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the League aiding that work, Miss M. A. Stewart Brown, care of Brown, Brothers & Co., 59 Wall Street, New York.

Young Christians, members of the Protestant Episcopal Church, who desire to engage personally in foreign missionary work, and who find themselves hindered, are invited to communicate with Rev. E. W. Style, D.D. Address, 2206 Wallace Street, Philadelphia.

A young man who is about to proceed to China as missionary of the English Presbyterian Church, has been studying the language at Oxford under Professor Legge. The Foreign Mission Committee are thoroughly satisfied with the success of this new departure, feeling convinced that three months spent at Oxford would equal a whole year's study passed in an unhealthy region like China.

Many native churches formerly among heathen nations have now foreign missionary societies of their own for spreading the Gospel among their neighbors; among these are the Bassein Mission in Burmah, the Basuto Mission to the Barotzi, the Sandwich Island Mission to the Marshall, Gilbert, and Marquesas Islands, under the Hawaiian Board, and a Mission sent by the Christians of Eastern Turkey to Kurdistan.

Princess Eugenia, the sister of Oscar II., King of Sweden, is deeply interested in the promotion of Christianity in the northern part of Scandinavia. Recently she organized a society of ladies at Stockholm, who devote their time and means to the Lapland mission. She has also written and sent letters to the ladies of her acquaintance in

order to secure the permanent establishment of this society. She has formed at her castle a sewing school which labors solely for missionary objects, and has organized a bazar which she has supplied with articles of her own make—paintings and needlework—in order to gain means to promote this missionary work.

Lectures on Persia.

One of the best means for awakening an interest in the Missionary cause, especially among the children, is the giving of object lessons that illustrate the manners, customs, habits and belief of those whom we call "the heathen." The Rev. Wm. R. Stocking was born in Persia and has labored among the Persians as a missionary. He is now in this country, and is delivering lectures that are highly commended as being both entertaining and instructive. A letter to him, to our care, asking for information, terms, etc., will be forwarded to him.

He has five lectures, as follows:

I. PERSIA AND THE PERSIANS. (1) The Physical Aspects of the country. Extent, Surface, Climate, Productions, etc. (2) Its Political Features. Government, Laws, Judges, Punishment of Criminals, etc. The Court of Persia, Court Etiquette, etc. (3) Social Classification. Occupations, Crude Implements, etc. (4) Races and Languages. Literature, Schools, etc.

II. AN OBJECT LESSON on Persian Architecture, Method of Travelling, Domestic Life, Dress, etc. Vividly showing how the people build, live, cook, eat, sleep, talk, sing, and pray, the family life, children, toys, marriage, salutations, songs, and chants. A number of passages of Scripture vividly illustrated by the customs of the people. Six persons, representing a Koordish Chief, Mullah, Shepherd, a Woman in full dress, and two Women veiled for the street, will appear and sit on the platform in the Oriental way. The call of the Muezzin, Lighted Lamp of the Ten Virgins, and the Lord's Prayer in the language in which it was first uttered, will be among the exercises of the evening.

III. THE RELIGIONS OF PERSIA, Ancient and Modern. A special description of the Sheah sect of the Mohammedan faith, and a vivid delineation of the tragedy of Houssein, or Persian Passion Play, with accompanying illustrations.

IV. THE NESTORIANS, and the Triumphs of the Gospel among Them. A series of word paintings, contrasting their old forms and ceremonies with the blessed effects of the Gospel as seen among them at the present time. This lecture is entirely appropriate for the Sabbath.

V. WOMAN IN PERSIA, and what the Gospel is Doing for Her. Delineating the every-day life and vicissitudes of the women of that land from infancy to old age. Illustrated throughout by paintings, costumes, model cradle, distaff, hand-mill, etc. A very appropriate lecture for the Women's Societies of our land.

The Gospel in All Lands.

Rev. Albert B. Simpson, {
Rev. Eugene R. Smith, { Editors.

SEPTEMBER, 1881.

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THE PEOPLE OF INDIA, AND MISSIONS AMONG THEM; GENERAL ARTICLES, MISSIONARY NEWS, ETC.



HINDUS DRAGGING JUGGERNAUT'S CAR.



Brahma.

Vishnu.

Shiva.

THE THREE CHIEF HINDU GODS.

India.

The Country and Government of India.

India is situated in the south of Asia. "From the port of Karachi in the extreme west, to the eastern borders of Assam, is a distance of about 1,800 miles; a like distance separates Cape Comorin in the south from the northern extremity of the Punjab; and the area between these limits has been estimated at about 1,500,000 square miles." British Burmah is a province east of India proper, the

Lieutenant-Governorship of the North-West Provinces, with which is permanently united the Chief-Commissionership of Oudh; (3) the Lieutenant-Governorship of the Punjab; (4) the Governorship of Bombay; (5) the Chief-Commissionership of the Central Provinces; (6) Barar; (7) the Governorship of Madras; (8) the Chief-Commissionership of British Burma. To these may at present be added (9) the Chief-Commissionership of Mysore and Coorg; but the State of Mysore has only been provisionally administered by a British officer, and is about to be placed directly under the rule of the Maharaja of Mysore."



VIEW OF CALCUTTA.

latter being 1,000 miles in length from north to south, and occupies the fine maritime districts of the peninsula Further India. It contains an area of 88,556 square miles, and a population of about 2,750,000.

India is a Federation of Governments and States, all in more or less direct subordination to the central Supreme Government embodied in the Viceroy and Governor-General in Council, representing Queen Victoria of England, the Empress of India.

"Some of these Governments are directly administered by British officers, immediately subordinate to the Supreme Government of India. These Governments constitute what is commonly called British India. They are now nine in number, comprising an area of about nine hundred and forty thousand square miles, and containing a population of about one hundred and ninety millions. In these provinces the head of the Government is called, in some a Governor, in others a Lieutenant-Governor, in others a Chief Commissioner, and in one exceptional case (Barer) a Resident. The provinces of British India are: (1) the Lieutenant-Governorship of Bengal (with which is temporarily reunited the Chief-Commissionership of Assam, only severed from Bengal in 1874); (2) the

The other States of the Indian Empire are ruled by native princes, under the protection and general control of the Supreme Government. These States are bound by treaties, in return for this protection, to render certain feudal services to the Paramount Power; as, for instance, in some cases, to furnish a certain number of troops in time of war. The princes are usually autocratic or nearly so within their own limits; but by their engagements to the Paramount Power they are generally bound to good government, and to submit the conduct of their external relations to the Imperial Government. Including all the petty feudatories, there no less than 460 such States in various parts of India, comprising an area estimated at 600,000 square miles, and containing a population estimated at 50,000,000. The intimacy of the relations with the Paramount Power varies in the different States. In the more important a British officer, called a Resident or a Political Agent, is stationed, whose functions broadly are, to act as the medium of communication between the Prince and the Supreme Government, and to advise the Prince in matters of moment.

Ceylon is geographically a part of India, but politically it is ruled by the English Government in London through

a Governor. It has a population of nearly 2,500,000. The native name is Singhala, and the Singhalese speak Singhali, a language immediately derived from the Sanskrit.

There is a vast system of public instruction in India, from the petty village school up to the great Universities of Calcutta, Bombay, and Madras. The schools and colleges supported or aided by the State numbered, in 1878, no less than 43,000, with an average daily attendance of 1,200,000. The total cost (including receipts from fees, endowments, etc.) was about one-and-a-half millions sterling per annum.

minded persons." Practically, the most prominent dogma of philosophical Brahmanism in the transmigration of souls, ending only with absorption into the Supreme Being. One of the most interesting doctrines of Brahmanism is that of Incarnation; Vishnu, as the Pervader and Preserver being believed to have passed into men to deliver the world from the power of evil demons and the incarnations being Krishna and Rama. The triads of chief gods or emanations of the Supreme Being consists of *Brahma*, the Creator; *Vishnu*, the Preserver and Pervader; *Siva*, the Destroyer and Renewer. The worship of Brahma has fallen into neglect and most of



THE FORT AT AGRA IN INDIA.

The Religions of India.

Brahmanism or Hinduism is professed by about 185 of the 240 millions who inhabit the Indian Empire. Brahmanism had its origin in the simple doctrines of the Vedas but became developed by continual additions and accretions until it has become a very powerful system of religion. It has two sides—one esoteric, philosophical, the religion of the few—the other exoteric, popular, the religion of the many. Philosophical Brahmanism teaches that nothing really exists but the one self-existent spirit called Brahma; nothing exists but God, and everything existing is God. "Men, animals, plants, stones, pass through innumerable existences, and may even rise to be gods; but gods, men, animals, plants, and every conceivable emanation from the Supreme Soul aim at, and must end by, Absorption (or rather re-absorption) into their source, Brahma." The numerous gods, represented by images, are regarded by the highest teachers among the Brahmans as simply manifestations of the one universal Spirit. They say, "worship *before* images, not to images, is practised by us as a condescension to weak-

the Hindu sects are followers of Vishnu, or of Siva.

"A large proportion of the population of the Punjab, including most of the upper classes, are *Sikhs*. The name is Siksha, a discipline, and means all disciples of the *Guru*, or spiritual teacher—the title specially given to the Apostles of the Sikh religion. The sect inculcates the worship of one god, in a form resembling Mohammedanism in some points, but it is especially remarkable for the extreme reverence paid to the sacred animal the cow."

"Within the limits of the Indian Empire Buddhism is mainly confined to British Burma, Nepal, and to the Himalaya Mountains. In strictness it is an atheistical religion, and its dominant dogma the transmigration of souls ending only (by merit) in extinction. Still, there is evident a tendency to exalt reverence for the memory of Buddha into a worship; and temples are erected over his relics, such as a tooth or a hair. Whilst Buddhism has not any prayers properly so called, nor any clergy for the offering of prayers, it is remarkable for an elaborate and gorgeous ritual, and for the enormous number of

monasteries in which the religious devote themselves to the pursuit of *Nirvana* (extinction) by the suppression of passion. The rosaries and praying-wheels of the Buddhists are famous; yet the form of words unceasingly turned round and round in their praying-wheels—which

India "have made great progress in education and enlightenment; they have a great College in Calcutta and there are many literary associations of Mohammedans in the chief cities of Northern India."

The *Parses* are a small but very prosperous and in-



A Hindu Fakir.

sometimes are even turned by machinery—are devotional ejaculations rather than prayers. The religion has a lofty morality of universal charity and benevolence."

Jainism is professed by a considerable number of the people in Southern and Western India. It lays great stress on the doctrine of the transmigration of the souls, and as a consequence, it enjoins a great care for animal life. "A rich Jaina pilgrim will have his path swept before him lest he should sin by crushing a beetle or an ant unknowingly."

There are said to be about 41,000,000 of the inhabitants of India who are *Musalman*. Their doctrines are, "There is but one God, and Mohammed is his prophet." It is said that the Mohammedans of Bengal and Northern



A Parsee of Bombay.

telligent part of the inhabitants of India, and are settled chiefly in Bombay. Their numbers are estimated at 70,000, of whom about 50,000 are resident in Bombay City. Their religion is described as a sort of Monotheistic Pantheism, and regards Fire, Sun, Earth, and Sea as the principal manifestations of the one Supreme Being. Hence they are called "Fire Worshippers."

The Caste System of India.

Mr. Roper Lethbridge, of India, gives the following account of the caste system: "The caste system of India is somewhat difficult to be understood by foreigners, because it is partly a religious, partly a social system; and foreigners find it difficult to distinguish between these

two parts of the system. Perhaps it might be accurately described as a social system, maintained and enforced by a strong religious sanction. That the system, as it at present exists, has its disadvantages is not denied by its most intelligent advocates; but they assert, with much

caste-rules are absolutely binding on all members of the caste, and the wretched man who breaks these rules and is expelled from his caste becomes a person without a friend or an associate in the world—a social felon, for no



A Holy Man with the Iron Collar.

apparent justice, that the countervailing advantages are of infinitely greater importance—and that consequently the enlightened Indian reformer should strive rather to correct the evils that exist than to uproot or even to mutilate the system itself.

"A Hindu caste consists of a number of families—sometimes of an immense number of families—scattered about in various parts of the country, some very poor and others very rich, but all presumably more or less nearly related to each other, and all governed by the same rules as regards marriage and all other religious and social observances. Caste-fellows alone (with very insignificant exceptions) can eat together, or enjoy that social intimacy that in other communities sometimes exists between friendly families; on the other hand, the



A Holy Man bearing the Sacred Utensils.

other caste (not even the lowest) will receive him.

"From this description it will readily be perceived that the advantages and disadvantages of caste must depend mainly on the character of the caste rules. These rules are enforced in each caste by its own elders and its own priests—usually *not* Brahmans, though Brahmans may, on solemn occasions, officiate for all. The English laws of India will afford protection from any flagrantly unjust or oppressive decrees of such tribunals, but as a fact they are very rarely appealed against, and are usually efficacious. The crimes, which are punished by fines and penances, thus provided against are: immoral conduct openly persisted in; flagrant dishonesty; neglect of caste laws about marriage, or provision for children or widows, or other helpless relations; neglect of religious

ceremonials, eating or drinking with forbidden persons; habitual slander; and, in fact, all kinds of ill-living. In this way caste discipline steps in as an aid to religion, in the preservation of decent morality, and in keeping its subjects from lawlessness. It has been well observed of the Hindu character: 'Their religion and the priests urge Hindus to good works, to kindness to Brahmans and the sacred cow, to honor parents and elders and betters, to be kind to dependants, to be charitable to the poor and hospitable to strangers. And whilst these active good qualities are inculcated by their religion, caste discipline often comes in as an aid to religion to forbid and punish vices of all kinds.'

"As the whole social system of the Hindus thus hinges on its caste rules, it has followed that the caste system has been denounced for every point in which that social fabric is at present faulty. For instance, caste-rules enforce early marriage as a religious duty, insist on endogamous marriages (that is, marriage within a small and limited circle), and to a certain extent on female seclu-

sion; and in some castes they make the caste a trade-union. But these defects in the social system of the Hindus—which are acknowledged as defects by most enlightened Hindus—are entirely independent of caste, and they will doubtless cease to be enforced by caste-rules as soon as Hindu society has sufficiently advanced on the path of progress to admit of the necessary reforms.

"Among the various castes, and even among the subdivisions of the same caste, there is a recognised scale of precedence. Thus, the social (and almost religious) superiority of Brahmans is universally acknowledged; and in Bengal *Kulin* Brahmans take precedence of all other Brahmans, of whom there are many classes. But education and the incessant redistribution of wealth are rapidly

creating other social distinctions not less real, and in ordinary life far more efficient, than that between the Brahman and the low-caste man; in fact, the respect paid to the Brahman in India does not differ widely from the respect paid to good birth in all civilized countries, except that in India this respect is enforced by a strong religious sanction. In Bengal the large and important *Kayastha* caste—sometimes called the 'literary caste'—enjoys an amount of social consideration not much inferior to that enjoyed by the Brahmans; and amongst the titled classes of Bengal—the Maharajas, Rajas, and Rai Bahadurs—as well as in Calcutta native society, there are to be found representatives of a great many castes outside the pale of 'the twice-born.'"

We give on the next page an engraving representing a number of the castes and occupations of Western India. There are represented:

1. A Brahman, eating his dinner. His turban and outer garments are laid aside for that purpose, and his food consists of bread,



A HOLY MAN AMONG THE HINDUS.

rice and vegetables. He eats no animal food.

2. A gardiner, cultivating his plants.
3. A coachman, in driving dress.
4. A peon, or errand man, employed to carry letters, etc.
5. A native soldier, or sepoy.
6. An ayah, or lady's maid.
7. A Musulman butler, bringing the dinner.
8. A Parsee gentleman.
9. A Parsee servant, bringing water.
10. A native woman carrying water.
11. A dhobi, or washerman, carrying clothes to the river to wash.
12. A Musulman water-carrier with his bag for water under his arm.

13. A dancing girl, or religious prostitute. Many of these are attached to the heathen temples.

14. A Hindoo religious mendicant of the sect of Biragi. The beads in his hand are for counting the number of

The Brahmins of India.

Rev. Dr. Scudder, who was born in India and spent 27 years of his life there, lectured in San Francisco on July 13th, on the Brahmins. A correspondent of the *Herald*



CASTE IN INDIA.

times he repeats the names of his gods. His body is besmeared with ashes taken from the altars of the gods.

15. A religious mendicant of the Gasavi sect.

16. A sweeper, or scavenger.

17. A common man from the jungle.

18. A woman from the Wadari caste. These resemble a band of gypsies as they move from place to place. They are rat-eaters, and inveterate thieves.

and *Presbyter* gives the following summary of his lecture:

The Brahmins are of the Aryan race. This race emigrated from Central Asia, a part going northwest and becoming divided into the Greek, Latin, Celtic, Teutonic and Slavonic races; another part going southeast and forming the Persian and Indian races. So, said the lecturer, we and the Brahmins are first cousins. We are

both Ayrans, which means "superior or excellent ones." The Brahman belongs to the white race. We parted company centuries ago, but we are gradually coming together again. Eventually Christianity will unite us.

The Brahman must be born a Brahman. But natural birth is not enough. He must be reborn. He must have an official as well as a natural birth. His mother in this new birth is a Mautra, *i. e.*, a mystic verse—a religious formula. This Mautra is called gayatre. It is a stanza from the Veda, considered exceedingly sacred and patent.

carry themselves grandly. They have a lordly air, a fine contour of face and splendid forms. There is no discounting the physique of the Brahman.

THE BRAHMAN INTELLECTUALLY.

There is no intellect in the world superior to that of the Brahman. Hemmed in by caste and shackled by the restrictions of a false religion, he has not influenced the world as he would if set free. But even now, no man can mingle with the Brahman and not have his wits whetted by them. They are the learned men of India.



A BRAHMAN READING THE SHASTRE TO THE PEOPLE.

In form it is a prayer to the sun. The lecturer repeated it in Sanscrit, and then gave the following translation:

"We meditate upon the supreme splendor of the sun, the God who guides our intellects."

By repeating this sentence the Brahman gets rid of his sins as a snake casts off its skin. This omnipotent verse, which abolishes sin and opens heaven, is accounted a goddess, and is the real mother of the Brahman. When the boy is from eight to sixteen years old, a sacred string—a cord of three strands—is fastened upon him so as to hang over the left shoulder. This is the Brahman's badge. When it is put on, the gayatre, the mystic verse, is whispered into his ear. He is now a full Brahman, and is called "The twice-born."

He is not black. He is of olive complexion—almost white. He eats no meat, no fish, no eggs. He is a vegetarian largely in diet. Believing as he does in the transmigration of souls, he expects if he eats animal food to be compelled to pass through as many births as there are hairs on the animal of which he eats. In respect to cleanliness the Brahman is unexcelled. He bathes continually. He washes his own clothes for fear of pollution. He begins every day in the water-tank, chanting his prayers as he purifies his body. The Brahman is magnificent men. They have majestic heads. They

The queen of languages, the Sanscrit, is their peculiar possession. Its almost boundless literature is a splendid field for their training. They have clear, vigorous, and rapidly acting minds.

Once, while in India, I conceived what I thought to be an admirable illustration. When carefully wrought out, there was a lurking suspicion of a flaw in it. I submitted it to a clear-cut American friend, who said the flaw would not weaken or harm it. But I was not satisfied. I had for my native instructor a regal old Brahman, grand and mature in scholarship and of magnificent mental endowment. I placed my pet illustration under his surveillance, and let him loose upon it. He read it over, and went through it like lightning through a cloud. "This will never do," was his first utterance. "It has a fatal flaw in it that will render it weak and vulnerable. Change this part of it thus," and he went on to dictate the remedy. I saw the whole bent and drift of the thing at once; and to-day this illustration is floating about in a published volume on India with this Brahman's clear-cut work in the final development of my illustration. This wonderful mechanic in literature had explored all the vast territory of Hindu erudition, and was at home in all sorts of philosophy and scientific research. "You may baptize me," he said to me one day. "I should be

very glad to do this," I replied, "did I suppose you were quite prepared for baptism?" "Well," said the erudite philosopher, "what do you think of me?" "I think," I replied, "that you are a universal skeptic. You believe in nothing." "You are exactly right," he returned. "I believe nothing."

A street preacher in India must have a ready wit, or he had better keep silent. I was once preaching to a large

the maternal shoulders, as they go bounding from tree to tree. That is faith, and you are the little monkey," he said, pointing straight at me. "But," he went on to add, "see that noble old cat yonder with her kitten! Note how easily and kindly she carries her child, lifting it carefully and depositing it in safety wheresoever she will. That is no faith, and I am the kitten. No faith is the better." The audience applauded. What was I to



A BRAHMAN OFFERING TO HIS IDOL.

group on faith as necessary to salvation. When I had finished a Brahman, a splendid-looking fellow, polite to the point of complaisance, asked leave to answer my arguments. I knew at once from this excess of affability that I was about to receive a thrust under the fifth rib. He said: "Faith is good, and no faith is good. You see how the monkeys carry their young?" Now, in India, interposed Dr. Scudder, parenthetically, the monkeys are so superabundant as to make an illustration from them very telling. They infested the streets and houses, and were nuisances generally. I remember an English physician of high repute who got wrought up to such a pitch of commendable wrath over the innovations of a mischievous old veteran of a monkey that he set out a big box of Brandreth's pills in a favorable locality, were the monkey was wont to carry on his depredations. It is needless to state that the monkey was never again heard from. So this astute Brahman went on to say: "See how the monkeys carry their young. They do not touch them. The little wretches cling to their mothers with a death-like grip, throwing their sprawling arms around

do? What would you have done in such a plight? I summoned all my wits suddenly into a Committee of the Whole, and answered: "Oh, Brahman! great and wise, you are a cunning sophist, but I must unveil your sophistry. There are those that can not take hold. Idiots and lunatics are of this class. They are the kittens and must be carried limp and starchless, with tail hanging helplessly down. But the capable and alert must take hold and hold on. They are the monkeys. You are neither a lunatic nor an idiot, but a keen-edged, keen-witted, far-seeing man. You must take hold and hold on. This is faith." The applause now greeted me. I had won the field. I wish to say just here that this keen intellectual vitality is going to be the saving of this mighty people. God will enkindle this reason with his celestial light, and the Brahman is designed to be a mighty agency in Christianizing the millions of India.

The Brahman caste is a hierarchy. Three great original castes constituted the Aryan invasion: the Brahman or Priestly; the Kshattaya or Military; the Vaisya or Agricultural and Commercial. The fourth class, the

Sudra or servile, were, the natives whom the Aryans conquered. There are many sub-divisions of these four classes. The Brahmans in the Vedas thus explain their superiority:

"To populate the world Brahma created Brahmans from his mouth; the Kshattaya from his arms, the Vaisya from his thighs, and the Sudra from his feet."

The Brahman is, therefore, the mouth-piece of deity.

Visit to Babu Keshub Chunder Sen.

There is, perhaps, no movement in India at the present time that indicates the mind of the English-speaking native gentleman more than the three branches of the Bhahmo Somaj, of one of which Babu Keshub Chunder Sen is minister. He resides at Lily Cottage, and as we drove up under the portico we were informed by the servant that his master was at "*puja*," (that is, at pray-



A BRAHMAN BESTOWING WATER.

Other Hindus meet him with the sign of worship—*i. e.*, the palms closed together and lifted to the forehead. When the Sudra thus worships the Brahman he believes that his sins enter into the Brahman's head, and are consumed in the fire that always burns there. If the Sudra omits this act of worship he will be born on earth as a hog. All the other castes were created for the Brahman: the Kshattaya to fight for him, the Vaisya to toil and trade for him, and the Sudra to be his menial. The Brahman considers himself the summit of humanity: his person is sacred. Whoever strikes him will be born an animal in a career of degrading transmigration for twenty-one successive births. A Brahman's character cannot be tainted. He continues divine, no matter what he does. The fire which devours a corpse in cremation is not thereby defiled, but is as pure as when it consumes the sacrifice upon the altar. So, say they, the Brahman is uncontaminated, whatever he may do. Sin can not rob him of his sacredness. It rolls from him as water from the petals of a lily.

er,) and that he had given orders that he was never to be disturbed at prayer. The fact is, there are meetings of the Brahmo missionaries at his house every morning and evening, and it is at these meetings that the missionaries receive strength and instruction before going forth to distant parts on their errand. We heard the noise of the native drums and stringed instruments, as they were uttering their native song of morning praise, and we resolved quietly to wait Chunder Sen's leisure. We were introduced by one of his disciples into an upstairs sitting-room, adjoining the room where the meeting was being held. The door of the latter room was wide open. The room was marked in large letters over the doorway, "Sanctuary." It was quite full of devout natives, sitting cross-legged on the floor. One gentleman, unable to get in, was sitting outside, with his eyes shut, in profound meditation. The gentleman who took us upstairs made himself very agreeable, and took pains to interest us, as we might have to wait some time. On the table lay two volumes of the "Early Years of the

Prince Consort," handsomely bound, presented to Chunder Sen by her Majesty the Queen, and signed with her own fine autograph at the beginning. Alongside these books was another large folio book of the "Sermon on the Mount," most beautifully illuminated; and another handsome volume, with an elaborate illuminated inscription, from the Shoreditch Total Abstinence Society,

ist was kindled with enthusiasm. This celebrated harpist is named Troiluko Nath Sandle—so named in honor of the "Supporter of the Universe." This man extemporizes a hymn or chant of praise, embodying daily in the hymn the main lines of thought that have been evolved in Chunder Sen's long prayer. A short-hand reporter sits before him and takes down the "inspired"



A HINDU ARTISAN OFFERING A SACRIFICE TO HIS TOOLS.

presented to him in 1870. On the walls were a likeness of the Queen, presented to Chunder Sen by herself, in September, 1870, and a fine picture of Jesus Christ breaking bread.

The prayers of Chunder Sen are usually an hour long. He generally gives no sermon at these daily gatherings; but his prayers are supposed to be inspired, and in them his disciples believe they receive divine intuitions. Consequently, these prayers form really the basis of daily instruction for the missionaries who are being trained for their work. They every day find in these remarkable prayers "new thoughts," and, as they pray with him, they grow wiser. Equally remarkable is that which follows the prayer of an hour. When Chunder Sen's voice ceased, we noticed a harp began to play, gently and quietly at first, but loudly and with accompaniment of native drums as the rhapsody of the harp-

words from his lips. As I watched the native poet, apparently utterly absorbed in contemplation, as he played with his fingers on the strings of the harp, it carried my mind back to the schools of the prophets that we read of in King Saul's days. These hymns are afterward carefully revised by the poet, and this Brahmo Somaj has already more than 1,000 of these original productions. This one Somaj has now 22 of its own missionaries supported by it, which shows its vigor, and somewhat of its power. For the first year these missionaries stay here, under training and instruction. During this first year they support themselves by some worldly occupation. Then, if they "leave the world and forsake all," they are supported by the "Brahmo Somaj Fund."

But the morning prayer-meeting is now over and Chunder Sen enters the parlor, with a scarlet dress thrown easily and gracefully over his shoulders. In the course

of conversation, I remarked to him that every man is to come under the teaching of the Spirit of God.

He replied: "Yes, we need be led by the Spirit of God; but missionaries made a mistake formerly in persuading their converts to wear trowsers and adopt European customs. We are Easterns. If you want the people of India to adopt Christianity, you must not paint Christ in

not understand the Bible without the help of God's Spirit."

I answered: "God has given us a revelation of himself in the sending of Jesus Christ. He was sent from God. We have also a revelation of God in the Holy Scriptures. The Hindus bathe in the Ganges and bring offerings to their gods, to wash away their sins; but there is



INDIAN POST IN A JUNGLE.

European clothes. You must be content to let Christianity come to us in its own Oriental dress. History has altered the aspect of Christianity, though it may not have altered Christ. We are seeking him as he was in Palestine, going about doing good and giving the water of Everlasting Life freely."

I opened my Bible, and referred Chunder Sen to Ps. ciii, and showed him how God "*satisfies*" the soul that trusts in him, and that we must not rest short of real soul satisfaction.

He replied: "We Hindus are satisfied. We are happy. But these psalms are in their Oriental garb. We do not come to a termination when we have found out one truth. We find there is a deeper truth on beyond it. We can-

only one offering for sin, and that is Jesus Christ. He alone can cleanse from sin, and we believe that he will come again and take possession of his own."

He answered, at once: "We do not worship idols. I also believe He will come again, in a sense."

Mr. Baugh, of the Wesleyan Mission in Calcutta remarked: "What a power you might become, Mr. Sen, if you would accept Jesus Christ fully as your Saviour."

Chunder Sen, replied: "I do not know what is before me. That must be left with God. I am not to-day what I was yesterday, and I know not to-day what I shall be to-morrow."

"I hope you will do your duty, whatever you find it to be," Mr. Baugh responded.

"Respecting our duty," replied Chunder Sen, "we must be influenced by the power of God, and obey Christ as he obeyed God. He was lost in God and became one with the Father. God was in him and he was in God. We must follow Christ and be like him, and like him cast all that is of self aside. We need to lose sight of self. The less we have of self, the more we have of God."

So we parted, warmly shaking hands and feeling how

2. This God has revealed himself in nature and in the human constitution.

3. The soul is immortal, and man should aim and strive to attain to perfect self-control—to become wise, pure-hearted, devout towards God, and charitable towards men.

4. Man is a sinner. He must repent and turn unto God. He must cling to and obey God. In this is his only hope.



HINDU POTTERS AT WORK.

near such a man is to the Kingdom of Heaven, and wondering why he should still stand outside. Chunder Sen has just delivered a very notable public address, called "The New Dispensation." There are many fine passages in it, but there seems no foothold, because no real anchorage in Christ. In the mission schools I find some of the most clever teachers avow themselves as "Brahmos." We were interested, on entering one of the large Brahmo chapels, to find it intensely simple, without any decoration or device, and with only a square erection in front, where the minister sits to speak. Yours truly,

HENRY STANLEY NEWMAN, in *"The Christian World."*

CALCUTTA, March, 1881.

The Rev. Dr. Scudder gives the following as the principal doctrines of the Theistic Church in India, the present leader of which is Babu Kesab Chunder Sen:

1. There is a holy God, eternal, unchangeable, perfect; the universal Lord, Governor and Father of men, whose providence is over all his creatures.

5. Pilgrimages, penances, and all religious rites and ceremonies are useless. Caste is wrong and ought to be abolished.

6. Prayer should be offered to God, but only for spiritual blessings; all temporal good will follow these without being specially sought.

Dr. Scudder says: "These men lack only one thing—they do not accept of Christ as a divine redeemer. They believe in him as a great teacher and model, but not as a sacrifice for sin. Yet what an advance this organization is upon the old Hindu doctrine of Brahma a liar, Vishnu a thief, and Siva an adulterer—upon Polytheism, with its 330 millions of gods. One object of the Samaja is to elevate woman, and the wives of its members hold female prayer meetings in Calcutta. The principles of this new organization are derived from the Bible. There are thousands of Brahmas in it. Though imperfect in some respects, it is full of promise. We ought to pray to God that much good may come out of it."

A Scene in Ceylon.

A correspondent of the *Ceylon Diocesan Gazette* gives an interesting description of a Buddhist Temple at Dandanduwa, a village about nine miles north of Galle, close to the sea, and famous as a stronghold of Buddhism. The temple stands on a slight eminence, overhanging a still lake of wonderful beauty with the bright green leaves of numberless shrubs and creepers shading it on all sides. We were struck by the contrast between the

within the temple. The next thing which we viewed was a little shrine apart from the main building, and used for the worship of Vishnu, or some other Hindu deity. It was small, dark, and stifling, the inner room being filled with large statues on either side of the principal one, to which a boy-priest who was with us gave unintelligible names. In the front room was a mean and dirty altar with a tiny dip burning on it, and the whole place had an appearance of neglect. My friend said that



CARRYING THE PRESENTS IN A BRIDAL PROCESSION IN INDIA.

calm loveliness of Nature and the strange wiered works of art before us. On our requesting to see the temple three priests in their yellow robes came from the Pansala, or priest's residence, which adjoins the temple, and accompanied us round; but we noticed that they seemed to know little of the meaning of what they showed, and left explanations mainly to our guide. The majority of the priests are said to be extremely ignorant of their own creed. First we looked at the sacred Bo-tree (called Bodeva—"the Divine Bo") always planted in the temple precincts, and supposed in every instance to have sprung from a branch of the original tree at Anuradhpdra, said to be the oldest in the world. The stone altar in front of it, a large low slab, had only a few flowers upon it, but a much more direct worship was being paid by two women who knelt before the tree with outstretched hands, and did not appear to mind us. Here, indeed, there was a literal "bowing down to the stock of a tree." On the other side of the tree was a large niche which we earned had contained a statue of Buddha, now placed

the shrine was formerly within the temple itself, and this sort of patronage of Hinduism—common among the Buddhists here—illustrates the early toleration so characteristic of their creed. In another temple I have seen the figure of Vishnu, as it was said to be in attendance on that of Buddha, and the priest told us that it was worshipped, though not by himself.

Next we turned to the dagoba or bell-shaped monument, supposed to cover a relic of Buddha. On four sides of it there were small wax figures, most of them gilded, in glass cases concealed by doors, representing Buddha in other attitudes besides the traditional sitting one, as with the hand raised in giving instruction. But all had the same heavy, flat, emotional face, which to an Eastern is, I suppose, the perfection of beauty. In front of one of these tiny shrines was a fantastic piece of cloth hanging from a stick, and intended apparently as an outline of the human form, though the resemblance was not obvious. Entering the temple we saw in front of us a large gilt statue of Buddha, flanked by two smaller ones, all

A SCENE IN CEYLON.



behind glass, and guarded on each side by two stalwart figures with spears and helmets, more skillfully carved than the central statues. On each side of them an opening leads into a corridor which runs all around the building. This is carefully paved and kept very clean, while its walls from floor to ceiling are covered with frescoes, evidently new. The lower row represented places of future torment. One of the priests said that the full number was 136. In all these frescoes the grotesque was

ing with his fine clothes. One of the most curious scenes was the attack of Mara the evil spirit to prevent his attaining to Nirvana. Mara sits on horseback with a train of grotesque friends behind him, and malice in his face. The air is full of spears and axes descending upon Buddha, who sits under the Bo-tree with the usual placid, unmoved countenance, as if he was taking no notice. In the same picture Mara appears on the ground crushed and vanquished; and in the next Buddha receives honors.



BURNING THE DEAD IN INDIA.

combined with the horrible in a way which cannot be described. One could but marvel at the weird imagination which could invent such horrors, or devise such a variety of them. The Oriental fancy seems more capable of depicting the hideous than the beautiful. The priests seem to regard them without awe, so that they appear to be designed only to strike terror into the popular mind. One fresco represented some men in a lake of fire devoured by a monster, and our guides informed us that this was the fate of all who did not honor the priests. They appear to treat these matters without awe or seriousness, or as subjects for a languid curiosity. Buddhists, however earnest or pious, have no habit of reverence.

The frescoes on the inside wall related to events in the life of Buddha; these were more pleasing. He is depicted in one as a royal prince in his carriage witnessing the four sights which prompted him to renounce the world; in another he is seen on horseback, clearing a river at a bound; and then cutting off his long hair, and part-

This story is a later addition to the legend, borrowed, as some think, from Christianity.

On leaving the temple we were shown a room where the reading of the Bana, or the Buddhist Scriptures, takes place. It was an untidy, cheerless place, with a pulpit in the centre, and a canopy over it. In the verandah outside sat a novice, repeating Bana in the usual sing-song manner, without expression or emphasis. In a small room adjoining, the sacred books are kept, stowed away in glass cabinets, but the atmosphere was stifling, and we quitted it hastily. We declined the offer of the priests to show us their abode, the Pansala, and quitted the enclosure, after bidding farewell to an aged and benevolent-looking priest in the vestibule. I said to my friend, "If anything would prevent a man becoming a Buddhist, I should think it would be the sight of a Buddhist temple." Yet Buddhism gains a hold upon the people, and has to some extent moulded their character, though it is only a few earnest men and women who practice the self-denial, charity, and contemplation which

Buddha enjoined. The sense of responsibility is almost lost in the belief that a man's happiness or misery depend upon the "karma," or deeds of a previous birth. The priests neither preach nor teach, but beg for food, whilst the worship consists of offerings of flowers and visits to the temple on festival days; this seems to accord with the natural indolence and easy apathy of the Singhalese. It was a true observation of Bishop Milman: "The Buddhist religion is the hugest and fairest 'noth-

tempt at discourtesy on principle was, I believe, attempted at the Prince of Wales' levee at Colombo in 1875, with the result that several Buddhist priests were excluded."

—*Mission Life.*

Progress in India.

BY LATE REV. M. A. SHERRING, OF BENARES.

The question is often put in England as well as in India What has been the real result on the Hindoo mind of all,



WATER CARRIERS OF DELHI.

ing' that was ever passed off upon man. If its end is nothingness, there is also a present feeling of nothingness, a continual '*cui bono*' rising up in one's mind, in the midst of its innumerable outward manifestations and inward metaphysics."

Mr. Marks observes: "The Buddhist priests never bow. They act on the principle of the Brahmin who, when asked whether he worshipped the gods, replied, 'No, the gods worship me!' When I was in Mandalay in 1870, I was present on a great State occasion in the palace of the King of Burmah. About 800 Buddhist priests passed before the throne, each receiving a present at the hands of the Royal Princes. When the priest who had been the King's teacher appeared, the monarch himself rose from his throne, came forward, and with much grace handed him the present. He received it, as the others had received theirs, without the slightest sign of acknowledgement, and filed off with the rest, not one of them, from first to last, bowing to the King! A similar at-

tempt at discourtesy on principle was, I believe, attempted at the Prince of Wales' levee at Colombo in 1875, with the result that several Buddhist priests were excluded."

the influences derived from English education, English rule and laws, material improvements, railways, telegraphs, liberty, and, above all, Christianity, which have been playing upon it with more or less potency within the scope of the present century?

As to the material or physical changes and improvements introduced into India, it is necessary to note how far the people generally have benefited by the vast and magnificent enterprises which have been of late years prosecuted in their country by their busy and restless conquerors. With freedom of communication between all parts of the peninsula, safety of travelling, and general security, they also enjoy an immense increase in what are termed the comforts of life. All kinds of merchandise, to many of which most persons were formerly utter strangers, find their way to every corner of the land. Food is more varied, clothing is finer and cheaper, money is more plentiful, houses are better built and better stored; trade, especially among small merchants, has greatly in-

creased, and, to crown all, peace prevails everywhere, from the Himalayas to Cape Comorin. In spite of famines, which were never grappled with in former times as they are in these, there is less poverty, less misery, and more wealth in India than there ever was; while the laborer is better paid, and receives greater consideration from those above him than he ever did. As a consequence, there is more real happiness among the people than at any period of their previous history.

Caste is now exposed in every direction to such a multitude of powerful adverse influences, that it needs no prophet to predict its eventual downfall. Railway trav-

superior order, they will not be contented long to occupy a degraded status in native society. A struggle of the castes is imminent, unless the Brahmans and other high castes will drop their pride, and consent to fraternize with those of humbler rank.

The most marked sign of progress among Hindus as a class is their growth in intelligence. The stolid, senseless look which many once bore on their countenances is now chiefly visible among the most degraded castes. The spread of knowledge has been followed by an expansion of the intellect, and a general quickening of all the faculties. But this is not the whole result which has been



DELHI.

elling, the free intercourse necessitated by English institutions of every kind, education, with the general spread of knowledge and increase of enlightenment, and, in short, all the numerous improvements introduced of late into India, are affecting Hindus on all sides, and are pertinaciously assailing their ancient and much-honored social system. The result already achieved is to loosen its rigidity, and to engender among educated men an earnest desire for closer intercourse. Hindus of the old school, who are conscientious idolaters without exception, strenuously maintain its most rigorous and exclusive claims, and will never cease to do so. But Hindus who have been brought within the reach of the new influences are beginning to feel their social bondage, and in most places are more or less releasing themselves therefrom. In Calcutta, and in many other cities and towns in Bengal, the most advanced among the educated classes have entirely thrown off caste, and associate freely with one another, and even with Europeans. Moreover, ominous signs of dissatisfaction are manifest among members of some of the inferior castes who have hitherto been held in subjection by the higher. If they are equal in intellect and in all other respects to men of an assumed

achieved among the Hindus, for not only has their understanding received a new impulse, but their moral and religious sense likewise, so long dormant, has acquired fresh vigor. So that there is more honesty, more truth, more virtue, and more right religious feeling in India than there ever was. Not that the change in all these respects is very distinctly manifest, inasmuch as deceit and vice of many forms are still distressingly prevalent. Nevertheless, a change for the better is everywhere perceptible, especially when we compare the present condition of Hindus with what it was a quarter of a century ago. India under British rule, under the civilizing process at work throughout the length and breadth of the land, and, above all, under the stimulating and purifying influences of Christianity which are powerfully stirring the very heart of the people, has made a fresh start and has entered on a new career.—*Evangelical Magazine*.

The periodical literature of India is increasing rapidly, both in quantity and value. About 200 newspapers are now published in the various Indian vernaculars. Many of these are dailies. Many magazines, too, are being published, and some of these are edited and conducted with much ability. A large number of educational works are published, and fiction is well represented.

Girl Life in India.

On the day of her marriage she is put into a palanquin, shut up tight, and carried to her husband's house. Hitherto she has been the spoilt pet of her mother; now she is to be the little slave of her mother-in-law, upon whom she is to wait, whose commands she is implicitly to obey, and who teaches her what she is to do to please her husband; what dishes he likes best, and how to cook them. If the mother-in-law is kind, she will let the girl go home occasionally to visit her mother.

Of her husband she sees little or nothing. She is of no more account to him than a little cat or dog would be. There is seldom or never any love between them, and no matter how cruelly she may be treated, she can never complain to her husband of anything his mother may do, for he would never take his wife's part. Her husband sends to her daily the portion of food that is to be cooked for her, himself, and the children. When it is prepared, she places it all on a large brass platter, and it is sent into the husband's room. He eats what he wishes, and then the platter is sent back, with what is left, for her and the children. They sit together on the ground and eat the remainder, having neither knives, forks, nor spoons.

While she is young, she is never allowed to go anywhere. When she becomes very old, if she makes a vow to go on a pilgrimage to some heathen temple, she is permitted to go to offer a sacrifice for herself, or for others, but this is only occasionally done; very, very few ever undertake it. She always has her Takors, or household gods, on a shelf in the house, most frequently over her own bed, and to them she pays her daily devotions, offering them rice, and decorating them with flowers; and so at length she draws near the hour of death, and when it is thought her end is just approaching, she is carried down to the banks of the Ganges, there to breathe her last in view of that holy stream whose waters are supposed to be efficacious in cleaning

away sin. As soon as the spirit has departed, the remains are taken to the Burning Ghat, (the place for burning the dead bodies,) and laid upon a pile of wood. In a few hours nothing remains but a little pile of ashes. This is then taken up and cast into the river Ganges.

Such is the life and death of the happiest, the most favored, amongst these Bengali women.

The little girls are married even as young as three years of age, and should the boy to whom such a child is married die the next day, she is called a widow, and is

from henceforth doomed to perpetual widowhood; she can never marry again. As a widow, she must never wear jewelry, never dress her hair, never sleep on a bed, nothing but a piece of matting spread on a hard brick floor, and sometimes, in fact, not even that between her and the cold bricks; and no matter how cold the night may be, she must have no other covering than the thin garment she has worn all day.

She must eat but one meal of food a day, and that of the coarsest kind, and once in two weeks she must fast for twenty-four hours. Then not a bit of food, not a drop of water or medicine must pass her lips, even if she were dying. She must never sit down or speak in the presence of her mother-in-law, or either of her sisters-in-law, unless they command her to do so. Her food

must be cooked and eaten apart from the other women's. She is a disgraced, a degraded woman. She may never even look on at any of the marriage ceremonies or festivals. It would be an evil omen for her to do so. She may have been a high caste Brahminic woman, but on her becoming a widow, any, even the lowest servant, may order her to do what they do not like to do. No woman in the house must ever speak one word of love or pity to her, for it is supposed that if a woman shows the slightest commiseration to a widow, she will immediately become one herself.

I saw an account a short time ago, in an English paper, that they have been trying to take the census of the



Serpent Charmers of India.

population lately in India, and as far as they had gone, they found that there were 80,000 widows under six years of age! Can you imagine the amount of suffering that little sentence tells of and foretells?

—*Congregationalist.*

The English Language in India.

BY REV. JAMES MUDGE.

The number of spoken languages in India is said to be 243, and including dialects 549. Translation of the Bible, or part of it, exist in about seventy or eighty of these

under the present system of education in that tongue in both Government and mission schools, is almost startling. In the last twenty-two years the Madras University alone has examined about 25,000 candidates for the matriculation examination, all of them possessing a fair knowledge of English. As many as eight or ten thousand candidates go up now annually for this examination in the three great universities of India, and English is the chief language used. This stream of influence year by year is telling very strongly upon the country, more so than many suspect. The *Indian Mirror*, a native paper, said,



WEIGHING THE RAJAH OF TRAVANCORE IN INDIA.

languages and dialects, but those which have a Christian literature are much fewer. Some half-dozen of the leading tongues—Urdu, Hindee, Bengali, Mahrati, Tamil, and Telugu—possess a number of Christian volumes of all sorts, the result of half a century and more of labor, but the rest are very destitute; and a most formidable undertaking it will be to make them anything else. The English language ought to be simplified, and then made the one medium of communication in all the East.

It bids fair to be as it is. General Grant tells us that, in his Eastern travels, he found the English language everywhere; in the schools of Japan and Siam, as well as in India, it was the principal foreign language taught. He thinks English is sure to be the common language for all nations, and that the more progressive countries, seeing this, are teaching it in their schools.

The rapidity with which its use is growing in India,

the other day, "Foreigners can hardly realize the extent to which the English language is spoken and written among the educated classes in India, almost superseding in some instances the use of the vernaculars. When educated Hindus meet, they talk English; when they write letters to each other, they show their decided preference to English."

In an excellent paper on "Bible Colportage," read at the Bangalore Missionary Conference by Rev. A. Theophilus, we find the following passage, which is of interest as one of many signs of the great importance of the English language in mission work:—

"From 1870 to 1878, 24,671 copies of the English Scriptures were sold in the Madras Presidency. The majority of the purchasers have been Hindus. This will be viewed as an important result by those who bear in mind that most of the educated Hindus derive their knowledge mainly from English books, that they adopt

this language even in social intercourse among themselves, and that there is no other way of reaching them than through English. It is well known that they prefer the English to the vernacular Bible. They will not read it at all, or read it only in English. Perhaps some may be disposed to lament this state of things, but we must recognize the fact. There are pretty clear indications that the English Bible will become a great factor in the evangelization of the higher classes in India."

Dr. Murdoch, also, in his paper on the Madras Religious Tract and Book Society, calls attention to the very marked increase in the English publications, on account of the increase of education in that language leading to a much larger demand. In the years from 1859 to 1868 there were about 4,000, while in the last ten years there have been 425,650. The same story is told by the great success which has promptly attended the issue in English at Madras of a monthly illustrated journal for the educated natives in India and Ceylon. It was found necessary to print an edition of eight thousand copies to supply the demand.

Several missions, discerning the signs of the times and the pressing need of entering this field, are already employing agents, foreign or native, to labor in the English tongue among these educated classes. Lectures and sermons are given in English more or less frequently by the missionaries of our mission at all our large stations, with profitable results. Babu Ram Chandra Bose, with whom the people of America have now become acquainted, gives himself entirely to this work; and the *Lucknow Witness* renders important aid, having a considerable circulation among the natives, both Christian and non-Christian.—*Zion's Herald*.

Hindu Religious Fairs.

In sailing down the Ganges during the month Katik, our October, one may pass in the course of a single day half a dozen holy fairs, each with a multitude of pilgrims equal to a population of a large city. All of them are rendered picturesque by the tents and equipages of the wealthy, the variety of the animals and the bright coloring in which the natives delight—those descendants of the ancient Aryans of India, 'in many respects the most wonderful race that ever lived on earth,' as Max Muller calls them. At night all these tents and booths are illuminated, so that the scene is hardly less animated by night than by day, and all without tumult and disorder. Every one of the localities is hallowed by some mythological tradition, and the firmest faith is reposed by the pilgrims in the truth of those traditions. Engrafted for hundreds, nay, thousands of years, in the minds of the people, they have grown up with their articles of faith, strengthened with their strength. "Your words are good, Sahib, your teaching is excellent," said some native headmen of villages to a Christian missionary in Oudh, "but go and preach elsewhere. We do not want it. Our fathers' faith is enough for us. What should we do in your heaven? You want us to go there when we die. We would rather be with our fathers who went before us. What should we do in the heaven of the Sahibs?"

This is no fanciful picture. These are the very words spoken in Hindustani to an enthusiastic missionary by the simple villagers. And what could he say in reply? He felt the force of them, although he did not allow them to paralyze his efforts. The religious *melas* are attended by thousands of devotees on the same principle that prompted the villagers' words to the missionary. They were observed by their fathers. Generation after generation has attended them. Hindu, or Moslem, or Christian the rulers may be, but the *melas* are still the same, and, looking back into the vista of vanished centuries, we still see the same crowds, the same devotions, the same amusements, food, clothing, and attendant animals. When Britons were painted savages it was so, and now that Victoria, Queen of England, is Empress of India, it is so still.—*Nineteenth Century*.

Anti-Christian and Infidel Opposition in India.

The Rev. James Mudge, of India, in a letter to *Zion's Herald* gives the following account of the anti-Christian and infidel opposition in India:

Infidelity is putting forth great efforts to counteract our labors, and capture for itself the educated young men of India. Paine's "Age of Reason" is published in Calcutta, sold at a very low price, and widely read by young Bengalees, who find in it reasons with which to persuade themselves that there is no need for them to become Christians. The missionaries who come in contact with these youths ascribe to the influence of this pestilential book the marked opposition and bitter discussion they meet. The *Madras Times* says: "It is, perhaps, one of those things not generally known, that there is an agency in Madras whose mission is to distribute cheap publications and tracts, written by anti-Christian writers in England, among educated natives. Its emissaries are at times seen in the streets actively at work hawking about the publications above mentioned, and the educated native assailants of Christianity find in them much congenial reading, and quite an efficient armory, as they think, to put down the efforts to Christianize India."

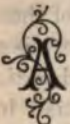
Rev. T. E. Slater says: "A rich banker of Madras spends a large sum of money every year in getting out from Europe the leading English and French anti-Christian and infidel works, and circulating them among his countymen. About a year ago it was stated publicly by Sir William Robinson that the writings of the Bradlaugh school were doing far more material mischief than anything the vernacular press was diffusing. There is a growing acquaintance with rationalistic and materialistic writers. Whatever is skeptical and anti-Christian in current English magazines is eagerly devoured." There is now an Anglo-Tamil free-thought journal published weekly in Madras, devoted to the cause of secularism and infidelity of the foulest type. Much testimony to the same effect comes from other persons and places. The missionary at Vizagapatam says: "I went to the bazar a short time ago along with one of our catechists, and on two or three occasions we had a large number of

lads to listen to us. In the course of two hours I picked up five of Bradlaugh's tracts; they are circulated widely and read by boys of fourteen or fifteen." An American missionary in the north of Ceylon writes: "Infidel books are imported by the quantity from England and translated; tracts are printed and freely distributed; preaching services are held statedly to disprove Christianity."

These evil influences from Christian Europe are doing much harm; and during the past year or so there has arrived from Christian America the Theosophical Society. It has its headquarters in Bombay, and under the lead of Col. Olcott and Madame Blavatsky, shows great activity and is acquiring considerable influence. Its monthly journal, the *Theosophist*, has nine hundred paying subscribers. It has formed a close alliance with Pundit Dayanund Saraswati, who heads a movement to restore the old Aryan faith, and has many followers. These Theosophists gain favor with Hindus, Buddhists and Parsees by flattering their forms of faith and begging to be taught wisdom at their feet. And they are actuated by the most intense and bitter hatred of Christianity. No misrepresentations are too unscrupulous for them to use; no untruths too wild to be uttered. They bring forward the most astounding charges against the church and the missionaries, and doubtless deceive some. If we had room to quote from their utterances, and to give a sketch of their proceedings, it would be seen that they are doing their best to fulfill what they announced, on coming, to be one of their objects, namely, "to counteract, as far as possible, the efforts of missionaries to delude the so-called 'heathen.'"

The recent attitude of the *Calcutta Review*, once a strong champion of Christianity, but during the past few years decidedly opposed, is very significant. Almost every quarter it contains one or more articles either insidiously undermining to the faith, or offensively hostile. Mr. Keene, the Judge of Agra, one of the most prominent contributors, had an article a short time ago to show that "the cure of India's religious doubts and difficulties can never be found in modern Christianity," but must be sought for in physical science and "the book of nature." An article appeared by another writer on "The Spontaneous Dissolution of Christianity," filled with German materialism and abounding in such statements as that "the time cannot be far distant when Protestantism as a religion must disappear."

Idol Feasts in India.

 FEW days ago I visited a zenana, and a crowd of women gathered round me. They had been celebrating a poojah in honor of one of their household goddesses, and the floor was marked all over with different patterns in chalk and red powder. A small aromatic plant occupied a place of some prominence, because the god Hori is supposed to dwell in it. Seeing all this, I asked which was greater—the clay that the potter moulds according to his will into all kinds of shapes, or the potter who has such power of his own to mould the clay as he pleases. The women, never guessing how I was going to use their answer, immediately replied: "Why, of course, the potter is greater than the clay." "Then," I calmly rejoined, "you confess that you are greater than your gods, for they must needs be

shaped and fashioned as you please, whereas our God is greater than ourselves, for he has created us, and in Him we live and move and have our being." I told them about sin, and of Jesus who came to save us from our sins. * * *

Some listened attentively, eagerly; others smiled and said that "all religions were the same." Still I think that some of the seed sown there has fallen into good ground.

The last week has been full of heathen processions and festivals in honor of the Hindu idols. It is painful to see a city like this wholly given to idolatry. This day the gods are to be carried down the river in state, and then cast into the water. Wealthy natives sometimes expend large sums of money in adorning the images, and their houses are filled with a motley crowd, half curious, half superstitious, who sing and dance with all sorts of terrible contortions before the idols.

I had great trouble to drive through one of the streets this morning, it was packed so closely with Bengalis, who had gone to have one last look at their "mother Kali," as they call the hideous black-haired idol with a large protruding tongue and eight arms. I came home sick and weary at heart. Mary is still at Benares, and of all the cities of the world, Benares seems to me the one most given to idolatry.

The Indian Ceres, or Anna Purna, is worshipped there with a great deal of pomp and show; dense crowds assemble about her temples, and her priests make quite a fortune by the sale of garlands of flowers that have been placed on her shrine for a moment, and thus rendered holy. Small lumps of soft clay, taken from the bed of the river, are consecrated by means of a few incantations, a little red powder, and some sandal wood, and thus become gods.

I have often spoken to Bengali women about the folly and sin of such worship. Their usual defence is: "We know very well that this clay is not God; still, we want some image of Him to keep our thoughts from wandering while we pray, and so we have this object." Roman Catholics have often answered me in the same way, and can we wonder at the poor ignorant heathen? Yet amid all this darkness there are many bright rays of light, and there are Christians even in the zenana.

One cannot restrain a feeling of wonder at the extreme apathy of the people of India. They ascribe everything to fate, and if you tell a man who has met with reverses that he must hope on and take courage, he will immediately reply, striking his forehead with his hand: "How can I do aught to help myself? My fate is written here, and I must submit."

When they do wrong deeds they blame their evil fortune, not themselves. I have often heard native women bewailing themselves thus: "Oh, my forehead! my forehead!" I never could have imagined that so much sorrow and trouble were traced there in such indelible characters.

Is it not sad to think that so many in this dark land are ignorant of a tender, merciful Father, whose name is Love, while they place implicit faith in the being of a personified Fate, cruel, hard, blind to their wants, and deaf to their cries and entreaties?

"India for Jesus," was the motto I saw on a mission box to-day. Let this be our battle-cry! Charge we Satan and his angels with these brave words!—*Missionary Link*.

Zenana Visiting.

Rev. A. D. Rowe, in his "Talks about Mission Work in India," says that zenana visiting is a valuable mode of mission work. "This form of work is confined to lady missionaries. By 'zenana' we mean the women's portion of a native house. Among the higher castes the women are seldom allowed to come out of their homes. Missionary ladies have but little difficulty in being admitted into the zenanas. They frequently teach the women needle-work, drawing, etc. Meanwhile they have also an opportunity of speaking to them on religious subjects, and of giving them useful and friendly advice in various ways."

Christian Work in India.

How a Hindu Family Became Christians.

BY REV. P. M. BUCK, OF INDIA.

A few years ago there lived not far from Naina Tal a Hindu family, the head of which was a well-to-do-cultivator, somewhat about the average of his class in point of intelligence. He was one of several brothers. Scarcely had the youngest brother attained to manhood, when he was prostrated by sickness. As is usual in these parts, under such circumstances, his friends, instead of seeking medical aid, resorted to their gods for assistance, and presented many offerings, hoping thereby to propitiate their anger, and thus avert the threatened evil of his death. The subject of this sketch expended considerable sums of money in thus trying to save his brother. But it was all of no avail. He grew worse and worse and soon died. A few days later the young man's widow was also attacked in like manner. To provide the required offerings in her case, the family jewels had to be sacrificed, but all to no purpose, for she, too, soon passed away. After a brief respite the hand of disease fell heavily upon this household again, and this time upon the eldest son of the man whose story is here told. All the offerings required were again made in his behalf, though the buffaloes of the family had to be sold to procure the necessary means. But as little success was had in this case as in the two preceding. The child grew worse and worse. He lay apparently at the point of death, and hope was almost gone. The father had tried to propitiate all the gods from whom he had been taught to expect help. He could do nothing more. In his deep distress he sat by his apparently dying child and wondered, if possibly there was anything untried that could bring relief. As he thus meditated in his sorrow he remembered of having read, in a book that in some way had fallen into his hands, of one Jesus whom Christians worship, and of whom it was said that when on earth He had healed many sick people. At once a desire to apply to Him arose in his heart, but how to approach Him he knew not. He, however, soon decided what he would do. He took a cup of water, and, standing over his son, he said in substance as follows: "O Jesus, I desire to worship Thee, and to put the case of my child into Thy hands; but I know not how to do it. I, therefore, sprinkle this water upon my son in Thy name, and if Thou wilt heal him, I promise to go to those who teach Thy religion, and to worship and serve Thee as they may direct." From that hour the child began to amend, and was soon well.

Shortly after this, one day the native preacher, stationed in a place a few miles from the village where this family lived, was sitting upon his upper verandah. Multitudes were passing by. As he casually glanced over the moving crowds, his eye fell upon an individual who at once attracted his attention. There was an eager expression upon his face, and he was looking about on either side and seemed to be in search of something, or some-

body. As he reached a point opposite the preacher, the latter called to him and inquired the object of his search. He replied frankly that he was looking for the house of the Moonshee who preached the religion of Jesus Christ in the bazars and villages. The preacher informed him that he had reached the place and that he was the one he wished to see. He was soon seated by the preacher to whom he told the story given above and said he had come to fulfill his promise. He was taken to the missionary and was at once recognized as a promising inquirer, and was instructed in Gospel truth. Soon he was considered worthy of baptism, and the day for administering the ordinance to him and his wife and children were fixed. His relations learning of his purpose, tried in various ways to prevent his carrying it out. At last, finding nothing else would avail, they determined by force to keep him away from the missionary. But in the latter part of a dark, stormy night, he quietly took his family, and slipped out of the village, and, long before his opposers learned of his escape and had time to overtake him, he was safe upon the premises of the missionary, where the law prevented any interference on the part of those who would rob him of liberty of conscience, and, at the appointed time, he and his were baptized.

He soon returned to his village and carried on his work as before. His friends, having no further hope in his case, so far as regarded his restoration to caste, permitted him to live at peace among them. He became a decided, earnest Christian, and his straight-forward and upright course soon secured him friends again. His influence for Christianity became positive and marked. It was not long before a brother with his family, with the exception of his eldest and only grown-up son, was ready to follow his example. This young man, who had been the favorite of his now Christian uncle, and who had, in turn, been very fond of him, now seemed wholly estranged from him because of the step he had taken, when his influence in his own immediate family was so great that none came out openly at that time in favor of Christianity.

But last year the terrible fever scourge that cut off such vast numbers, especially along the foot of the Himalayan range, came to this young man, and soon he was so reduced that all hope of his recovery was abandoned by his friends. In this condition he sent for his Christian uncle, and acknowledged his error in rejecting Christ, and requested him to take him to his own house, and teach him and help him to become a Christian. He did not seem anxious to live, but greatly desired to die a Christian, this being his only hope with reference to the future. His uncle most gladly took him to his house and did all he could to help him to Christ. Not long after, the missionary visited this village, and the young man was baptized and his case was recognized as one of peculiar interest. He began to amend about this time, and now promises, at no distant day, to be entirely restored to health. He is now a happy Christian. His conversion opened the way for his family and all have either been baptized or are candidates for this ordinance. By what

strange and unexpected means does God often carry on His work! But let us praise Him for the use of any means by which the heathen are saved.—*Northern Christian Advocate.*

The Unsuccessful Appeal.

The illustration on this page represents a missionary in India who had a large number of native orphans under his charge. The typhus fever broke out among them, and it was necessary to remove them. On the way to

new faces appeared, for, as is frequently the case, four or five families closely related live in various single apartments of one moderately good house. I was about to leave when a pleasant-looking woman called to me, "Don't go away; see, if you will come, here is our little girl to teach to read; come and talk to us." One of them brought a stool, two more then dragged a low bedstead close, which made room for three or four others, all desirous of hearing something, especially some hymn-singing. After a lively one, which they greatly liked—



THE UNSUCCESSFUL APPEAL.

another town, they approached a native inn for pilgrims, and sought a lodging for the night. The man who kept it said, "This serai (inn) was built for holy pilgrims, not for such as you—out-casts and barbarians," and they were denied admission.

Zenana Mission Work—The Want of the Hindus.

BY MRS. JAMES SMITH, DELHI.

One morning I went, according to promise, to carry a very small copy of the Urdu New Testament to a nice intelligent Hindu boy, a brother of one of our pupils, who had pleased me much by repeating as a lesson he had learnt in the Church Mission School the beautiful description of Wisdom given in Prov. viii. We then turned into the next house, also belonging to Hindus. Six or eight women had shown very great interest in our last visit; one had repeated long verses of our hymns, and begged for particular ones, quoting the first line and singing them with us. They, however, had left the house, and on entering a disappointing little crowd of

"All days pass not like each other,
One brings tears, and joy another"—

I told them that our sole desire and work was to tell of our God and Saviour Jesus Christ. "Christ!" repeated the women who received us; "I have heard of Him at Limuinge Lal's. There was a picture of a man bearing a cross, and they were telling all about Him to someone whom they thought was dying, and I heard that they told each other not to weep and cry as we Hindus weep, because 'we shall meet again.' So then they did not make any loud wailing, and this is altogether different to us." Then a beautifully clean, well-dressed old woman, who was evidently regarded as a person of superior sanctity, and wore the yellow-colored dress of a Fakirni, began: "Call Him Brahm, call Him Krishu, call Him Christ; He is one everywhere the same;" and, reciting some verses, she tried to turn the subject into a pantheistic direction. But another old and very sorrowful-looking woman stopped her by saying, "Why does God not show Himself now? Long ago there were

hats, and wise books were written (she referred to Shastras). Now He is silent! Where is the ladder heaven for us Hindoos? We who are old now under less than the youngest child who begins to learn to with you. We cannot read, and are groping in the ness. As we cannot know more about Him, why He punish us for our past sin. See, I have had eight and daughters, and not one is left of them all." tears coursed down her face as she added, "How we meet our beloved ones? can we possibly when

as taken them a-

"I could hardly break to such hope-sorrow, but told to believe in the

words we had and sung—that new surely that last Incarnation truly come, that sinless Man, s own Son, had e into the world e the Great Sac-; and we knew as certainly as was in heaven so all sinless lit-nes were gath-safely together

Him. I am d she was too nd sorrowful to ve all we told for at my next I saw her very utly doing poo-

t the woman made us wel-made the fol-g little remark: you know that I just going to rm poojah when ame in, but your

ng has stopped me? Will you come to-morrow or few days?" These people are all of the Kaith or er caste, not very high, and, therefore, more acces-

Many of the husbands are clerks, and speak ish well—like O. Singh, of whom I have written be-and who is a relative of these poor women.—*Lon-Missionary Herald*.

Protestant Theological Schools in India.

BY REV. JAMES L. PHILLIPS.

eological schools are yet in their infancy in India, re have several, and the number is increasing. The sh Missionary Society has a flourishing Divinity

School at Lahore. This was begun by Dr. French, now Bishop of Lahore. In point of scholarship this is supposed to rank first in India. The Greek and Hebrew languages are studied by some of the students, and much of the instruction is imparted in English. Though this is an Episcopalian school pupils of other missions are admitted, and I have noticed that our American Presbyterian brethren in India avail themselves of the advantages of this school. They once had a very promising school of their own at Allahabad, but since the retire-

ment of Messrs. Kellogg and Wynkoop, the learned and enterprising instructors, I believe the school has been closed. Dr. Kellogg came to India with me in 1865, and is now a professor in the Presbyterian Theological Seminary at Alleghany City, Pa. Mr. Wynkoop holds a pastorate in Washington, D. C. India could ill afford to lose two such young and vigorous workers.

So far as I am informed there are four American theological seminaries in India and one in British Burmah. Our brethren of the American Board (Congregationalist) have two most excellent schools, one in their Madura and the other in their Marathi Mission, the former located at Ahmednagar and the latter at



Christian Natives of India on Their Way to Church.

Pasumali.

The Baptist Missionary Union has thoroughly organized and successful schools at Ramapatam in Southern India and at Rangoon in British Burmah. The Methodist Episcopal Church supports a wide-awake and aggressive institution at Bareilly in the Northwest. Our General Baptist brethren have a college for training preachers at Cuttack, which has sent out some strong men into their mission field. At Serampore the English Baptist Missionary Society keeps up a theological class in their College, but of late years very few have belonged to it. Besides these there may be other schools. The Free Church and Established Church of Scotland have theological classes

in their colleges in Calcutta and do not keep up separate divinity halls at home.

As to the number of students now studying theology in the schools cited above I am unable to give full figures. The late reports of the two Congregationalist schools do not specify the number of students. The Baptist Seminary at Ramapatam reports 202 students. This is located in the Telugu field which has been so richly blessed of late years. This field reports over 3,000 additions by baptism for 1880. The Methodist Episcopal Seminary

phets that would send out worthy men for life's hard work and warfare.

Only one more point can I call attention to now, which is, the staff of instructors in these schools. The Lahore school finds work for two English missionaries and native assistants. Our American schools at Ahmednagar, Pasumali, Rangoon, Ramapatam and Bareilly, all without exception, I believe, employ two missionaries, besides native assistants. In addition to regular instructors some of the schools have lectures on special topics, *e. g.*,



ENGLISH CHURCH AT, LAHORE, ONCE A MOSQUE.

at Bareilly has 17 students, and that of the Church Missionary Society at Lahore about 20, I think. Of the other schools I cannot speak. There is a great disparity in the reports of theological schools, which makes it difficult to collect statistics. We should have, and I hope we may have more uniformity in this matter.

As to the course of study in these theological schools one can not but be impressed with the prominence almost everywhere given to biblical instruction. In the Lahore Divinity School there seems to be more done in the line of teaching creeds, but this is, perhaps, what we might expect in an established or national church. I look upon it as a cheering token that all our schools for training ministers are putting the Bible more and more to the front. Some of Chancellor Crosby's ringing utterances on this subject made at the Edinburgh Pan-Presbyterian Assembly in 1877 come to mind. God's own Holy Word, *in the original tongues or in the vernaculars*, must be the *chief text-book for all time in every school of the pro-*

Anatomy and Physiology, History of Missions, Sunday Schools, Methods of Mission Work, Sanitarian and Hygiene, etc. The reader will see that we are getting organized for thorough work over here, and the next generation should see a corps of far better trained men in the native ministry of India. There are several other points in this connection which must bide their time, for my space is full, and I fear the reader's patience finished as well.—*Morning Star*.

MIDNAPORE, April 28, 1881.

Open-Air Preaching in India.

Among the various agencies employed in India for the evangelization of the people, preaching in the open air has always occupied a foremost place. While Christian education in mission schools and colleges, through the medium of the English language, lays hold of and moulds chiefly the younger members of the middle and upper classes of native society, public preaching in the vernac-

ulars is mainly addressed to the masses of the people. This open-air preaching in India is different from what it is in England. Here it is somewhat exceptional, and, for the most part, unnecessary, and has commonly become associated with noisy declamation and popular excitement; but in India, owing mainly to the fact that Hindus and Mohammedans will not, with rare exceptions, enter a place set apart for Christian worship, preaching in the open air becomes a regular and important part of the work of many missionaries. Occasionally even now, if

in the belief that the hope of India lies in Christian education. But within the last few years, and especially in Calcutta, preaching would seem to have been clothed with fresh life; and this is largely owing to the fact that the spread of education is gradually creating a more intelligent and respectable body of Gospel hearers. Whether successful or not, this public proclamation of the glad tidings of salvation must always remain a solemn duty; and the Christian public at home, and the warm friends of Protestant missions in particular, were natu-



HINDU TEMPLE AT RAJPUTANA, INDIA.

preaching be attempted in a bigoted Brahman quarter, especially in some country districts, it rouses bitter opposition; and it was only quite lately that a party of missionaries and native catechists at Poona were stoned and spat on, and otherwise maltreated by an angry mob, so that the police had to interfere, who, in this case, wisely repressed the rioters and not the missionaries. But breaches of the peace are very rare. A preacher, as a rule, raises no disturbance. He has ceased to be looked upon as a curiosity, and discourses as moderately and sensibly as he would in a building, the people listening in an orderly and undemonstrative manner. True, the work is often that of the sower who scatters the seed broadcast, and may meet with little or no return. In many places the soil has proved an unproductive one, and attention has been directed rather to the work of schools,

rally alarmed when it was lately announced that preaching in the squares of Calcutta had been suddenly prohibited by order of the Commissioner of Police. Such preaching had long been customary in these open spaces of the city; thousands of gatherings had been held, and upwards of a hundred preachers had been engaged in the work. It had, indeed, become so popular, that Hindu preachers also made their appearance in the squares, expounding passages from their shastras; Brahmos, including their leader, Keshab Chandra Sen, discoursed on theism and intuition, and Mohammedan moulvies extolled the Koran, thus producing a lively, though not contentious, rivalry. Hindu and Mohammedan processions, too, by no means quiet in their character, are permitted in the streets; and a reasonable jealousy was excited when an orderly Protestant service became the butt of an official attack.

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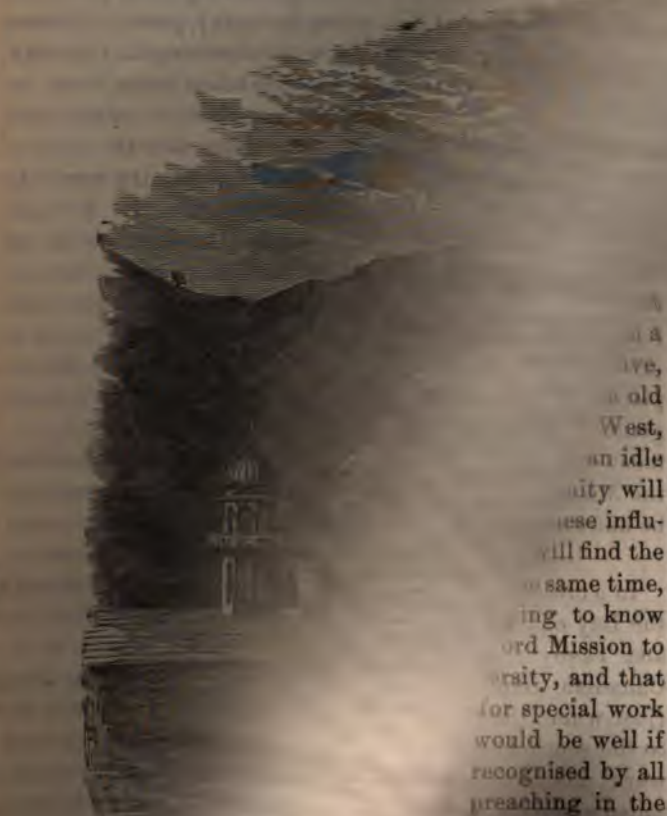
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Were the authorities in Calcutta about to adopt a retrograde policy in this matter, and wishful to revive, if possible, the days of the East India Company, when commercial jealousy regarded missionaries as dangerous persons, and a morbid dread of arousing fanaticism and rebellion avoided the smallest interference with the religious or caste prejudices of Hindus? It is not at all probable that the governing body in India, whatever may be the temper of individual officials, are contemplating a return to such a policy. It is too late in the day for that. There is no tendency to religious intolerance in any direction. There is no reason to think that the rulers of India are actuated by any hostility to preaching; they have no strong bias for or against missionary enterprise.

Why, then, was the preaching stopped? Let us just recall the main circumstances of the case. One or two petty disturbances having taken place, which could easily have been prevented by the presence of a policeman, the Municipal Commissioners, who claimed to control the public squares, passed a series of resolutions, authorising the chairman to grant permission to preachers to use the squares, on condition that they would apply for it. The missionaries, after meeting together in united conference, as is their wont every month, unanimously declined to apply for licenses to preach the Gospel, on the ground that they were simply exercising not a private but a public right. The squares had been thrown open to the public, and this having been done, the Commissioners had obviously no right to interfere with the use to which the public might wish to put them. They were public property vested in the municipal body as representing the ratepayers, and the business of the Municipality was not to maintain order in the squares, but to keep the squares in order, and look after their sanitary condition. The missionaries thus contended that they represented the public in this matter, as against the Commissioners, and maintained that the Municipality, instead of protecting, were depriving the public of their rights. Whether there should be preaching or not was a question for the public to decide. It was evident, however, that, Mr. Harrison, the Chairman of the Commissioners, had resolved to do his best to bring the preaching under control, and he was strongly favored in this design by chancing to hold, at the same time, the offices of Municipal Chairman and Commissioner of Police. When some doubt arose as to whether the Town Council were empowered to adopt their resolution, Mr. Harrison supplemented it by another order to the same effect, this time on his authority as Commissioner of Police. The validity of the order was challenged by the missionaries. Five of their number disregarded it, conceiving that the best way of testing its validity was to disobey it. This, of course, meant prosecution, which the missionaries concerned accepted, intending, if convicted, to appeal to a higher tribunal. The Court, however, happily gave judgment for the missionaries, deciding that the authorities, in prohibiting preaching, had exceeded their legitimate powers. This undoubtedly was a just and wise decision, but we think the missionaries were misled in openly disobeying the

Commissioner's orders. They would have gained a greater victory if they had agreed to abstain from preaching till the judgment of the highest authorities could be obtained. It would have been better, too, if all their number had been content to take their stand on the ground of civil right, and not have ventured, as seems to have been done in one or two instances, on the higher but more delicate ground that they ought to obey God rather than man. Such a crisis, we hope, will not occur again. The importance of the principle contended for by the missionaries is seen at once. It was the most weighty legal question affecting their rights as preachers of the Gospel that has arisen for many years. If there was ground for interfering with preaching in Calcutta, the repressive measure would doubtless have been enforced over India, and Christian missions would have been practically checked. Anything like the issue of licenses to preach the Gospel in such a country would be most disastrous to the cause of Christianity. It is imagined now by many of the people that missionaries are Government officials, commissioned to spread a State religion, and if they went forth armed with a Government license, this conviction would be confirmed. It would be a wrong done to the Government, a reproach to Divine truth, and a fatal weakening of the missionary's moral power.

It is not easy to discover the reason that prompted this municipal raid on Christian preaching. It may have been simply a desire to prevent collision in the squares, to suppress what seemed to be assuming too large dimensions. Some, indeed, there are who find no difficulty in tracing the mischief to its course, and have revived the old cry against the appointment of a Roman Catholic to the Viceroyalty of India. But not a syllable has come from Calcutta to show that the Marquis of Ripon was in the slightest degree concerned with the matter. His lordship, since his arrival in India, has shown no disposition to meddle with ecclesiastical affairs, for which, indeed, his high office offers little scope, but has manifested that generous self-control and impartiality which those who know him best were assured he would exhibit. All that can be fairly said in this connection is, that it is unfortunate that this first interference with Protestant Missions should have taken place during the Marquis of Ripon's *regime*. Some Protestant writers, while clearly exonerating the Viceroy, nevertheless attribute the whole affair to Roman fanaticism and to the hostilities which Romish ecclesiastics, when under Jesuit influence, have uniformly manifested towards Protestant missions. The Commissioner of Police was a Roman Catholic, and it is more than suggested that he was used as a tool in initiating a religious persecution. But from the reports that have arrived, it does not appear that the Calcutta missionaries impute any sectarian animus to Mr. Harrison, though they do suspect that some leading native members of the municipality were desirous of suppressing the preaching of Christianity from religious motives. Mr. Harrison, personally, is further cleared by the fact that he acted under the sanction of the Lieutenant-Governor of Bengal,

who is a Protestant. Whatever secret Romish influence may have been at work out of sight remains at present undiscovered; but the affair, which, to say the least has a disagreeable aspect about it, will doubtless put the Protestants of Calcutta on the alert.

How far the religious persuasion of the Chairman and Commissioner was regarded by some of the native members of the Council as favorable to thwarting the efforts of the missionaries, we can only guess; but one zealous leader of the municipality, the Hon. Kristodas Pal, was the mover of an unsuccessful resolution that all preaching should be stopped in certain parts of the city. This gentleman, no doubt, represents that class of natives of the upper grades of society who cherish a bitter dislike to Christianity, and especially to native Christians, who, in some country districts, are even now subject to persecution, and prevented by the Brahmans from drawing water at the public wells. Anything approaching to an impeachment of the Hindu religion is warmly resented by this class; and the spread of Western education and ideas, which, in many cases, has failed to effect a divorce from their own religion, has fostered in them a spirit of independence and self-assertion. They perceive, too, that more is now being written and said for the old religions of the world by oriental scholars in the West, and are thus emboldened to maintain that it is an idle dream on the part of missionaries that Christianity will ever become the religion of Hindustan. In these influential, educated natives missionaries in India will find the hardest material on which to work, and, at the same time, foemen worthy of their steel. It is gratifying to know that there is, at the present time, an "Oxford Mission to Calcutta," in connection with that University, and that several young men there are preparing for special work among these educated Hindus, and it would be well if their peculiar claims were more fully recognised by all the great missionary societies. Let preaching in the open-air be prosecuted to the utmost of the missionaries' power; but it would be in the highest degree impolitic to overlook this class, who, by reason of the exclusively secular education they have received from the English Government, know next to nothing of Christianity, but whose sympathetic adherence it is of the first importance to secure. It will require much Christian tact and temper, and a broad and healthy presentation of Christian truth, much fair tolerance of another's faith while remaining faithful to one's own, so as not to embitter these men against us and the Gospel we commend by needlessly attacking or misrepresenting their own religion, but by reasonable and kindly words to win them to our side.—*London Christian World*.

The Missionaries Before the Magistrates.

BY REV. J. L. PHILLIPS, OF INDIA.

Since Paul and Silas were brought before the magistrates of Phillippi, the Missionaries of Christ have not unfrequently been summoned before rulers and judges. All India has recently been stirred by the prosecution of several Protestant Missionaries in the city of Calcutta

for preaching the Gospel in the public squares in violation of the orders of the Commissioner of Police. The case has attracted not a little interest in England also, for telegrams were dispatched to the Secretaries of the Missionaries Societies concerned, and public meetings—real indignation meetings—held in the mother country to discuss the merits of the case and express sympathy with the missionaries.

It is worthy of note that when men in high places at home, like the present Lord Mayor of London, are doing much to foster and encourage the public preaching of the Gospel in the streets of large cities, some of Her Majesty's representatives in these foreign parts are putting hindrances in the way of the Missionary. The present officiating Commissioner of Police in Calcutta is a Bengal civilian and a Roman Catholic, and some have fancied this had a good deal to do with his course in this matter, but I believe the inference far from well-founded. Our present Viceroy and Governor General is a Roman Catholic, but a true Christian nevertheless, and interested in missionary work. India has far less to fear from a Christian Roman Catholic than from a Godless, sensual and wine-loving Protestant, whose life is a standing protest against all that is pure and just.

It was my good fortune to be in Calcutta last week and witness the conclusion of the Missionary case in the Municipal Police Court. The court-room, perhaps 20 by 30 feet, was crowded to its utmost capacity, chiefly by the friends of the Missionaries. The case was to begin at 12 m., and to secure a seat I went early. The Chief Magistrate was at his work. Before him stood Bengalis, Chinamen and Jews, in a bad case of assault on the street. Somewhat summary justice is administered here, and a score of petty cases may be disposed of in an hour. There are some marked faces in the court-room as the hour of noon draws near. Yonder stands one of dear Dr. Duff's earliest pupils, a clever man, who wrote well on philosophical subjects many years ago. But how strange to think that with all his education and his English he is a Hindu still! Soon he must go hence to meet his beloved instructor at the bar of God! The room seems swarming with clergymen, and I shouldn't blame the Magistrate for feeling uncomfortable. A Calcutta Police Court rarely wears so decent a look. Representatives of all the Missionary Societies working in Calcutta are here, English, Scotch and American. The feeling is—*this is our case* and much depends upon its right settlement. The counsel for the defence present an able front and their confidence and calmness are suggestive of coming triumph. One of these barristers is himself a Missionary's son and honors his sainted father by his appearance in this case. Three others are natives of India, one a Mohammedan and two Hindus, all having studied law and been admitted to the bar in England. The two pleaders from the High Court who are assisting these barristers are native Christians, and it does one's heart good to notice how eagerly they watch and work for the Missionaries.

Just at 12 o'clock the Magistrates appear, four of them,

a full bench. Two of these gentlemen are Englishmen, one is a Hindu and the other a Mohammedan. The counsel for the prosecution begin by presenting the evidence for the Government. The reader must bear in mind that this case is "The Empress *vs.* the Missionaries," though I have not a doubt that Queen Victoria the Empress of India would be ashamed of seeing her name in such a connection. The witnesses for the prosecution are all either Policemen or orthodox Hindus, some of the latter Government pensioners! They speak of the preaching causing disturbance, and one old Hindu barber complains of its interfering with the ventilation of Beadon Square! The cross-examination of these witnesses by the barristers I have noted was most interesting, and at times most amusing.

At the beginning I heard it remarked that the bench was equally divided, the two Englishmen being against, and the Hindu and Mohammedan Magistrates in favor of the Missionaries. There surely were indications of this sort, judging from the questions, comments, etc., of the Court. I think that both Hindus and Mohammedans feel that this case is in no small sense their own, for the reason that if the rights and liberties of Christian Missionaries may be curtailed or set aside, what hope can there be for those of the heathen communities in Calcutta? An order putting an end to public preaching could just as naturally and easily be issued against the *Durga poojah* processions of the Hindus or those of the Mohammedan Mohurram. Evidently these two Magistrates saw that *all* public assemblies and processions were involved in this important and test case.

The witnesses for the prosecution testified well, but it was evident that their evidence hurt the case far more than it helped it. One of the barristers for the defence took the floor and for a full hour spoke with remarkable calmness and clearness in behalf of the Missionaries. His chief point was this—that the Commissioner of Police had acted *ultra vires* in issuing the order prohibiting preaching. That man is a brother to Lal Moher Ghose who has recently visited England twice and addressed large assemblies on Indian topics. He speaks with deliberation and effect, and his well put points tell on the Court. The Chief Magistrate asks him to wait a moment while he confers with his associates, and after five minutes mutual consultation announces that the Bench is agreed that his point is proved.

No sooner is it announced that the full Bench decides that the Commissioner of Police went beyond his powers in issuing the order prohibiting preaching, than the able barrister for the prosecution springs to his feet, and for more than an hour endeavors to prove the decision wrong; all, however, without effect. As we turned our steps homeward after full six hours standing in that crowded court-room, this same barrister remarked to one of our friends "The Missionaries have won the case." The formal judgment was not announced till the following week, when each of the four Magistrates read a *carefully* written document, setting forth his reasons for believing that the Commissioner's orders were *ultra vires*.

Thus ended the Missionary case. Of course the Christian community are jubilant over the decision.

Whether the Government will hereafter legislate in this matter remains to be seen. But it seems to be generally admitted that the Word of the Lord will now be more freely and frequently preached on the streets and in the squares of cities than ever before. The friends of the good cause in all lands will rejoice with us over this significant victory. His blessed word must be published without let or hindrance throughout this whole earth. It was a poor time in these last years of the first century since Carey, Marshman and Ward began work in Bengal to issue orders prohibiting out-door preaching. These are not the days of the East India Company. India is older and wiser, more tolerant, and I hope more Christian, than she was in the last century.

MIDNAPORE, July 1, 1881.

The Wondrous Work Among the Telugus.

BY REV. FRANK S. DOBBINS.

No mission of any denomination in any land has suffered so greatly and succeeded so grandly, as the American Baptist Mission to the Telugus of India. Its complete history is comprised within the years of a single generation. Before our eyes, the most marvelous movement of all mission work has taken place. The story of the Mission to the Telugus is familiar to many; it should be known by all.

BAPTISTS IN INDIA.

In a crescent-like form, Baptist Missions stretch around the Bay of Bengal, from Madras to Calcutta, to Rangoon and Tavoy. Among the Telugus, the American and Canadian Baptists labor; among the people of Orissa (just where the coast of India bends eastward, and lying to the south-west of Bengal), the Free Baptists are at work; in Calcutta and vicinity, the English Baptists have toiled since the close of the last century; and in Burmah (belonging to that which commonly is called Farther India), we meet with American Baptists again. In Assam, to the north of Bengal, American Baptists have had missionaries since 1836.

THE COUNTRY OF THE TELUGUS.

On the eastern coast of India lies a country larger than the Eastern and Middle States together (nearly 600 miles long, about 350 miles broad), having nearly twice as many inhabitants. According to the last census, *eighteen millions* of people are living here. The great majority of these belong to the race of the Telugus. The greater part of this field is under the control of the British Government, having its capital in Madras. The people have short yet sturdy frames, small eyes, high cheek-bones, scanty beards, thin lips, flattened noses, and yellowish or copper-colored skins. They speak a language, difficult to learn, yet so wonderfully smooth and sweet, that it is often called the Italian of India.

The Telugus are Brahmanists, the grossest of idolaters, having many superstitious beliefs and customs. They rigidly adhere to the system of *caste*, that terrible feature

of Hinduism. Every Hindu child is born within a certain caste. The members of each caste are required to have as little as possible to do with those of the other castes. The four principal castes are, the Priest or Brahmin caste, the Warrior caste, the Merchant caste, and the Sudras or Servile caste; besides these, and below all, are the Pariahs, who have no caste, but are outcasts. Christianity knowing no such distinctions as these, but levelling all, finds caste its greatest obstruction.

PEDOBAPTIST MISSIONS TO THE TELUGUS.

The London Missionary Society sent out a few missionaries in 1805; after a short time they were withdrawn, and later on, the Mission was again taken up. The Church Missionary Society began to labor here in 1841, the Evangelical Lutherans in 1850, the Scotch Established Church later on, the Hermannsburg Mission in 1866, and the Propagation Society in 1875. Besides these, there are laboring in the vicinity of our Missions, the Dutch Reformed, the Danish Lutherans, and the Free Church of Scotland. None of these Missions are as prosperous as our own.

SOWING IN TEARS.

Rev. Amos Sutton, a Baptist missionary from Orissa, India, while visiting the United States in 1835, awakened an interest in behalf of the Telugus that resulted in the appointment of Rev. Samuel S. Day, as the first missionary to that people in 1836. The solitary missionary began to prepare for his work in Vizagapatem. After a brief stay in Madras, he removed to Nellore in 1840. While in Madras he suffered greatly. "Once, while he was preaching at a festival, blows were used; he was *severely beaten*, driven back through a narrow street, and barely escaped being trampled to death." In 1840, at Nellore, he baptized the first convert. Mr. Van Husen joined him in 1840. Together they labored in patient hope, gathering in a few souls, when in 1845 both were compelled, on account of failing health, to return to the United States. At the next annual meeting of the Missionary Union, for the *first* time, the question, "Shall the Teluga Mission be abandoned, or shall it be continued and re-enforced?" was debated. If it had not been for the powerful plea of Dr. Judson, the Mission would have been abandoned. He, interceding for the Mission, said: "I would cheerfully, at my age, cross the Bay of Bengal and learn a new language, rather than lift up my hand for the abandonment of this work." Mr. Day and Mr. Sutton added their pleas for "the little one." For three years, nothing was done. Mr. Van Husen died; and Mr. Day continued in feeble health. In 1848, for the *second* time, it is proposed to give up the Mission; but Mr. Day and Mr. Jewett are sent out. Five years of severest toil, almost utterly fruitless, pass away. In 1853, Mr. Day returns again to this country, leaving Mr. Jewett alone. The Union meets in 1853, at Albany; for the *third* time is brought up the question,

SHALL THE "LONE STAR" BE EXTINGUISHED?

The deputation, Messrs. Peck and Granger, after describing the results of their observation during their

visit to the field, report that the Mission must be re-enforced or relinquished. A special committee urges its continuance. It is earnestly discussed. One speaker mentioned the Mission, pointing to the map, as "The Lone Star." Before sleeping, Dr. S. F. Smith, author of the National hymn, "My country, 'tis of thee," wrote, what might be called a "companion piece," the poem, "The Lone Star."

Shine on, "Lone Star!" thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night:
Shine on, and bless the pilgrim's eye.

Shine on, "Lone Star!" who lifts his hand
To dash to earth so bright a gem.
A new "lost pleiad" from the band
That sparkles in night's diadem?

Shine on, "Lone Star!" the day draws near
When none shall shine more fair than thou—
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow.

The Union decides, conditionally, to re-enforce the Mission. Mr. Douglass is sent out in 1855.

"PRAYER-MEETING HILL" AT ONGOLE.

In 1853 or 1854, Mr. Jewett went to preach the Gospel in the streets of Ongole. One evening, after the day's toil was over—a day of suffering as well, for the missionary had been *stoned* and reviled—with his wife and a native Christian named Jacob, Mr. Jewett ascends a hill overlooking the town. There they sing a hymn, and pray to God "to send a missionary to Ongole." Like his Master, who hundreds of years before, from Olivet's brow, had prayed for the city that rejected him, did the missionary pray for his persecutors.

Nine years of incessant labor roll away. Discouragement and trial and failure are the lot of the missionaries. Finally, Mr. Jewett must return, broken down in health.

"MUCH PEOPLE THERE."

For the *fourth* time, the question of abandoning the Mission is brought up. This is at Providence in 1862. The relinquishing of the Mission is "urgently demanded." "Wait," says one, "wait till you hear from Brother Jewett." Brother Jewett comes. "Give up? no, never!" He is immovable. He believes the Lord has "much people" among the Telugus; that prayers will be answered; "that the labors, the struggles, the sacrifices, and the money thus far laid upon the altar of God for the salvation of the Telugus are not squandered, but will in due season, bring forth a rich harvest. The Union may abandon the field, but *he* will bear no part of the fearful responsibility of that abandonment." The Secretary, on one occasion, said to him: "Well, brother, if you are resolved to return, we must send somebody to bury you. You certainly ought to have a Christian burial in that heathen land." Who shall be that "Somebody?" Has the Lord forgotten his servants' prayer on "Prayer-Meeting Hill?"

"I SEND THEE TO THE GENTILES."

So said Paul, as he told his experience to Agrippa. Further, his mission was "to open their eyes, and to turn

them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me," (i. e., in the Christ, who is speaking to Paul). Long before had the Holy Spirit said: "Separate me, Barnabas, and Saul, for the work whereunto I have called them." Even so, God sounded his call in the heart of one to go to Ongole, in answer to the prayer of faith, Mr. John Everett Clough, who had been four years in the Government employ in Minnesota, and who had spent five years at college, and taught for one year and labored for one year as a missionary colporteur in Eastern Iowa. While engaged in this last work, his attention had been called to the Telugu field, and the conviction impressed upon his heart that he was called to go to work among the Telugus. He was appointed (at the age of twenty-eight), in August, 1864, to India, and sailed not long after.

In 1865, Mr. Jewett and Mr. Clough arrived on the field. Mr. Clough, with the prediction of faith, says that God will send *a great multitude*. Daily, "publicly, and from house to house," he and his assistants preached Christ Jesus. (By way of parenthesis, how striking a resemblance there is between the narrative of Paul's labors, and the story of the labors of our Baptist missionaries, his successors.)

BRINGING IN THE SHEAVES.

Sowing in tears; reaping in joy. The little one is to become a thousand. The clouds that obscured the shining of "The Lone Star" is driven away. Soon after Mr. Clough visits for the first time his station at Ongole, in 1866, the heathen begin to *seek* the missionary, where thirteen years before they *stoned* his brother-laborer. In January, 1867, the first church is organized in Ongole with eight members. From this time forward, additions are made by the hundreds, until, in 1874, the church numbered three thousand three hundred. Other missionaries join the band. Other stations are prospered. The work goes on gloriously until 1877. Then came a great calamity; but the Lord brought good out of it.

IF THE LORD BE GOD . . . THE LORD HE IS THE GOD.

For two years a famine raged over the whole Madras Presidency, beginning in May, 1877. The rain did not fall; the burning sun scorched the grain; or it was devoured by insects. Five hundred thousand people perished. Help was solicited and obtained from all over the world. Now, the first work of the missionary was to dispense these gifts, to feed the starving, give medicine to the sick, and to find employment for those who could work. No candidates for baptism were received for over fifteen months, lest they should come for "the loaves," or literally, for the rice. Yet hundreds of applications were received from heathens who professed to have become Christians. Why was it so? The heathens had learned that their gods could not help them; the famine had taught them that "the Lord he is the God!"

In June, 1878, candidates were again received. Mr. Clough expects, so he wrote, that *three thousand* would be baptized *within six months*. Instead of this, *within*

six weeks eight thousand were baptized; "more than" he had "thought" had his prayer been answered. From that time, the numbers have been swelling until (as we learn from a copy of the last year's report just received from Mr. Clough) the church at Ongole numbers 15,692 members. What hath God wrought? Not merely in this great ingathering. It was God who gave faith to the earlier missionaries, who gave them courage to toil on in the midst of apparent failure, who prevented the relinquishing of the Mission. From the very beginning, right down to to-day, we see in this Mission the wondrous work of God. Now what remains. Earnest appeals are made for re-enforcements, for more men for the Telugus. Who will respond? For other fields, men can be found. Are there none for this? "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." He answered this, *the "Lord's prayer,"* at Ongole, in sending Brother Clough; he will answer it again, in sending others. Will you go? Will you pray? —*National Baptist.*

Sunday School Work in India.

BY REV. JAMES L. PHILLIPS, M.D.

British India has much to learn concerning Sunday school work. To an American, coming here from a land where this department of Christian effort is so thoroughly systematized, and carried to such comparative perfection, the scene here is disappointing indeed. Still, there are tokens of true progress, for which one can thank God and take courage. Although there are many churches in India, and some whole missions, where such a thing as a Sunday school is unknown, still we have not a few strong, stirring, successful schools that are proving beyond question the desirability and the practicability of this sort of work in pagan lands. I think I may say that every American mission in this country fully recognizes the value of the Sunday school agency, and in some of these missions it is being employed with characteristic vigor and corresponding results.

Our city churches, as a rule, are doing best in this line of work, and in Calcutta, Madras, Bombay, Allahabad, Benares, Lucknow, and Delhi you will find Sunday schools that have something of the home ring to them. By far the best school that I have seen in Calcutta is that belonging to the American Methodists, or, as it is generally called, "Dr. Thoburn's School." The English Baptist school, in Circular Road Chapel, is also doing a good work. But in these and others there is far too little pushing missionary effort. Some of our city schools are dying of respectability, doing little or nothing for the great mass of ignorant humanity, "the great unwashed" on all sides of them. Can a church or a Sunday school live or grow by simply caring for itself, and neglecting the community in which it is planted?

Early in the present year a Sunday school convention was held at Allahabad, and quite a number of live questions related to this branch of work was discussed. The report of this meeting has not yet appeared, though it has been promised the public, and probably is in press.

om the newspaper accounts that I saw, I was led to think that the attendance was not large, nor the gathering particularly enthusiastic; but I believe certain plans are adopted looking towards more systematized and greatly extended work in future. I hope our Sunday school workers at home will think of this great and comparatively new field, and invoke upon it and its toilers a gracious benediction of our heavenly Father. The centenary of Sunday schools was observed by appropriate services in several places in India. In Cal-

Midnapore the nucleus of a Sunday school library, but very few books as yet. Judging from the report of the Missionary Conference for South India and Ceylon, I think that part of the country may be ahead of Bengal in Sunday school literature.—*S. S. Times*.

The First Protestant Mission Work in India.

Mr. Roper Lethbridge, of India, in his *History of India*, says: "The first Protestant mission to India was a Danish one at Tranquebar; and the old Danish settle-



KIERLANDER BEFORE CLIVE, PLEADING ON BEHALF OF CHRISTIAN MISSIONS.

sta the Church of England schools came together, and believe those connected with some of the other churches likewise; but we should have liked to see something done in a united way in honor of Robert Raikes and one of his early coadjutors, to whom all sects are so greatly indebted for instruction, example, and inspiration in this noble department of Christian service. Perhaps, a hundred years hence, India's Sunday schools may be ready to put up a Raikes monument.

Very little as yet has been done in India towards creating Sunday school literature in the vernacular of the people. There is a great field here, and an inviting one, too, for native scholars. I am happy to report that a few very good books for children have been prepared in the Bengali language by missionaries and native Christians. We have an illustrated monthly paper, too, called the *Atiringan* (Firefly), which is issued by the Tract Society, and is having a fair circulation. We have here at

ments of Tranquebar and Serampore have always been the headquarters of Protestant efforts, which were there formerly allowed greater liberty than in the dominions of the East India Company whose traditional policy of strict religious neutrality was opposed to even the faintest suspicion of encouraging missions. Ziegenbalg was the first missionary at Tranquebar, and he was partially supported by the English 'Society for the Propagation of the Gospel.' To him and his colleagues belong the glory of having initiated that method of spreading Christianity which is now generally recognised as the one most suited to the needs of India and least likely to cause disturbance or ill-will—namely, the translation of the Bible into the native languages, and the education of the young. Ziegenbalg landed at Tranquebar in 1706; and in 1750 the famous *Schwartz* joined the same mission. This great man thoroughly mastered the Tamil and other vernacular languages, and by his earnestness and energy acquired

immense influence amongst the natives of Southern India—especially with the Raja of Tanjore, at whose capital he settled in 1777. Such was the magic virtue of the fame of his holy life that Tippu, when told that the English wished to send an envoy to him, replied, 'Let them send the *Christian* (Schwartz) to me; I need fear no deceit from him.' When he died, full of years and of honor, and bemoaned by the tears of the Tanjoreans, the English East India Company set up a statue to his memory in the principal church of Madras.

"Kiernander was the first Protestant missionary in Bengal, and he was invited thither from the South Indian Mission by Clive in 1758. But the most famous of the Bengal missionaries were the three great Baptists, Carey, Ward, and Marshman, who made Serampore the centre of Oriental Biblical literature, and the fruit of whose labors is still to be seen in a vast number of Biblical translations. Carey landed at Calcutta in 1793, and after some struggles for subsistence set up a printing-press at an indigo-factory at Malda, of which he had been put in charge. His colleagues arrived in Calcutta in 1797, but narrowly escaped immediate deportation by the authorities, who were afraid lest native opinion should take alarm at the advent of so many missionaries. The consequence of this was that the whole community took up their residence at Serampore, under the protection of the Danish flag; there they labored and died, and there is now peacefully continued (though under British rule) the work which they commenced.



Henry Martyn.

"In fame only second to the Serampore missionaries was Henry Martyn, a missionary chaplain in the service of the East India Company. In 1814 the first Bishop of Calcutta was appointed; and that See has since been adorned by such well-known names as those of Heber, Wilson, Cotton, and Milman. But the ecclesiastical establishment of the Indian Government is not a missionary one, as its duties are to minister to the spiritual

wants of the Christian servants of the Government, especially the British troops; and even Henry Martyn's labors, as long as he remained in India, were mainly directed to the translation of the Bible and similar works, in addition to his ordinary clerical duties among his own countrymen."

"At the present moment the Roman Catholics of Ceylon number 186,000, whilst the Protestants of that island number 54,000. The Christians of India were returned at the last census as numbering 897,682; but in the returns there is no distinction drawn between Roman Catholics and Protestants, though the former are, of course, in a large majority."

Mission Work in India—Progress Since 1871.

BY REV. B. H. BADLEY, M. A.

Having just finished compiling a revised edition of the "Indian Missionary Directory," the writer is enabled to give the latest statistics of our rapidly enlarging work in India, derived for the most part from the communications of scores of missionaries of the various societies represented in the land. These statistics are very cheering to the missionary in the field and should be full of encouragement to the Church at home. God is with us. The people are learning of and accepting Christ. A friend in America wrote us recently: "You missionaries seem to be always portraying a grand future; great things not done, but *to be done*; victories sure to be won *by and by*." To this let the undermentioned figures reply. They show what *has been done* in nine years.

The four leading statistical items—those most indicative of the work done are: (1) Foreign Missionaries; (2) Native Ordained Agents; (3) Native Christians (including children); (4) Communicants. Besides, there are school, Sunday-school, medical, Bible, colportage, and other statistics. It may suffice to take up the first four in the present article.

I. *Foreign Missionaries*.—Of these, including professors in mission colleges (who labor among non-Christian youths and are *bona fide* missionaries, although not always so counted), there are now 680 (representing 32 missionary societies), an increase of 67 since 1871. Of this number England, with 244, Germany, with 131, and the United States, with 117, have the majority. Other countries are represented as follows: Scotland, 67; Ireland, 19; Canada, 17; Wales, 15; Switzerland, 13; Sweden, 10; Denmark, 5; Norway, 4; France, 2; Russia, 1; Holland, 1; Belgium, 1; West Indies, 1; while no less than *thirty* are sons of missionaries, born in India—the Scudders, Newtons, and others—a very significant fact. The remaining 11 were born here, of European descent. It will thus be seen from what distantly removed localities our missionaries have come.

Of the 117 from the States, so far as is known, the following is the distribution: Ohio, 18; New York, 16; Pennsylvania, 12; Massachusetts, 7; Connecticut, 5; Indiana, 5; Illinois, 4; Kentucky, 3; Maine, 2; Vermont, 2; New Hampshire, 2; Virginia, 2; Tennessee, 1; Michigan, 1; Wisconsin, 1; Iowa, 1; other States (or un-

known), 29. Possibly, if the exact figures were known, some other State might eclipse Ohio, but it is exceedingly doubtful. It seems to be the banner State for missionaries, as well as presidents.

Of these 689 missionaries, *one*, the Rev. George Pearce, of the English Baptists, has been a missionary in India upward of *fifty* years. He arrived in 1826, and in the fifty-five years has been absent on health furlough but ten years. Since 1705 there has been but *one* missionary who has put in a longer term of service. This was the Rev. J. P. Rottler, of the Early Danish Society, who arrived in 1776 and died in 1836, after laboring sixty years. Sixteen have labored upward of forty but under fifty years; 33 from thirty to forty; 100 from twenty to thirty; 179 from ten to twenty; 360 under ten years. Grouping by societies, we have:

Church of England.....	103
Basel (German) Society.....	75
Methodist Episcopal Church.....	65
Gospel Propagation Society.....	48
London Missionary Society.....	45
Wesleyan Missionary Society.....	44
English Baptist Society.....	31
American Presbyterian Society.....	29
Free Church of Scotland Society.....	27
American Board.....	24

and so on down to the Friend's (English) Mission, with two, and several private or independent missions, with one or more laborers.

II. *Native Ordained Agents*.—Here there has been most encouraging progress. There are now 389 native missionaries, a gain of 164 since 1871. There is cause for rejoicing in this. The great work to be done here is by these men, who know the language and are native to the land. We are glad to note the increase in the number of foreign missionaries, and hope it may continue; but we have the greater joy in knowing that so many of the sons of India are coming forward to preach Christ to their countrymen. They are a grand company of men. Many of them could get larger salaries by accepting government service, but prefer to remain as they are. In five societies the native missionaries now outnumber the foreign, and ere long it will, no doubt, be so in other societies. During the interval under review the American Baptist Missionary Union has gained no less than 49 native missionaries (mostly, of course, in the Telugu Mission, near Madras); the Church Missionary Society has gained 40; the Gospel Propagation Society, 19; the American Board, 16; and so on.

III. *Native Christians*.—Here there has been an increase of 52 per cent. Not so large, perhaps, as might have been expected, but still a grand increase. It must be remembered that the death-rate in India is much higher than at home. Of this we are reminded every year. Cholera, small-pox, and fever are very fatal here.

The following table gives a relative statement of the various societies:

Church of England.....	75,998
American Baptist Missionary Union.....	55,633
Gospel Propagation Society.....	51,391

London Missionary Society.....	50,098
Gossner's Missionary Society.....	29,285
American Board.....	18,485
Leipzig Missionary Society.....	11,981
English Baptist Missionary Society.....	10,000
Basel Missionary Society.....	7,337
Methodist Episcopal Church.....	5,855

These, with others, give a total of 340,623.

During these nine years the American Baptist Missionary Union has octupled its native Christians; the Methodist Episcopal Church has trebled; the American Evangelical Lutheran (General Synod) and Gossner's Missionary Societies have doubled; while the Indian Home Mission to the Santals has grown from 35 converts in 1871 to 2,756, in 1880; the Canadian Baptist Mission has gained 1,000; the American Evangelical Lutheran (General Council) 560 converts, etc. The total increase is 116,365. Many of these are "famine converts;" but not, therefore, necessarily of poor quality and little worth. More than two years have now passed since the famine, and these new Christians have remained firm and will, no doubt, thus continue. Suffering and distress have led many hundreds to Christ, and through him to rest and peace.

Besides these 340,000 native Christians, there are thousands of adherents—people who are almost Christians, in various stages of education and of nearness to Christ. One mission alone counts upward of 3,000 of these. In the South India Missions there were in 1878 no less than 127,000. At present in all India there are at least 150,000 of these unbaptized Christians. The fact that many villages are petitioning the missionaries to send them teachers and preachers shows how the leavening influence is at work. The baptisms tell only a part of the progress made.

IV. *Communicants*.—This item represents the *adult* community. This has grown in these nine years from 52,816 to 102,444, or in round numbers has *doubled*. The Church of England stands first here, also, with 19,401; the American Baptist Mission Union has 18,653; the Gospel Propagation Society, 15,305; Gossner's Missionary Society, 11,091; the Leipzig Missionary Society, 6,000; London Missionary Society, 4,632; the American Board, 3,765; the Basel Missionary Society, 3,727, etc.

We may conclude with the following table, which speaks for itself:

	1850.	1861.	1871.	1880.
Foreign missionaries....	339	479	623	689
Native missionaries....	21	97	225	389
Native Christians.....	91,093	138,731	224,258	340,623
Communicants.....	14,661	42,976	52,816	102,444

With these figures before us, we thank God and take courage. We know that it is our Father's good pleasure to give us the kingdom and we rest upon his word. On every hand new fields are opening and the opportunity here set before the Church is one of the greatest imaginable. Oh! that the Church would carry INDIA more constantly, more earnestly upon its heart in prayer, and send the money and the men for the work that God bids us do and do without delay!—*Independent*.

Lucknow, India, May, 1881.

Woman's Work in India.

BY MRS. E. S. WEST.

India, known also as Hindustan or "the land of the Indus," is a country of varied climate, wonderful resources, and of ancient civilization. It extends from the snowy cones of the Himalayas on the north, in an irregular triangle, with an area of 1,577,698 square miles to the point where Cape Cormorin rounds into the glittering Indian seas. Its dense population of nearly 300,000,000 is composed of many distinct races, each with its own peculiar dialect, and of which among the aboriginal inhabitants the principal are the Bengalee, Oriya, Mahratta, Gujratee, Telinga, Tamil, Karnata and Hindi, or Hindostanee. In addition to these, we find in the cities, plains and on the mountain sides, Moslems, Parsees, Jews and Europeans.

There are now thirty-nine evangelical missionary societies represented in India, among which the various Woman's Boards of our own and the mother country are laboring faithfully for the Master.

The English "Society for the Promotion of Female Education in the East" was followed by the Woman's Union Missionary Society, the pioneer of American woman's work, distinctively as such in heathen lands. This Society, founded through the efforts of that beloved "elect lady," the sainted Mrs. T. C. Doremus, of New York, partook largely of her catholic spirit. It is now twenty years since its first missionary, Miss H. G. Brittan, was sent to Calcutta to labor among the Zenanas of that city, and the seed sown is already bearing fruit many fold. It has stations at Calcutta, Allahabad and Cawnpore.

Calcutta, with its suburb, Rajpore, has a large number of Zenanas under regular visitation, 27 schools, with 1,200 pupils, an Orphanage with 100 little inmates cared for by Mrs. Page, and many Bible women superintended by Miss Louise M. Hook, who, with twelve associate missionaries, reside at the American Mission Home, 140 Dunhumtollah street.

Miss Lathrop superintends the Home and work at Allahabad, which has twelve teachers, three native assistants, several hundred pupils in the Sabbath and day schools, and 230 Zenanas under regular visitation and instruction.

Cawnpore, the newly established station of this Society, is cared for by Miss Ward, with three assistants, and already numbers 76 Zenanas, with 6 day and 5 Sabbath schools. The work is opening here with wonderful rapidity, and our missionaries write that with proper workers and means, Zenana work can readily be opened up all through India. In a recent letter Miss Ward says: "My heart is very heavy this morning. We have opened work here, and it is now coming in to us in such a way that we have more than we can do, and I see no way to afford the help needed. When night comes I am so tired I cannot talk. My mind goes over this and that, that has not been done, and that would have been done had there been more time." A peculiar form of work at Allahabad and Cawnpore is the visits made by the missionaries to the "Ghats" or bathing places of the women on the Ganges. Here at an early morning hour large numbers of native women congregate to bathe, bearing offerings of fruits and flowers which are thrown on the stream, and prayers for blessings from its sacred waters. Many, we hope, learn here, and perhaps for the first time, that the blood of Jesus Christ "cleanseth from all sin."

The Woman's Board of Missions, auxiliary to the A. B. C. F. M., is a worthy helpmeet to that venerable Society. Thirteen years have its missionaries labored in

India and the neighboring Island of Ceylon. Six ladies are connected with the Madura Mission, having under their care 14 boarding and day schools; four with the Mahratta Mission, superintending 4 boarding and day schools, and in Ceylon, we find at Oodooville a large boarding school for girls under Miss Agnew; another at Oodoopitty, of which Miss Townshend has the oversight, and a number of village schools.

The Woman's Foreign Missionary Society of the Presbyterian Church has labored eleven years in India, in connection with the Lodian, Furrukhabad and Kolapoor Missions, making a total of 30 missionaries, 72 Bible readers and native teachers, 53 day schools, and 125 scholarships.

The Woman's Baptist Missionary Society has directed its efforts mainly to the Telugus of India. At Nellore, Mrs. D. Downie and Miss M. M. Day are busily employed in school and Bible work; at Secunderabad, Mrs. Campbell is alone in similar work; Mrs. Loughridge is at Hanamaconda; and at Madras Mrs. L. Jewett and Mrs. H. J. Nichols find their time fully occupied in the rapidly increasing work on their hands.

The Free Baptist Woman's Missionary Society has stations at Bhimpore, Basalore, Midnapore and Jellalore, superintended respectively by Mrs. Burkholder, Miss Ida Phillips, Mrs. Phillips, and Mrs. Crawford.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church is represented at Calcutta, Cawnpore, Lucknow, Bareilly, Moradabad, Goolburga and Madras.

The Woman's Board of the Reformed (Dutch) Church, the youngest in the sisterhood, has had a flourishing school for girls, for some years past, at Chittoor, in connection with the Arcot Mission, and under the care of Miss M. J. Mandeville.

The problem *how* to reach the women of this far-off land has been solved for us. The touching story in *The Leaflet*, "What a pair of slippers did for India," tell us how to a Christian woman was granted the privilege of opening the way to the homes and hearts of her suffering Indian sisters. Now many thousand Zenanas are opened to the lady missionaries of every society, and they are eagerly sought after by the Babus as teachers for their wives and daughters. And not alone in the Zenanas of the higher classes are the doors opening, for aside from the training schools for girls, an interesting feature is the village work in India. Here the women are more accessible, yet as elsewhere they must be sought in their homes, and it can be done only by Christian women, for no male missionaries are granted admission in them. Much has been already accomplished by our lady missionaries and native Bible women in their visits to these village homes, and frequently large companies of native women, attracted by the singing, will gather and thus hear the "old, old story," so new alas to them, of the Saviour who came to save even the women of India.

Another, and it seems the most important, is the woman's medical work of the various societies in India. Our hearts have grown sad in listening to the recitals of sickness, agony and often life-long suffering in consequence, borne by these women because no male physician could see them or prescribe for them. The customs of centuries past decreed death rather than such disgrace.

In November, 1869, Miss Clara Swain, M. D., of Castile, N. Y., a graduate of the Woman's Medical College of Philadelphia, went as the first lady physician from America to the foreign field. She was sent by the Woman's Foreign Society of the M. E. Church to Bareilly, and in six weeks after her arrival there treated 108 female patients. The history of her work in India,

as well as that of other lady physicians, narrated by Mrs. J. T. Gracey in "Woman's Medical Work in Foreign Lands," seems almost a fairy tale. And we rejoice that in this two-fold character the messenger of healing finds access to the homes of India, caring for the ills of womanhood while she points to the great Physician of souls. May it prove the missing link that shall draw our sisters from the chains of earthliness and sin to the liberty which is in Christ Jesus. Though uneducated and often oppressed, yet women is a strong power in India. It is true there, as well as here, that "she who rocks the cradle rules the world," for the mother love exists strongly there. To us, as the women of America, is the charge given—"help those women." Let the memory of our Christian birth and education, the thoughts of our happy homes, and the hope of a blessed immortality beyond the grave, strengthen us to be faithful in this duty.

Missions and Missionaries in India.

The larger portion of the following record is made up from the *Indian Missionary Directory*, issued in India in April of this year, prepared by Rev. B. H. Badley.

ENGLISH BAPTIST MISSIONARY SOCIETY.

William Carey went out as its first missionary in 1793. The Society now occupies the following stations: Calcutta, Serampore, Backergunge, Jessore, Dacca, Eastern Bengal, Dinapore, Beerbhoom, Monghyr, Patna, Benares, Allahabad, Agra, Delhi, Simla, Poona, Madras, and Ootacamund; there are in all about 110 stations and sub stations. It has 34 European and 11 native missionaries. About 2,500 children are taught in the day schools, and 400 in the Sunday schools connected with the Society. The native Church-members connected with the Society number over 3,000, representing a nominal Christian community of probably about 10,000.

Missionaries.—Isaac Allen, J. H. Anderson, Brojonath Banerjee, T. C. Banerjee, T. Barnett, John Drew Bate, Robert Bion, D. P. Broadway, S. Peer Buksh, Wm. Carey, S. J. Chowrryappah, A. C. Duffadar, G. Chunder Dutt, T. R. Edwards, B. Evans, Thos. Evans, John Ewen, R. F. Guyton, E. C. B. Hallam, Henry Heinig, W. B. James, W. R. James, Daniel Jones, Charles Jordan, George Kerry, R. K. Kobiraj, Thomas Martin, Alex. McCumby, Angus McKenna, Thomas Morgan, George Pearce, W. J. Price, G. H. Rouse, G. Shah, James Smith, Robert Spurgeon, E. S. Summers, J. W. Thomas, Albert Williams.

LONDON MISSIONARY SOCIETY.

The Society sent Rev. N. Forsyth as its first missionary to India in 1738. It occupies 24 stations, has 45 foreign ordained agents, 30 native ordained agents, 50,098 native Christians, 4,632 communicants.

Missionaries.—A. Arumanayagam, V. Arumanayagam, J. P. Ash-ton, J. R. Bacon, J. H. Budden, G. M. Bulloch, T. P. Chatterjee, J. B. Coles, Henry Coley, N. L. Dass, C. Daud, A. David, A. Devalam, James Duthie, K. N. Dutt, J. Emlyn, W. Fletcher, H. J. Goffin, Isaac H. Hacker, Thomas Haines, J. G. Hawker, John Hay, John Hewlett, S. J. Hill, H. A. Hutchison, D. Hutton, T. Insell, P. Jaganadham, William Johnson, J. Joshua, Walter Jos, J. Kamalam, J. A. Lambert, W. Lee, E. LeMare, Edwin Lewis, C. Masillamani, G. Mason, Samuel Mateer, C. Moothoo, G. O. Newport, M. Nyanabranam, J. E. Payne, C. Parthasarady, J. Paul, P. Peersjee, E. A. Phillips, M. Phillips, W. B. Phillips, B. Rice, E. P. Rice, W. Robinson, J. M. Rotti, C. Runganatham, P. Shiddalingappa, T. E. Slater, James Smith, W. W. Stephenson, J. F. Taylor, M. Thomas, T. S. Thomson, V. Unmeyudian, J. H. Walton, W. J. Wilkins, F. Wilkinson, M. William, C. Yesudian, S. Zechariah.

THE AMERICAN BOARD.

Rev. Gordon Hall and Rev. Samuel Nott went out in 1812 as the first missionaries of the Board to India. In the Marathi Mission there are 1,200 pupils under the instruction of Christian Teachers in 60 schools. In the Madura Mission there are 11 stations, 12

missionaries, 5 single ladies, 33 churches, 18 native ordained ministers, 217 congregations with 11,373 men, women and children, 2,591 members in good standing, 160 village schools, 3,772 scholars.

Missionaries in the Marathi Mission.—M. B. Ankalgager, W. O. Ballantine, M. D., J. D. Barase, V. L. Bhambal, Lemuel Bissell, H. J. Bruce, K. M. Dhalawani, S. B. Fairbank, L. S. Gates, H. D. Gayakawad, Charles Harding, E. S. Hume, R. A. Hume, V. B. Karomarkar, A. B. Kshirasagar, S. C. Makasare, V. A. Makasare, R. V. Modak, W. V. Ohol, C. W. Park, R. D. Pawar, S. M. Rathawad, L. M. Salave, James Smith, D. T. Wagchaware, G. L. Wagchaware, S. R. Wells, R. Winsor, S. M. Zadhav.

Missionaries in the Madura Mission.—A. Barnes, W. A. Buckingham, Thomas S. Burnell, John E. Chandler, John S. Chandler, Edward Chester, M. D., D. Christian, Alfred Clark, John Colton, J. Cornelius, M. Devasayagam, M. Eames, George Gutterston, James Herrick, W. S. Howland, S. Isaac, John P. Jones, S. Mathuranaigam, J. T. Noyes, D. Pilaventhuram, John Rendall, A. G. Rowland, A. Savarimutta, E. Seymour, M. Thomas, J. E. Tracy, D. Vathamuttu, G. Vathanaiagum, G. T. Washburn, C. Williams.

ENGLISH CHURCH MISSIONARY SOCIETY.

The Society has at present connected with its missions in India 103 European missionaries, 107 native ordained agents, 75,677 native Christians, 17,294 communicants.

Missionaries.—Right Rev. Bishop Edward Sargent, Frederick Abel, D. Abraham, V. Abraham, F. W. N. Alexander, Jani Ali, A. H. Arden, D. Arulananthum, G. Arumanayagam, P. Arumanayagam, A. Asirvadham, S. Asirvadham, Arthur Bailey, Wm. G. Baker, A. E. Ball, Shankar Balwant, J. Bamford, John Bambridge, Apaji Bapaji, R. Bateman, Aug. W. Baumann, Charles Baumann, R. J. Bell, John Hunter Bishop, M. S. Biswas, Molam Biswas, J. Blaich, W. B. Blackett, Edward K. Blumhardt, Raj Kisto Bose, Frederick Bower, William Briggs, James Brown, John Cain, John Caley, Thomas Carss, Elias Champion, Jacob Chandy, Robert Clark, William Clark, Walter Clayton, Alfred Clifford, F. T. Cole, M. H. Cooksley, George Curean, M. P. Curean, C. G. Dauble, Joseph David, P. David, B. Davis, J. G. Deimler, D. Davaprasadham, M. Devaprasadham, M. Devaprasatham, Edmund Downes, John S. Doxey, Ernest Droese, George B. Durrant, Samuel Dyson, H. W. Eales, Robert Elliott, J. P. Ellwood, James Erhardt, A. T. Fisher, B. N. Ghose, F. Gmelin, A. Gnanamuttu, D. Gnanamuttu, Samuel Gnanamuttu, V. Gnanamuttu, M. Gnanapragasam, P. Gnanayutham, V. Gnanayutham, H. D. Goldsmith, M. G. Goldsmith, Isaac Gurubadham, H. M. M. Hackett, Bhim Hansda, V. W. Harcourt, Charles S. Harrington, John Harrison, Thomas Hastings, Edward N. Hodges, Thomas R. Hodgson, C. T. Hørnle, J. G. H. Hørnle, William Hooper, Ralph Hopper, Hugh Horsley, Thomas P. Hughes, Joseph Isley, Ud Din Imam, Abraham Isaac, Cherian Itty, Kollatta Jacob, A. J. Jacob, Antony James, David Jeremy, E. V. John, Jesudasen John, J. J. Johnson, Pothan Joseph, Andrew Jukes, Worthington Jukes, William Keene, Thomas Kember, Kumengheri Koratha, Koshi Koshi, G. Krishnayya, Kerrurwella Kerruwella, Katwari Lal, A. H. Lash, Aman M. Levi, Arthur Lewis, John A. Lloyd, James Long, F. G. Macartney, R. C. Macdonald, R. H. Maddox, Lucas Maloba, Omen Mamen, Alfred Manwaring, Sadiq Masih, S. Masillamani, S. Masillamani, T. J. L. Mayer, Robert R. Meadows, David Mohun, Charles Mountfort, John Nallathambi, S. Nallathambi, C. A. Neeve, R. Nowrojee, Charles P. C. Nugent, Joseph E. Padfield, Arthur F. Painter, J. Pakianadham, James H. Pakianadham, S. Paramanandham, D. Parinbam, George H. Parsons, Henry P. Parker, Samuel Paul, M. Periyannayagam, A. W. Poole, Charn Ram, Madho Ram, A. Rasenthiram, David Rasenthirham, Manchala Ratnam, I. V. Razu, William Rebsch, Joseph Redman, J. Richards, William J. Richards, W. A. Roberts, Piyare M. Rudra, Abraham Samuel, Isaac Samuel, P. Samuel, Samuel Samuel, S. Santhosham, G. Sarkunan, W. T. Saththianadhan, M. Savariroyam, Henry J. Schaffter, Modhu S. Seal, I. Sebagnanam, Edward Sell, Iman Shah, Besra Sham, John Sharp, James Sheldon, F. A. P. Shirreff, George Shirt, William Sido, John Simeon, V.

Simeon, Daud Singh, David Solomon, H. C. Squires, R. A. Squires, Luke Simeon, Alfred Stark, David Stephen, Henry Stern, James Stone, J. Stuart, S. Swamidasen, Jacob Tharien, V. Tharmakan, Ambarta Thom, C. Thomas, John D. Thomas, C. S. Thompson, William Thwaites, James Tunbridge, James Vaughan, S. Vedakan, A. Vethamuttu, D. Vethanayagam, Thomas Vethanayagam, V. Vethanayagam, D. Viravagu, S. Vores, Thomas R. Wade, T. K. Weatherhead, George H. Weber, H. U. Weitbrecht, Henry Williams, J. Williams, H. D. Williamson, Matthew Wirghe, G. Yesudian, Tucker Yesudian.

GOSPEL PROPAGATION SOCIETY.

The Society began its labors in India in 1817. It has 53 European missionaries, 63 native missionaries, 53,842 native Christians, 16,187 communicants.

Missionaries.—Right Rev. Bishop Robert Caldwell, S. Abhishekanathan, G. Abraham, V. Abraham, T. Adamson, D. Adeikulum, Abdul Ali, Asad Ali, S. S. Allnutt, Dari Antoni, Athanasius, Frederick G. Batsch, Edward Bickersteth, G. Billing, Herbert F. Blackett, W. H. Blake, F. Bohn, Henry Bower, Henry C. Carlyon, Tara Chand, B. C. Chowdry, S. Christian, John Clay, J. W. Coe, J. A. Coulbeck, S. Devasayam, G. C. Dey, William Drew, D. H. G. Dunne, Roger Dutt, J. Eleazer, Percy A. Ellis, Sidney Endle, J. Fairclough, Oscar T. Flex, Alfred Gadney, B. C. Ghose, Charles Gilder, Joseph Gnanadhin, G. M. Gnanakkun, Abraham Gnanamuttu, P. Gnapragasam, P. Gnayayuthum, Henry J. Harrison, A. Herzog, J. R. Hill, F. H. T. Hoppner, T. W. Hunter, J. Ignatius, A. Inman, W. E. Jones, D. Joseph, S. Joseph, W. H. Kay, Charles E. Kennett, C. S. Kohlhoff, J. Kristna, Frederick Kruger, H. E. G. Lateward, G. Lazarus, G. Ledgard, F. J. Leeper, G. A. Lefroy, W. Luther, A. Manuel, A. Margoschis, Markas, Marsa Markas, J. E. Marks, Mardwai, Das Masih, A. Masilamani, P. L. N. Mitter, J. D. M. Murray, K. M. Nath, Harry B. Norman, G. D. Oswell, D. Pakkiam, G. Parenjothy, K. Parnpershed, B. N. Paul, J. Perianayagam, R. Perianayagam, Dhang Prabhu, J. J. Priestly, D. Samuel, H. N. Sandel, D. Savarimuttu, A. Sebastian, J. A. Sharrock, R. D. Shepherd, Nyo Shway, Yaqub K. Singh, P. Solomon, D. Sundosham, A. Suvesashamuttu, J. M. Strachan, J. St. Diago, A. Swamidasen, S. Swamidasen, Tarrie, Tarynah, A. Taylor, J. Taylor, A. Vedakkan, D. Vethamuthu, J. C. Whitley, T. Williams, T. W. Windley, R. R. Winter, J. L. Wyatt, G. Yesadian, M. Yesadian, S. Yesudian, S. G. Yesudian, V. Yesudian.

BASEL EVANGELICAL MISSIONARY SOCIETY.

This Society takes its name from the City of Basel in Switzerland. It sent out its first missionaries to India in 1834. It has 74 foreign missionaries, 8 native ordained agents, 6,805 native Christians, 3,572 communicants.

Missionaries.—D. Aaron, H. Altenmuller, L. Bach, H. Bachmann, Jacob Baumann, Esq., G. Benner, J. A. Brasche, Adam Buhrer, Adolph Burckhardt, Paul Chandren, H. Daimelhuber, K. A. E. Diez, Thomas Digel, Esq., W. B. Dilger, G. Eble, Theodore Elsassser, E-q., Diego Fernandez, Carl Feuchter, Esq., I. Fieg, Esq., J. Frohnmeyer, Sebastian Furtado, Ludwig Gangnagel, Charles Gojar, J. B. Gracter, G. Grossmann, Johannes Hafner, E. Halbrock, L. G. Hanhart, E. Harlin, R. Hartmann, W. Hasenwandel, Rudolf Hanri, Esq., Jan Hermelink, Gottlob Hirner, Esq., M. Hoch, Nathaniel Hubner, Carl Huttinger, Esq., Joseph Jacobi, I. Jaus, J. Kamsika, H. A. Kaundinya, C. Keppler, Ferdinand Kittel, I. Knausenberger, Julius Knobloch, I. Krapf, G. Kuhnle, Jakob Laufer, Johannes Layer, E. Liebendorfer, Carl Linder, Wilhelm Lutze, Johannes Mack, J. Manner, F. J. Matthissen, Esq., M. Mieg, A. Mulil, J. F. Muller, W. Nubling, J. S. K. Ostermeier, Esq., Paul Ott, C. Pfeiderer, Gustav Ritter, Wilhelm Roth, A. Ruhland, Th. F. Schauflier, Rudolph Schenkel, W. Schmolck, W. P. Schonthal, Esq., Willem E. Sikemeier, F. Stierlen, Esq., William Stokes, J. J. Thumm, Johannes Veil, Esq., J. Friedrich Veil, Gottlieb Wagner, Simeon Walter, Theodore M. Walz, C. Warth, T. Weismann, Jakob Welsch, Fr. Ziegler, Esq., Gustav Adolf Ziegler.

GENERAL BAPTIST MISSIONARY SOCIETY.

In May, 1821, the Rev. William Bampton and the Rev. James

Peggs were appointed as the Society's first missionaries in India, and they arrived in India in 1822. The Society has now four principal stations, Cuttack, Berhampore, Pipelee, and Sumbulpore, with several important out-stations. It has 8 foreign missionaries, 10 native ordained agents, 2,722 native Christians, 997 communicants.

Missionaries.—Thomas Bailey, T. S. Barrick, William Brooks, Esq., John Buckley, Haran Das, Makanda Das, P. E. Heberlet, Damodar Mahanty, William Miller, G. S. Naik, Kumbhu Naik, John G. Pike, Sebo Patra, Tama Patra, Shem Sahoo, Paul Singh, J. A. Vaughn, Henry Wood.

CHURCH OF SCOTLAND MISSIONARY SOCIETY.

The Scottish Missionary Society sent to Western India in 1822 the Rev. Donald Mitchell, who arrived in January, 1823. The Society now occupies 10 stations in India and has 17 foreign missionaries and 4 native ordained agents, with 681 native Christians, and 326 communicants.

Missionaries.—W. C. Bailey, A. Bourquin, B. C. Chuckerbutty, D. Coomarappen, James Edwards, William Harper, William Hastie, John Hutcheson, Sohan Lal, G. W. Legate, William Macfarlane, W. F. Melvin, C. A. Paterson, Esq., Henry Rice, C. Runganatham, W. Samuel, D. Sinclair, W. S. Sutherland, James Thomson, A. Turnbull, James Wilson, John W. Youngson.

WESLEYAN MISSIONARY SOCIETY.

The work of the Wesleyan Church commenced in Ceylon in 1814, and in India proper in 1817. The Society now occupies 21 stations in India. It has 44 foreign missionaries, 8 native ordained agents, and upwards of 2,000 native Christians, of whom 1,000 are communicants.

Missionaries.—S. Arnold, R. Arumanayagam, A. F. Barley, G. Baugh, R. S. Boulter, J. R. Broadhead, William Burgess, Thomas Carmichael, G. M. K. Cobban, J. Cooling, John Dixon, E. R. Elick, Peter J. Evers, Albert Fentiman, George Fryar, E. E. Gloria, F. W. Gostick, Henry Gulliford, H. Haegh, F. Haliday, G. Hobday, J. Hobday, C. H. Hocken, Josiah Hudson, Joseph A. Johnson, Raman Kalyana, W. C. Kendall, H. Little, S. Luke, J. A. D. J. Macdonald, A. H. Male, G. Patterson, W. H. J. Picken, Benjamin Pratt, D. H. Rees, A. P. Riddett, Ellis Roberts, Coopaswami Row, Jacob Samuel, G. W. Sawday, J. R. Slater, William M. Spencer, H. O. Sullivan, Silas E. Symons, J. M. Thompson, James A. Vanes, R. D. Wannal, Joseph Whitney.

AMERICAN BAPTIST MISSIONARY UNION.

The Burmese Mission commenced in 1818, has 21 Burman and 481 Karen Churches. The number of native Christians is about 60,000; communicants, 21,594.

Missionaries.—Cephas Bennett, D. L. Brayton, A. Bunker, Walter Bushell, C. H. Carpenter, Josiah N. Cushing, E. B. Cross, A. V. Crumb, Jacob T. Elwell, F. H. Eveleth, J. A. Freiday, R. B. Hancock, Norman Harris, W. H. Hascall, M. Jameson, Ko-Shoay, B. J. Mix, H. Morrow, Mya Mai, C. A. Nichols, J. F. Norris, John Packer, W. J. Price, W. H. Roberts, A. T. Rose, Sair-Tay, Shway-Noo, D. A. W. Smith, Edward A. Stevens, Edward O. Stevens, Tay-Toy, W. Thomas, J. B. Vinton, David Webster.

The Assam Mission was commenced in 1837. There are now six missionaries, and 11 ordained native preachers. The native Christian community exceeds 4,500; communicants 1,933.

Missionaries.—Chokin, E. W. Clark, Dedding, Ram Ganga, Godhula, A. K. Gurney, Charles D. King, Maljong, Marcus C. Mason, Mndro, Pitt H. Moore, Omed, E. G. Phillips, Ramkhe, Rungku, Kandura R. Smith, S. C. Thomas.

The Telugu Mission commenced in 1840. Stations now occupied, 7; missionaries, 12; native preachers ordained, 40; schools, 166; pupils, 2,891; baptisms for the year 1880, 3,027; native Christians, 17,020.

Missionaries.—G. Batum, Paul Bezware, William B. Boggs, A. Buddepoody, Edwin Bullard, Laban Bundare, Luke Bundare, Presunge Bundare, W. W. Campbell, Yellamundu Cavore, Zachariah Cavore, John E. Clough, Moses Cola, Obadiah Derahe, Y. Douthalure, David Downie, D. H. Drake, Y. Gocdoore, R. Goom-

barde, Pediah Gundum, Peter Gungasapu, Phillip India, Lyman Jewett, E. Jonalagedda, N. Kanakiah, K. Kelley, V. Kondapale, Venkiah Kundla, A. Loughbridge, Ezra Madeconda, W. R. Manley, Freeman E. Morgan, Reuben Muckin, Isaac Mullela, Yosapu Nagapogu, K. Narsu, A. A. Newhall, Jr., Narsu Nomala, Abel Ongolu, Pamiah Pedate, A. Perashapogu, B. Poolakoore, Pixley Poolakoore, Y. Ragapate, Tupele Rangiah, Solomon Steram, Daniel Talure, B. Teatu, Jonah Vedadella, R. R. Williams, Yohon.

AMERICAN FREE BAPTIST MISSIONARY SOCIETY.

The Society has now in India nine separate native Christian communities, occupying thirteen villages. It has eight churches in the districts of Balasore and Midnapore, and ten missionaries and ordained native agents, with 534 communicants, and a native Christian community of nearly 1,000.

Missionaries.—O. R. Bacheler, M.D., Purna C. Basu, T. W. Burkholder, Milo J. Coldren, R. M. Lawrence, A. J. Marshall, Jacob Mishra, James L. Phillips, M.D.

GOSSNER'S MISSIONARY SOCIETY.

Pastor Gossner was a director of the Berlin Missionary Society, but differing from the others as to a missionary's qualifications he withdrew and constituted himself a committee for the education and supply of foreign missionaries. His first missionaries were sent out in 1836. The Society was organized in 1842. It now has in India, 21 foreign missionaries, 7 native ordained agents, 29,285 native Christians, and 11,091 communicants.

Missionaries.—F. Bartsch, W. L. A. Beyer, Chr. Bransfield, Julius Bruske, Cristochit, D. Didlaukies, F. C. Dodt, Otto Gemsky, C. H. P. F. Hahn, Ainb Hembroom, Carl Kampfenkel, Wilhelm Kiefel, William Kroecker, Hanukh Lakra, A. M. Lakshman, A. W. H. Lorbeer, Paulus Nemo, C. A. Nottrott, Wilhelm Nowack, J. H. C. Onasch, Edward Reinert, Fritz Sommer, Andrias Tugu, N. Tugu, Peter H. Uffmann, W. L. Voss, Oscar Werth, George William Ziemann.

LIEPZIG EVANGELICAL LUTHERAN SOCIETY.

In 1840 the Society sent the Rev. H. Cordes as its first missionary to India. There are now 20 European and 8 native ordained ministers laboring in 19 stations, 11,081 Christians living in 460 towns and villages, 60 catechists, 127 schools with 180 teachers and 2,438 scholars.

Missionaries.—P. Amurdam, M. Asirvadam, E. R. Baierlein, H. D. L. Beisenherz, D. Bergstedt, Anders Blomstrand, J. H. C. Brunotte, V. Christian, Daniel David, K. Dasasayagam, Fr. C. A. Gehring, H. R. Handmann, W. H. G. Herre, F. Hobusch, K. A. A. Ihlefeld, J. R. C. F. Kabis, Carl F. Kremmer, Andrias Mayr, Carl A. Ouchterlony, L. T. Paesler, S. D. Ponappen, N. N. Samuel, C. J. Sandegren, H. A. E. Schaffer, Madur Pakiam, K. H. F. L. Pamperrien, T. P. Perianayagam, J. M. N. Schwartz, J. H. Wanneke, August F. Wolff, Julius F. Zietzschmann.

IRISH PRESBYTERIAN MISSION.

The Presbyterian Church in Ireland formed a Board of Foreign Missions in 1840 and sent to India Rev. James Glasgow and Rev. Andrew Kerr in 1841. Churches have been built at Nariad, Anand, Bhalsaj, Brookhill and Amode. They now have 9 foreign missionaries, 912 native Christians, and 198 communicants. *Missionaries.*—William Beatty, William W. Brown, Robert Gillespie, A. S. Jervis, F. L. MacAfee, G. T. Rea, J. Shillidy, Jos. Van S. Taylor, George P. Taylor.

AMERICAN EVANGELICAL LUTHERAN MISSION.

The General Synod have in India 4 stations, 4 foreign missionaries, 2 native ordained agents, 5,423 native Christians, 2,193 communicants, 1,129 scholars in day schools, 1,822 scholars in Sunday schools. *Missionaries.*—B. John, M. Nathaniel, A. D. Rowe, Charles Schnarre, L. L. Uhl, E. Unangst.

The General Council of the Lutheran Church have in India 4 foreign missionaries, 2 native ordained agents, and 216 communicants. *Missionaries.*—H. G. B. Artman, Augustus B. Carlson, Tota Joseph, Nalaproalu Paulus, Iver C. Poulson, Hans C. Schmidt.

WELSH CALVINISTIC METHODIST MISSION.

In November, 1840, the Rev. Thomas Jones was sent as the first missionary of the Welsh Calvinistic Methodist Church to India. It has now 64 churches, 7 foreign missionaries, 2,458 pupils in day schools, 2,698 scholars in Sunday schools, 1,659 native Christians, 920 communicants. *Missionaries.*—Robert Evans, Griffith Griffiths, Griffith Hughes, John Jones, Thomas J. Jones, John Roberts, C. L. Stephens.

REFORMED CHURCH IN AMERICA

The Arcot Mission was formed in 1851 when the Rev. H. M. Scudder was appointed to Arcot. It has 5 foreign missionaries, 4 native ordained agents, 3,199 native Christians, 1,322 communicants. *Missionaries.*—Jacob Chamberlain, M.D., John W. Conklin, Zechariah John, M. Nathanael, Andrew Sawyer, Jared W. Scudder, M.D. John Scudder, M.D., Abraham William, John Henry Wyckoff.

MORAVIAN MISSIONARY SOCIETY.

This Society began work in India in 1855. It has 2 churches, 3 missionaries, 35 Christians, and 17 communicants. *Missionaries.*—A. W. Heyde, Johan L. E. Pagell, Fritz Adolph Redslab.

UNITED PRESBYTERIAN CHURCH IN AMERICA.

The Sealkote Mission was begun by Rev. A. Gordon in 1855. It has 5 foreign missionaries, 2 native ordained agents, 534 native Christians, 335 communicants. *Missionaries.*—J. S. Barr, A. Gordon, Samuel Martin, J. P. McKee, T. L. Scott, E. P. Swift, George L. Thakur.

FREE CHURCH OF SCOTLAND.

The Free Church of Scotland reported in May, 1881, that they have in India 12 stations, 48 branch stations, 22 ordained European missionaries, 5 licensed native preachers, 2 European and 5 native medical missionaries, 3 male and 8 female European missionary teachers, 4 male and 5 female East Indian and other teachers, 90 male and 74 female native teachers, 2 European Lay Evangelists, 14 probationary and 83 full native catechists, 11 native Scripture readers and school visitors, 10 native colporters, 18 Bible-women, 315 total Christian agents, 23 students for the ministry or Christian agency, 257 non-Christian teachers, 17 native teachers, 1,010 communicants, 704 adult and 1,117 children baptized adherents not communicants, 2,179 admitted on profession since the commencement of the mission.

1. Lower Bengal Missions, founded in 1830: *Missionaries.*—Wm. C. Fyfe, Kenneth S. Macdonald, James Robertson, John Hector, R. N. Macdonald, G. D. Maitra, Kedar Nath De, J. Bhattacharjya, P. K. Bannerjee, B. N. De. 2. Santal Mission, founded in 1871: *Missionaries.*—A. Campbell, Dr. Dyer, W. H. Stevenson. 3. Bombay Mission, transferred to the General Assembly in 1835: R. Stothert, D. Mackichan, B. Blake, A. C. Grieve, R. Scott, D. Nourojee, R. Babajee, L. Abraham, G. R. Navalkar. 4. Poona Mission, founded in 1831: *Missionaries.*—J. S. Beaumont, John Small, M. Drake. 5. Madras Missions, founded in 1837: *Missionaries.*—W. Miller, W. Stevenson, C. Cooper, A. Todd, G. son, A. Alexander, P. Rajahgopaul, R. M. Bauboo, C. W. Elder, M.D., A. Andrew. 6. Central India Missions, founded in 1845: *Missionaries.*—J. G. Cooper, D. Whitton, A. Macphail, P. Nordfors, J. Dawson. 7. Delusions, founded in 1864: *Missionaries.*—Naray Mahatekar, Sidoba Misal.

Missions conducted by Free Church Native own or native charges.—1. S. A. Daniel, T. Church, Calcutta; 2. S. C. Bannerjee, Simla and C. Bose, Calcutta; 4. M. N. Bose, Gopalgungo. 5. Lal Behari Day, assists in the services of the C gation.

PRESBYTERIAN CHURCH IN CAN

The missions of this Church in India have Indore and Mhow. Rev. J. M. Douglas, Rev. Rodger and Miss McGregor are at Indore, and Campbell at Mhow. Work was commenced Stevenson was sent as a missionary to India.

two men and two children were baptized. 689,410 pages of religious matter were printed and circulated. Mr. Wilkie has had an interesting class of young Brahmans, five of whom have declared their belief in Christianity and their determination to make public profession of their faith.

METHODIST EPISCOPAL CHURCH.

There are two Conferences of this Church in India. The South India Conference is self-supporting, being entirely dependent for their support on the voluntary contributions of those among whom they labor. Their work is confined mainly to the English-speaking people. The North India Conference is supported mainly by the Missionary Society of the Church in the United States. From the last annual report we make the following extracts:

"There are some facts which in our annual review always give the missionary new courage. (1) The native preachers are becoming better educated, more experienced, more entirely consecrated, and devoted to their work, and hence more efficient and successful each year. (2) The native Christian communities are growing in the knowledge of spiritual things; are becoming more intelligent in their Christian experience; are getting nearer the true standard of Christian morality, and are thus being constantly prepared to be yet more fully the light of the world around them. (3) Our day schools and Sunday schools for all classes, and for both sexes, are raising up a class of well-educated young men and women, who are thoroughly instructed in Christian truth. Including orphans, we have over 900 Christian children in our schools in this district alone. Our educated Christians are thus rapidly increasing, and we are surrounded by non-Christian friends who know and are at times almost persuaded to receive the truth. Multitudes accept the fact that Christianity is true, and in the end must triumph."

The Rev. William Butler was the first missionary of this Church to India, arriving there in 1856. The North India Mission reports 25 foreign missionaries, 14 native ordained agents, 5,495 native Christians, 2,597 communicants. *Missionaries*.—H. J. Adams, B. H. Badley, Charles L. Bare, Philo M. Buck, N. G. Cheney, Thos. Craven, Edward Cunningham, Hiram A. Cutting, Stephen S. Dease, Antone Dutt, I. Fieldbrave, Joseph H. Gill, Thomas Gowan, R. Gray, M. D., F. W. Greenwald, Z. U. Haqq, Robert Hoskins, Joel T. Janvier, Enoch Joel, Thos. S. Johnson, M. D., H. F. Kasten dieck, M. Khan, Samuel Knowles, James C. Lawson, Henry Mansell, George H. McGrew, A. D. McHenry, John T. McMahon, James H. Messmore, James Mudge, Frank L. Neeld, Edwin W. Parker, A. C. Paul, J. E. Scott, Thomas J. Scott, David W. Thomas, James W. Waugh, Peachy T. Wilson, M. D.

The South India Mission originated chiefly through the evangelistic work of Rev. William Taylor, and was formally organized in 1872. Thirty-eight ordained ministers are employed. The present number of communicants is 2,012, about one-seventh of whom are natives. *Missionaries*.—John Blackstock, George Bowen, Melville Y. Bovard, Wellington Bowser, William D. Brown, William W. Bruere, Robert E. Carter, C. W. Christian, F. W. G. Curties, Franklin G. Davis, Daniel O. Fox, George K. Gilder, W. J. Gladwin, F. A. Goodwin, S. P. Jacobs, Levan R. Janney, David H. Lee, James Lyon, Charles A. Martin, William A. Moore, T. E. F. Morton, Milton H. Nichols, William E. Newlon, Thomas H. Oakes, William B. Osborn, Dennis Osborne, James A. Northrup, Benjamin Peters, Ira A. Richards, William E. Robbins, John E. Robinson, Isaac F. Row, James Shaw, Oramil Shreves, William H. Stevens, George I. Stone, J. Sumner Stone, William Taylor, James M. Thoburn, Charles B. Ward, George W. Woodall.

AMERICAN PRESBYTERIAN MISSIONARY SOCIETY.

The Presbyterian Church in the United States began its missionary operations in India in 1834. Rev. Dr. David Irving in the April number of the *Foreign Missionary* gives the statistics as follows: 30 foreign missionaries, 14 native preachers, 157 native helpers, 971 communicants, 7,798 pupils. *Missionaries*.—J. M. Alexander, William Barten, G. S. Bergen, J. C. Bose, William Calderwood, J. J. Caleb, M. M. Carlton, Isa Charn, K. C. Chat-

terjee, J. C. R. Ewing, G. H. Ferris, C. W. Forman, J. M. Goheen, Goluknath, J. P. Graham, David Herron, F. Heyl, J. F. Holcomb, J. J. Hull, W. F. Johnson, Kanwarsain, A. P. Kelso, Mohan Lal, J. J. Lucas, G. McMaster, J. H. Morrison, W. J. Phillip Morrison, E. Nabibaksh, C. B. Newton, E. P. Newton, F. J. Newton, John Newton, Adolph Rudolph, G. A. Seeley, L. B. Tedford, Reese Thackwell, Thomas Tracy, J. F. Ullmann, E. M. Wherry, J. S. Woodside, Theodore W. Wylie.

CHRISTIAN VERNACULAR EDUCATION SOCIETY.

This Society was established in 1858 as a memorial of the Mutiny. Its object is to train natives for Christian work and to supply in the native languages of India, school-books and other educational works prepared on Christian principles. The *Agents* in India are I. E. Evans, James S. Haigh, E. Keyworth, John Murdoch, C. J. Rodgers.

UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

This Church began its operations in India in 1860, selecting Rajpootana as its field of labor. Four medical missionaries are connected with it. There are 5 stations, 14 missionaries, 88 schools with 3,375 scholars, 28 Sunday schools with 1,364 scholars, 601 native Christians, 360 communicants. *Missionaries*.—William Bannar, W. Clark, M. D., James Gray, A. D. Gray, J. Husband, M. D., Alexander P. C. Jameson, George Macalister, William Martin, John McQuistan, Esq., W. Robb, James Shepherd, M. D., W. Schoolbred, J. Sommerville, M. D., J. Traill.

DANISH EVANGELICAL LUTHERAN SOCIETY.

The Old Danish Missionary Society sent out the first Protestant missionaries to India. It was dissolved and a new Society organized in 1826. For many years it had no missions in India. It recommenced work there in 1863. It has 3 foreign missionaries, 60 native Christians, 23 communicants. *Missionaries*.—A. Ihle, H. Jensen, C. Schlesch.

HERMANSBURGH EVANGELICAL LUTHERAN SOCIETY.

The first missionary of this Society was Rev. A. Mylius, who was sent out in 1865. It has now 9 stations, 8 foreign missionaries, 714 native Christians, 831 communicants. *Missionaries*.—A. Kiehne, A. Mylius, T. F. Petersen, P. O. Petersen, H. Rammee, G. Schepman, C. Scriba, J. Worrelein.

FRIENDS' FOREIGN MISSION ASSOCIATION.

Miss Rachel Metcalfe was the first missionary of this Society to India, reaching Benares in October, 1866. They have now 13 native members and several schools. *Missionaries*.—Samuel Baker, H. J. Williams.

INDIAN HOME MISSION TO THE SANTALS.

Organized in 1867, and there is now a nominal Christian population of about 6,000, with 2,100 communicants, 10 ordained Santal helpers, 80 Elders who visit all the churches, 10 Deaconesses to visit their own sex, 1 principal station and 5 out-stations, 2 training schools with 55 boys and 68 girls, 32 village schools, 80 churches. *Missionaries*.—H. P. Boerresen, W. T. Bunkholdt, M. C. Jensen, H. J. Muston, Seeram, L. O. Skrefsurd, Soorjoo.

CANADIAN BAPTIST TELUGU MISSION.

The Mission was established in 1868, and has now 7 foreign missionaries, 1,000 native Christians, 478 communicants. *Missionaries*.—W. F. Armstrong, G. Churchill, J. Craig, G. F. Currie, John McLaurin, Rufus Sanford, A. V. Timpney.

GERMAN EVANGELICAL MISSIONARY SOCIETY.

This Society in the United States was organized in 1866 and began its labors in India in 1869. It has 380 native Christians, 125 communicants, 2 missionaries, viz.: Theodore O. Lohr and A. Stoll.

SWEDISH EVANGELICAL MISSIONARY SOCIETY.

This Society has its headquarters at Stockholm. In 1877 it sent 4 missionaries to India. It has 8 native Christians and 5 communicants, and the following missionaries: P. Carlsson, A. G. Danielsson, L. A. Edman, E. M. Eriksson, N. E. Lundborg, L. E. Ungerth.

PRIVATE AND INDEPENDENT MISSIONS.

The Godavery Delta Mission originated with Mr. A. N. Graves.

who induced William Bowden and George Beer to go to India in 1836. There now 100 native Christians, 350 communicants, and the following unordained missionaries: C. H. Beer, J. W. Beer, E. S. Borden, T. Heelis, F. Macrae, E. Miles.

The Rampore Bauleah Mission was founded in 1862 by Rev. Bihari Lal Singh, and is now in charge of Dr. D. Morison. It has 82 native Christians, 18 communicants, 2 dispensaries, and several schools with 164 pupils.

The Punruti Mission was commenced in 1871 by Mr. C. W. Reade, and is now in charge of Miss C. M. Reade. It has an orphanage, a dispensary, 2 out-stations, 36 native Christians, and 28 communicants.

The Seoni Mission was founded in 1871 by George Anderson, of Scotland, who is still in charge. The native Christians number 84.

The Gopalgunge Mission is under the charge of M. N. Bose, with 60 native Christians and 80 communicants.

The Ellichpoor Mission was commenced in 1875 by Rev. Albert Norton, who is now assisted by J. W. Sibley. An orphanage has been established, and there are 11 native Christians.

Bethel Mission, Jamtara, is in charge of A. R. E. Haegert. He opened an independent mission among the Santals in 1875. It has 1 training and 2 village schools, 1 church, 1 native pastor, 15 native Christians.

The Mission to Lepers in India was commenced by Mr. W. C. Bailey in 1878. It has now 105 native Christians connected with the missions at Chumba, Almorah, Sabathu and Amballa.

The Free Methodist Church in the United States sent out its first missionary to India in 1880, the Rev. E. F. Ward, who is at present at Ellichpoor, studying the language.

The Agra Medical Mission is in charge of C. S. Valentine. He became the first of this year the Superintendent of the Agra Medical Missionary Training Institute.

C. N. Banerjee, W. A. Hobbs, and H. M. Scudder, M.D., are doing independent mission work.

Missionaries of Women's Societies in India.

Free Church of Scotland.—Miss A. Small, Miss Hubbard, Miss Skirving, Miss Mackay, Miss J. Paterson, Miss C. Paterson, Miss Duncan, Miss L. J. Wolff, Miss Warrack.

Free Baptist Mission.—Miss L. Crawford, Miss M. W. Bachelor, Miss I. O. Phillips, Miss H. P. Phillips, Miss B. J. Hooper.

Society for Promoting Female Education in the East.—Miss Pack-er, Miss Hart, Miss Davidson, Miss Andrews, Miss Leigh, Miss Bland, Miss Greenfield, Miss Thorn, Miss Reuther, Miss West, Miss Briggs.

American Presbyterian Mission.—Mrs. Scott, Miss J. Woodside, Miss Thiede, Miss M. Craig, Miss M. E. Pratt, Miss J. W. Bacon, Mrs. Warren, Miss S. Seward, M.D., Miss A. E. Scott, Miss C. Beltz, Miss E. Walsh, Miss McGinnis, Miss A. Fullerton, Miss S. Hutchison, Miss S. M. Wherry, Miss I. Griffith, Miss Seeley, Miss F. Perley, Miss E. E. Patton.

American United Presbyterian Mission.—Miss E. G. Gordon, Miss E. Calhoun, Miss C. E. Wilson, Miss E. McCahon, Miss R. A. McCullough, Miss E. E. Gordon.

Church of England Zenana Mission Society.—Miss Blanford, Miss Good, Miss Henderson, Miss Wauton, Miss Raikes, Miss Branch, Miss Thom, Miss Brandon, Miss I. Brandon, Miss Tucker, Mrs. Lewis, Miss J. Thom, Miss Clay, Miss Axley, Miss L. Axley, Miss Macdonald, Miss Gehrich, Miss Condon, Miss Collisole, Miss Williamson, Miss Hantz, Miss M. Smith, Miss Hewlett, Miss Hoernle, Miss Clifford, Miss Gregg, Miss Scott, Miss Clay, Miss Goreh, Miss Grime, Miss Vette, Miss F. Butler, Mrs. Webb, Miss Obettie, Miss Baily.

American Union Zenana Mission.—Mrs. Page, Miss L. M. Hook, Miss M. C. Lathrop, Miss G. R. Ward, Miss Smith, Miss E. Marston, Miss A. H. Jones, Miss Gardner.

American Baptist Missionary Union.—Mrs. J. P. Binney, Mrs. M. B. Ingalls, Miss S. B. Barrows, Miss M. Sheldon, Miss E. H.

Payne, Miss S. J. Higby, Miss E. Lawrence, Miss E. E. Mitchell, M.D., Miss A. M. Barkley, Miss E. T. McAllister, Miss I. Watson, Miss K. Evans, Miss J. C. Brownley, Miss L. E. Rathbun, Miss A. L. Buell, Miss L. E. Miller, Mrs. C. B. Thomas, Miss H. N. Eastman, Miss E. O. Ambrose, Miss Palmer, Miss Rockwood, Miss Upham, Miss M. Russell, Miss M. M. Day, Miss M. Menke.

United Presbyterian Mission (Scotland).—Mrs. Drynan, Miss Guil-lamet.

Friends' Mission.—Miss R. Metcalfe.

The American Board.—Miss M. S. Taylor, Miss H. S. Rendall, Mrs. W. B. Capron, Miss S. F. Norris, M.D., Mrs. J. M. Minor, Miss G. A. Chandler.

I. F. Nor. School and Instruction Society.—Miss Fuller, Miss Harding, Miss Fallon, Miss Trott, Miss Baumann, Mrs. Fallon, Miss Malloch, Miss Hadden, Miss Beilby, Miss Kay, Miss Lockhart, Miss Falconer, Miss Brett, Miss Brennan, Miss Patteson, Miss J. Childs, Miss H. Schwarz.

American Reformed Church, Arcot Mission.—Miss J. Scudder.

Methodist Episcopal Church.—Miss I. Thoburn, Miss C. Swain, M.D., Miss F. J. Sparkes, Miss L. E. Blackmar, Miss S. A. Easton, Miss E. Gibson, Miss M. E. Layton, Miss L. Kelley, Miss F. M. Nickerson, Miss M. B. Spence.

Irish Presbyterian Mission.—Miss S. Brown, Miss M. Forrest, Miss M. Long.

Baptist Missionary Society.—Mrs. Dakin.

Canadian Presbyterian Mission.—Miss Rodger.

American Lutheran Mission.—Miss K. Boggs.

Others.—Miss M. E. Leslie, Miss L. H. Anstey, Miss C. M. Reade, Miss L. R. Wheeler, Miss I. W. Sisson.

Statistics for India, except Burmah.—January, 1881.

Prepared by Rev. B. H. BADLEY.

NAMES OF SOCIETIES AND MISSIONS.	Began Work in India.	Foreign Missionaries.	Native Ordained Agents.	Native Christians.	Communi-cants.
Baptist Missionary Society.....	1793	31	8	0,000	3,000
London.....	1796	45	30	50,098	4,632
American Board.....	1813	24	35	13,455	2,765
Church Missionary Society.....	1814	103	107	75,998	19,401
Gospel Propagation.....	1817	48	56	61,391	15,305
Wesleyan Missionary.....	1817	41	8	2,060	1,000
General Baptist.....	1822	8	10	2,732	997
Church of Scotland Mission.....	1828	17	4	860	328
Free Church of Scotland Mission.....	1828	27	8	1,478	801
American Presbyterian.....	1834	29	15	2,100	971
Baptist Missionary Society.....	1834	75	8	7,337	2,727
American Baptist Missionary Union.....	1836	18	51	55,633	18,653
American Free Baptist Mission.....	1836	6	4	970	534
Gossner's Missionary Society.....	1840	21	7	29,325	11,091
Lepzsig.....	1841	21	0	11,381	6,000
Irish Presbyterian Mission.....	1841	9	0	913	198
Welsh Calvinistic Methodist Mission.....	1841	7	0	1,659	920
American Evan. Lutheran Mission Gen Syn.....	1842	4	2	5,433	2,183
American Reformed Mission.....	1853	5	4	3,199	1,332
Episcopal Moravian.....	1854	3	0	85	17
American United Presbyterian Mission.....	1855	5	2	536	335
Methodist Episcopal Church.....	1856	65	15	5,855	2,897
United Presbyterian (Scotland).....	1860	14	..	601	860
Danish Lutheran Mission.....	1861	3	..	220	50
Hermannsburg Missionary Society.....	1866	8	..	714	331
Strict Baptist Mission.....	1866	..	..	..	..
Friends' Mission.....	1866	2	..	13	13
Indian Home Mission.....	1867	5	2	2,756	2,000
German Evangelical (United States) Society.....	1868	2	..	320	125
Assam and Cachar Mission.....	1868	..	..	..	..
Canadian Baptist Mission.....	1868	7	1	1,000	473
American Evan. Lutheran Mission Gen. C. un.....	1870	4	2	560	216
Canadian Presbyterian Mission.....	1876	3	..	30	10
Swedish Evangelical.....	1878	6	..	8	5
Private Missions, etc.....	20	1	1,406	686	..
Totals.....	689	389	3	103,444	38,444

The Rev. Dr. David Irving, in the *Foreign Missionary* for April, gives the statistics for India, excluding Burmah: 606 foreign missionaries, 598 native preachers, 6,458 native helpers, 109,219 communicants, 176,502 pupils. For British and Independent Burmah: Baptist Missionary Union, 83 foreign missionaries, 78 native preachers, 370 native helpers, 21,594 communicants, 4,578 scholars; Gospel Propagation Society, 5 foreign missionaries, 6 native preachers, 8 native helpers, 115 communicants, 555 pupils. His summary gives for India and British and Independent Burmah, 130,958 communicants.

The names of the missionaries in Ceylon, and other matter respecting India, will appear in our next number.

The Gospel in all Lands.

NEW YORK, SEPTEMBER, 1881.

The Gospel in India.

Three quarters of a century have witnessed surprising changes in the religious condition of India. Forty great Christian and Protestant Societies have formed a living circle of Missionary forces over all the Empire, and over half a million native Christians stand behind these standard bearers. In the past four decades the number of native Christians has increased four fold, and in one year the increase was over seventy thousand. The details of the work will be found in the preceding pages. It is enough for us here to call attention to a few notable and general facts. One of the remarkable features of the revolution which is occurring in India is the progress of education. The Hindu mind has always been subtle and profound, but the higher classes are now becoming thoroughly educated in all departments of literature and science. While, unhappily, the tendency in many cases is towards scepticism, yet higher Christian education has also reached a loftier standard in India through the labors of Duff, Wilson, and others, than in any other mission field, except, perhaps, Turkey. Popular education is also making rapid progress, and common schools are generally established and attended. Another interesting feature is the decay of the old idolatry. Not only are its ancient atrocities passing away, but many of its temples are deserted. Especially is this the case with Brahmanism the highest of their divinities. Indeed, Dr. Punchard has stated that there is now but one Brahman temple left in all India. The Brahmo Somaj has divided on the question of Christianity, and one large section under the leadership of Keshub Chunder Sen has approached, perhaps, as near to it as Unitarianism. It is an attempt, which seems at least able and earnest, to break away from the corruptions of the ancient faith and restore the purity of the old Vedic teachings; and although it must fail, as everything short of Christianity ever must, to satisfy the truly awakened heart, yet it indicates a movement on the part of the higher class of minds which must prepare the way for the Gospel. Up to this time, however, there have been comparatively few conversions among the higher classes. The lower castes and the aboriginal tribes have been the readiest to receive the Gospel, and form the chief portion of the Christian congregations. The great ingatherings of the past two or three years have been from these tribes. Nowhere has "the foolishness of preaching" to fight so hard a battle with "the wisdom of the world" as amongst the astute and self-sufficient intellects of India. The Mohammedan population, too, which numbers over 40,000,000 in India, is still as inaccessible to the Gospel there as it has been found in all other lands. The mark of the Roman Beast and the Eastern False Prophet seem to fix on their dupes, as even the grossest heathenism cannot, the indelible seal of delusion and doom.

Nowhere has the divine seal been more signally affixed to the work of missions than in India. Outpourings of the Holy Ghost unequalled in modern times have continued for three years in the Telugu Missions, and for a shorter time in Tinnevelly. Thousands have been baptized and still the work is going on. Along side the most stupendous forces of the adversary God is thus showing the strength of the Arm which alone can subjugate India. "Not by might nor by power, but by my spirit saith the Lord of hosts." After all that has been accomplished, and it is very great, India's 200,000,000 are still lost, and India is leprous to the core. Only a mighty baptism of divine power, and a faith which will claim the promises of the Apostolic Church can reach the real heart of that great land whose treasures are yet to be laid at the feet of the Son of God.

A Recovered Source of Missionary Power.

We have before us a remarkable book by Dr. Charles Cullis, of Boston, entitled, "*Faith Cures.*" It is an account of remarkable cases of healing that have occurred during the past few years, without the use of medicine, and by simple dependence upon God through faith and prayer. Many of them were chronic diseases regarded by the attendant physicians as incurable, and some of them were structural changes. In some cases the cure was immediate, in others gradual. In every case it was connected with the exercise of faith on the part of the patient, as well as Dr. Cullis, and always followed by a special baptism of the Holy Spirit and a life of piety and usefulness. Dr. Cullis does not claim that this is any special power possessed by him, but the divine promise and command left for the whole Church in James v., 14-15; and a privilege which the early Churches perfectly understood and uniformly claimed, but which was gradually lost only through the corruption and unbelief of the Church in later times. Nor is he the only one that has ventured to reclaim these ancient promises. Pastor Blumhardt and Dorothea Trudel long ago verified these claims in their life-long work of healing. We know of many well authenticated cases of healing in answer to prayer through the faith of the individual or some believing friend. At a recent conference of Christians of all denominations we were permitted to hear scores of persons testify that they had been thus cured. If these things be so, and he would need to be a bold and ingenious man who would deny or explain away all these facts and testimonies; then,—immeasurably beyond all the consolation it brings to the afflicted to know that they may still claim the Lord Jesus as the complete Redeemer of the body as well as the soul,—this great gift of power is of unspeakable value in connection with the work of Foreign Missions, if God will be graciously pleased to restore this gift in large measure to His Church, and the Church will but claim it in simple faith as a divine credential before heathen nations. We know something of the value of medical missions in commending Christianity to the heathen. But if we may go to the world as the early teachers of Christianity and offer men complete

redemption for both body and soul, and receive the public seal of their divine commissions in the healing of diseases and the manifestations of divine power before the eyes of men, then Christian missions will stand henceforth on a new basis, and men will begin to pray for faith in God as the real secret of the world's evangelization.

These may be startling thoughts, but they are momentous if true, and worthy of the solemn, candid and prayerful consideration of all Christian men.

The Gospel in the Woods.

Our good Methodist brethren have ceased to own the camp-meeting. Those pious pioneers who first dedicated the grove temples to the Gospel deserve the thanks of all Christians for the idea, and it has given their Church a powerful hold upon thousands of hearts that have received their deepest religious impressions at these great summer gatherings. But they have long ceased to monopolize these assemblies. The most conservative Churches have seen the wisdom of following the great masses to the summer retreats. Not only has the Sunday school established its great universities in the woods, but the School of Philosophy, the Temperance Societies, the Faith Convention, now hold their annual conferences under such sylvan shades as once sheltered the great philosophers of the Academy. We are glad to find the Church of God following up the great currents of travel and population, and toning up the atmosphere of summer dissipation. But we call attention to the matter now for the purpose of noting the prominence which has been given during the past summer to the subject of missions in connection with these gatherings. At the great Chautauqua Assembly a separate association for the promotion of missions has been organized, and something like a systematic plan of missionary instruction is given. At the Presbyterian assembly at Asbury Park we notice a similar importance given to the subject. We hail these facts as indications of the near approach of a day when this great and living, yet much neglected, theme shall be the subject of systematic study in all our Sabbath schools, and far more thorough and stimulating instruction in all theological seminaries.

Autumn Lessons.

These pages will reach our readers as they are about to resume the work of another season. With most of our Churches, especially those in cities, the autumn is the real anniversary. We think that those great societies which hold their annual meetings at this season, have an advantage in the time when their appeals and reports reach their constituents. But it is a time when all Christ's servants are girding on their armor anew for another campaign. The work of the winter will largely depend upon the impressions and purposes with which the summer closes. In renewed consecration, joyful to think that He is willing to receive and use us, let every heart be laid at His feet to receive the anointing of the Holy Spirit as the only source of real power. And if we would

have much of His presence and His power let us remember the solemn message which He repeated in all His last charges, and linked with nearly all the promises of His Spirit,—the message of our obligation to the whole world. Every minister should be a missionary in these great senses, that he is already given to the work if God needs him and ready to go at His call, and that he is laboring at home mainly to extend the Gospel abroad. Every true Church is a missionary Church. For the cultivation of this spirit the pastor is chiefly responsible. His own heart must be full of the theme, and his people will be inspired with his feelings if they have the right sympathy; if not, God will probably send him elsewhere. Let us see, then, that we are in sympathy with Christ's greatest and most cherished thoughts, the gathering of His people out of all lands. Let us rise above our own Church, and take into our hearts and conceptions the whole work and the whole world. Let us keep our minds informed respecting the progress of the work. Let the monthly concert be kept up and made the best meeting of the month. Let every member be asked to contribute regularly to the work. Let the mission work of our own Church be carefully explained, and the payment of our proportion be made as much a matter of simple honesty and obligation as our contributions for self-support. And, above all, let us pray for missionaries, mission fields, and Churches,—for such a visitation of the Holy Spirit as will make the coming winter conspicuous for missionary revivals and ingatherings in every foreign field, and for the unprecedented devotion of men and means from the overflowing Churches of our Christian lands.

The Nation on its Knees.

The past few weeks have witnessed a strange and beautiful spectacle—a nation on its knees supplicating for its ruler's life. It was profoundly felt by earnest and reflecting men that the blow which prostrated the head of the nation was not struck alone by the assassin's hand, but that back of the reckless and wicked hand of the instrument there was a Providence—permissive, indeed, but most solemn and significant. The country was passing through a crisis greater than it realized—years of suffering and depression had been suddenly succeeded by great and unexampled prosperity, and the lessons of suffering were in danger of being forgotten. Religious apathy and worldly conformity in the Church had filled the hearts of thoughtful Christians with deep concern; the enormous increase of wealth had produced no commensurate response of Christian liberality; and commercial recklessness, social extravagance, political corruption, and public wickedness began to assume alarming proportions. The nation was returning head-long to the excesses and errors of the past. Suddenly, God laid his hand upon it, and called it to His feet, and held it there in suspense and supplication for many weeks. He has heard its prayer hitherto, and we trust it will yet rise with the President's life in its arms. God grant it may not forget the lesson, and that the life thus divinely reclaimed may be made a double blessing to the land.

Children's Department.

What a Little Boy Can Do.

At the Sunday-school Missionary anniversary of the Methodist Episcopal church at Frederick City, Md., little Walter Leech, six years of age, and youngest son of the pastor, Rev. S. V. Leech, D.D., surprised the school by adding to the receipts of the evening a "Missionary Bank" containing *one hundred dollars*! He told the school how he had collected it, in the following verses:

Three weeks ago, after
prolonged reflection,
I formed a plan to help to-
night's collection;
My chance near home was
small amid hard times
To gather many mission-
ary dimes.

I planned to write some
letters, brief and funny.
To distant friends, suppos-
ed to have some money;
I said, "I'll let them know
my 'bank' is ready
To take deposits, come
they slow or steady."

I wrote my letters and
stuck on the stamps,
My friends received them
and were in my clamps;
They sent me coin and
greenbacks as donations,
And, strange to say, some
came from my relations.

This "bank" issues no
scrip; no stock is sold;
Its capital is good—all yel-
low gold.

I now present it to our in-
fant scholars.
To swell their fund of mis-
sionary dollars.

—N. Y. Advocate.

Drowning the Baby.

As a missionary was walking by the river Ganges, in India, one day, he noticed a Brahman woman and her two sons, a beautiful boy of twelve years, and a little baby a few months old, with two female servants, going toward the river. By their appearance he knew that the child was to be drowned to please the goddess Gunga. When they reached the principal bathing-place four priests came up to them; and when the mother saw them she gave a loud cry and fell senseless to the ground. She was carried by her servants to the water's edge, where there was a great crowd of people. The chief priest then took the lovely babe from his brother's arms, covered its little body with oil, vermilion and saffron, dressed it in red and yellow muslin, and began to repeat charms over its head.

The priests tried to arouse the mother, and at last she opened her eyes. When she remembered what

was going on she sank back, saying:

"Is there nothing that will save my child?"

"No," said the priest, who expected a large sum of money for performing the ceremony; "no. You have vowed to give him up, and you must do it. But the gods want you to be willing to do it. Are you willing?"



Say so, and let the goddess take her own."

"No, no!" cried the mother; "I am not willing. If I break my vow I can only be cursed. Let the curse come. I would rather die than do it."

"Yes," said the angry priest, "the curse shall come, but not on you. It shall come on that lad there," pointing to the elder boy, "on the darling of your heart. You shall go home to-morrow, taking your worthless babe with you, it is true, but leaving your noble boy, the hope of your house. Do you still refuse?"

The poor mother could not speak, and the priest added:

"Then wave your hand as a sign that I may throw your babe into the river."

The sign was given; the child was thrown. One little splash was heard; but the next moment the mother had it safe in her arms once more. Wild with grief, she had plunged in and saved it.

"No, no; Gunga shall not have him!" she cried. "I was mad, quite mad, when I made that vow. If it were a daughter perhaps I could give it up; but I cannot see my baby-boy drowned before my eyes."

The priest threatened her with still more dreadful things. She was made to say again she was willing; and the priest was just ready to throw the child into the water, when his arm was drawn back by the missionary, and he was thrown down by a soldier who was close behind. You know that Queen Victoria is Empress of India as well as Queen of England; and Englishmen have made a law that children shall not be drowned in this way. When the missionary found what was going on, he went in great haste for some soldiers to stop the priest, and arrived just in time to save the baby's life.

The frightened priest got away as well as he could, the crowd fled after him, and the missionary, and the soldiers and the now happy family were left alone. The mother fell at the feet of the missionary, crying:

"Thank you, thank you a thousand times, sir! You have saved my darling. You have made my mother's heart rejoice. O how could I have lived without my baby! I can do nothing for you, sir, but the God of the universe will reward you. I will always pray to our gods to send you their blessings."

Relieved and happy, the mother said to her servants:

"Come, Dasee and Tara, let us go to our boats and leave this dreadful place. The gods grant I may never see it again!"

Since the gospel has been carried to India these dreadful things very seldom happen; and if all Christian people would do what they could to send missionaries there, the time would soon come when they would never happen. What can you do?

A Missionary Dialogue on India.

BY SOPHIE S. SMITH.

ANNIE. I have some very pleasant news for you, sister.

MARY. Pray, what is it?

ANNIE. I met Miss Bliss on the street to-day, and she has promised to come over this afternoon and stay to tea.

MARY. That will be delightful! How long has she been home?

ANNIE. One week. I hear some one at the bell now; I hope it is she.

(Enter Miss Bliss.)

MARY. Dear Miss Bliss; I am very glad to see you. We were just speaking of you.

MISS BLISS. And I am very glad to be here again, and to see your familiar faces once more. It seems like home.

ANNIE. Remove your hat, and when you get rested, we want you to tell us something about India, and what you saw and heard there.

MISS BLISS. To tell you all I saw and heard would fill a book, and exhaust me to repeat; but I will endeavor to satisfy your curiosity in a measure. I suppose you know where India is?

MARY. It is a peninsula in southern Asia.

MISS BLISS. And extends from the Himalayas southward to the Indian Ocean; and from the sacred river Indus eastward to the Ganges.

ANNIE. Is it a very large country?

MISS BLISS. It is not quite half the size of the United States and Territories, and yet so thickly populated that it contains five times the number of people, or 200 millions.

MARY. Is not India a very old country?

ous. About one thousand years after Christ the Mohammedans invaded the country and became its rulers; and as they were deceitful and cruel, there was almost constant warfare. About the middle of the eighteenth century Europe turned its attention to India. One portion after another was acquired, until now nearly all of the vast country is under the control of Great Britain.

ANNIE. I suppose one sees much there now to remind them of Europe and America.

MISS BLISS. Yes; there are quite a number of European residents who do business there, besides the government officials; and the large stores, fine dwellings, street-cars, letter carriers, and policemen all appear

generally a covered verandah all around, to keep out the sun. The rooms are large, with hard polished floors, and have a cool, comfortable look in that hot climate. The natives live in low huts, with mud walls, no windows, and but one door.

ANNIE. How do the natives dress?

MISS BLISS. Very simply. The women wear a tight, short-sleeved jacket reaching to the waist, and a strip of cloth seven or eight yards long, wound round in such a manner that it keeps in place without hooks, strings, buttons, or pins. The men dress very similar, except a second piece of cloth which is thrown over the shoulder, and a turban on the head. The women wear no head-dress but ornaments.

MARY. Do they always wear the same



A HINDU MOTHER TEACHING HER CHILD TO WORSHIP AN IDOL.

MISS BLISS. Yes; as far back as the time of Solomon its trade with Egypt and Palestine had been established. It was carried on by travelling merchants, and to protect them, Solomon built the city of Tadmor in the wilderness, on the caravan track between India and Jerusalem. From that time to the present its beautiful shawls, fine muslins, costly silks, and precious stones have been known and sought after by all civilized nations.

ANNIE. Was not Columbus on his way to India when he discovered America?

MISS BLISS. Yes; he was in search of a short ocean-route to that country; and believing that he had reached it, he named the first land he discovered, West Indies.

MARY. Does not India now belong to the English?

MISS BLISS. All but a small portion. For several hundred years the country has been governed by foreign rulers, and has passed through many changes. The Hindus originally came from Central Asia, and settled in India. They were a highly polished and civilized nation, and became very prosper-

quite homelike to people from Europe and America.

MARY. Is the climate very hot?

MISS BLISS. During April, May, and June it is so hot that it is not safe for persons to go out in the middle of the day. Those who can, keep in the house, and close all the doors and windows, except a few in the direction of the wind. These are covered with matting which is kept constantly wet, and which cools the heated air as it passes into the house.

MARY. Doesn't it remain hot all the time?

MISS BLISS. No; but it is always warm enough to make fires unnecessary. Some of the natives have never seen nor even heard of a stove. The cool season begins in November, for which Europeans are very grateful, though the natives think it very cold.

ANNIE. What kind of houses do they live in?

MISS BLISS. The Europeans build their houses one story high, with thick walls of brick, plastered inside and outside, with

style of dress?

MISS BLISS. Yes; and have for two thousand years and more. Their fashions never change, and custom is so binding with them that they consider it a sin to do anything in a different way from which their forefathers did it.

ANNIE. I suppose such a custom would make things easier for us, but it would not be best.

MISS BLISS. No; there is no progress without change; and it is far better to take the change with all its inconvenience, and to adopt new ideas and improved methods, provided they are just and true, than to cling to the old ways of our forefathers.

MARY. How are children treated in India?

MISS BLISS. Not very kindly, if viewed from our standpoint of good treatment. Boy babies are always welcome, but girls are despised; and many a little one has been left to die by its parents who did not wish the trouble and expense of providing for it. But whether girl or boy, their life is not very pleasant. They have no soft beds, but

only a cot with hard ropes to lie on; and no fine baby clothes, but only an old piece of cloth to wrap around the little body. When a child falls sick it is neglected, and some times the mother won't even touch it, be-

caste people she has much hard, rough work to do on the roads and in the fields, besides cooking her husband's meals and keeping the house clean. But in no case, whether caste or non-caste, is she permitted

but it consists altogether of outward ceremonies, as they possess none of the true spirit of religion.

ANNIE. It seems hard to believe that any people can be so ignorant and superstitious.

MISS BLISS. It was not always so with them. When the Hindus first settled in India, they worshipped one God, and had their own sacred writings called the *Vedas*, which they studied and taught. Afterward they began to worship God through symbols and images, and gradually their religion degenerated into idolatry, and they forsook the worship of the true God.

MARY. Are not the people divided into castes in India?

MISS BLISS. Formerly there were four classes, of which the Brahmins or priests were the first; now but two are recognized, and are known as "caste" and "non-caste" people."

ANNIE. Do the caste people associate with the non-caste people?

MISS BLISS. Not at all. It would be a great sin. Goodness is not required in a caste person, however, for a Brahmin may be known as a very bad man, and yet be received and kindly treated by his caste friends; but if he should receive anything from, or eat food cooked by a non-caste person, he becomes defiled, and his family forsake him.

MARY. Has the Gospel done nothing for these people?

MISS BLISS. Very much. Caste lines are becoming relaxed, widows no longer burn themselves with their dead husbands to gain heaven, and children are very rarely sacrificed to appease the angry gods. There is a Christian church and school in almost every town, and places of prayer and Bible teachers through all the smaller villages.

ANNIE. How long have the missionaries been at work there?

MISS BLISS. Nearly ninety years ago India was first opened to missions, but for twenty years little was done, and few converts made. Now there are over 600 missionaries at work among the Hindus, and



Car of Juggernaut.

cause it is so much trouble. Many of them are half starved, and very early in life they are sent out to earn their own living.

ANNIE. What a sad picture! and how different from the life of our petted darlings. But is it not there that children are permitted to marry?

MISS BLISS. Yes; child-marriage is the rule in India; and it is such a great event to these people, that many poor persons, in order to make a brilliant display, contract debts which take them a life-time to pay.

MARY. How old are the children when they marry?

MISS BLISS. The girls are married from five to ten years old, while the husband may be a few years older, or he may be, as is sometimes the case, a full-grown man. There are two marriage ceremonies. After the first one, the girl is taken home and kept until she is twelve or thirteen years old, when she is again married, and goes to live with her husband.

ANNIE. If her husband should die while she is so young, can she marry another?

MISS BLISS. No; a widow is not permitted to marry again, though she may be but a little girl, and have had nothing to do with her marriage. All her jewels are taken from her, she is not permitted to take part in any amusement, and only permitted to eat one meal a day.

MARY. What a dreadful life it must be! I should think they would rather die.

MISS BLISS. If her husband lives she is not much better off. She can neither sew, read, nor write; and among the caste people she is kept shut up in the house, and not permitted to see any one but her husband and near relatives. Among the non-

caste people she has much hard, rough work to do on the roads and in the fields, besides cooking her husband's meals and keeping the house clean. But in no case, whether caste or non-caste, is she permitted

to eat with her husband, sit beside him, or appear with him in public.

MARY. I suppose in a country where they have such dreadful customs there must be idolatry.

MISS BLISS. Yes; India is a land of idols, there being no less than 330,000,000 of gods who are each worshipped on particular occasions, and for special purposes. The three great or chief gods are Brahma the creator, Vishnu the preserver, and Siva the destroyer. Vishnu is regarded as the most friendly, and is worshipped chiefly, under different names.

ANNIE. Have they not a god they call Juggernaut?

MISS BLISS. That is one of the characters under which Vishnu is worshipped, and there are some very fine temples erected to this god in different places. No less than 20,000 priests and priestesses wait upon him; bring him food, bathe, wash and dress him; and on festival occasions he is dressed in silk and gold, placed in a car which is only used for that purpose, and drawn through the streets, followed by priests chanting songs, and crowds of men, women, and children, dancing and shouting.

MARY. Do not the people sometimes throw themselves beneath the car of Juggernaut?

MISS BLISS. It was considered quite a religious and meritorious act to do so, and many a poor, ignorant Hindu has been crushed to death beneath its wheels, thinking to gain heaven thereby. But now it is not allowed, and policemen are stationed along the line of the procession to prevent such an occurrence. Indeed, the Hindus are a very religious people in their way;



Brahma.

over 100,000 are communicants of the Christian church, nearly a half million having been converted during that time.

MARY. That seems to be a large number, and yet it is not so great as when compared with a population of 200,000,000.

MISS BLISS. But you must remember that it is a difficult thing to Christianize a country like India, where twenty-five different languages are spoken, and the people are so ignorant and long-established in their religion. It has been done with a rich field, and much has been gained within the last ten years. We are praying that the harvest may increase with each succeeding year until every one has been gathered in.

Mission Stations and Societies in India.

BY REV. J. T. GRACEY.

The numbers following the title of the society in List No. 1 indicate the stations occupied, as given in List No. 2; the numbers of the stations being immediately before the stations. In List No. 2 the figures following the names of the stations indicate what societies are at work at each station, and the names of these will be found by referring to List No. 1.

LIST No. 1.*European Societies.*

1. Baptist Missionary Society. 19, 27, 45, 46, 57, 63, 72, 86, 94, 95, 96, 101, 103, 104, 105, 106, 107, 108, 111, 248.
2. Basle Evangelical Missionary Society. 175, 176, 179, 180, 181, 183, 185, 226, 227, 231, 232, 233, 235.
3. Christian Vernacular Education Society. 14, 140, 149.
4. Church of England Missionary Society. 1, 2, 7, 8, 12, 14, 15, 22, 28, 33, 34, 41, 42, 44, 45, 46, 51, 53, 58, 84, 85, 86, 88, 89, 90, 91, 94, 99, 100, 104, 133, 134, 137, 141, 151, 154, 158, 159, 184, 186, 187, 188, 189, 192, 196, 207, 210, 236, 248, 253.
5. Church of Scotland Mission. 10, 11, 72, 104, 136, 149, 207.
6. Danish Lutheran Mission. 222.
7. English Presbyterian Church. 62.
8. Female Education Society. 207.
9. Free Church of Scotland Mission. 104, 115, 122, 130, 131, 132, 135, 142, 143, 149, 168, 178, 205, 206, 207.
10. General Baptist Mission. 120, 126, 127, 128, 129.
11. Gossner's Missionary Society. 30, 59, 61, 92, 93, 113, 114, 117, 118, 119, 149, 213, 236.
12. Hermannsburg Mission. 94, 169, 171.
13. Indian Normal School Society. 12, 18, 46, 84, 104.
14. Irish Presbyterian Mission. 3, 4, 5, 6, 174.
15. Leipzig Lutheran Mission. 86, 214, 215, 216, 217, 218, 219, 221.
16. London Missionary Society. 37, 38, 50, 52, 94, 97, 104, 155, 156, 157, 165, 167, 173, 177, 190, 191, 193, 194, 207, 220, 224.
17. Moravian Mission. 17, 24, 25.
18. Scottish Original Secession. 121.
19. Society for Propagation of the Gospel. 27, 31, 56, 66, 95, 104, 105, 114, 116, 119, 126, 140, 142, 147, 149, 164, 166, 195, 197, 198, 207, 208, 214, 216, 217, 219, 221, 224, 225, 238, 239, 240, 245, 246, 247, 248, 250, 253, 254, 255, 256, 265, 266.
20. United Presbyterian Church. 47, 74, 75, 76, 77, 78.
21. Welsh Calvinistic Methodist Mission. 70, 71, 109, 149.
22. Wesleyan Missionary Society. 98, 104, 207, 214, 217, 223, 224, 228, 229, 230, 234, 236, 237, 239, 241, 243, 244, 248, 249, 250, 251, 252, 254.
23. Private and Local Societies. 23, 26, 54, 55, 60, 64, 69, 87, 103, 106, 110, 112, 129, 138, 152, 153, 173, 179, 211, 213, 256, 267.

American Societies.

24. Baptist Missionary Union. 64, 65, 67, 68, 162, 163, 168, 256, 257, 258, 259, 260, 261, 252, 263, 264.
25. American Board of Commissioners, etc. 139, 140, 144, 145, 146, 209, 211, 212.
26. Free Will Baptist Mission. 103, 123, 124, 125.
27. German Evangelical Mission. 150.
28. Lutheran Mission. 160, 161, 204.
29. Methodist Episcopal Church. 35, 36, 39, 40, 41, 43, 56, 79, 80, 81, 82, 83, 84, 104, 149, 207, 256.
30. Presbyterian Church. 9, 12, 16, 17, 18, 20, 21, 26, 29, 30, 31, 32, 48, 49, 73, 86, 147, 148, 172.
31. Reformed Church (Arcot Mission). 170, 199, 200, 201, 202, 203.
32. United Presbyterian Church. 11, 13.
33. Woman's Union Missionary Society. 104.

LIST No. 2.*Principal Stations.*

- Sindh:* 1, Kurachee. 4. 2, Hyderabad, 4.
- Guzerat:* 3, Rajkote, 14. 4, Ahmedabad, 14. 5, Borsud, 14. 6, Surat, 14.
- Cashmere:* 7, Srinagar, 4.
- Punjab:* 8, Narowal, 4. 9, Rawal Pindi, 30. 10, Gujarat, 5. 11, Sealkote, 5, 32. 12, Lahore, 4, 13, 30. 13, Gujranwala, 32. 14, Amritsur, 3, 4. 15, Mooltan, 4. 16, Ferozepore, 30. 17, Jalandhar, 17, 30. 18, Lodiana, 13, 30. 19, Simla, 1. 20, Sabathu, 30. 21, Hashiarpore, 30. 22, Kangra, 4. 23, Chumba, 23. 24, Kyelang (Lahaul), 17. 25, Poo (Spiti), 17. 26, Amballa, 23, 30.
- North-West and Lower Province:* 27, Delhi, 1, 19. 28, Boolandshah, 4. 29, Saharunpore, 30. 30, Muzaffanagar, 11, 30. 31, Roorki, 19, 30. 32, Dehra, 30. 33, Amfield, 4. 34, Landour, 4. 35, Paori, 29. 36, Bijour, 29. 37, Raneer Khet, 16. 38, Almorak, 16. 39, Nainee Tal, 29. 40, Moradabad, 29. 41, Bareilly, 4. 29. 42, Meerut, 4. 43, Budoan, 29. 44, Alighur, 4. 45, Muttra, 1, 4. 46, Agra, 1, 4. 13. 47, Jeypore, 20. 48, Mynpoori, 30. 49, Etawah, 30. 50, Mirzapore, 16. 51, Chunar, 4. 52, Dudhi, 16. 53, Jubulpore, 4. 54, Indore, 23. 55, Mhow, 23. 56, Cawnpore, 19, 29. 57, Gya, 1. 58, Bhagulpore, 4. 59, Durbhanga, 11. 60, Purneah, 23. 61, Chaprah, 11. 62, Rampore, 7. 63, Dinagepore, 1. 64, Gownatti, 23. 24. 65, Goalpatti, 24. 66, Tazpore, 19. 67, Nowgong, 24. 68, Sibisagar, 24. 69, Dibrughar, 23. 70, Cherrapoonjee, 21. 81, Jiwaipoonjee, 21. 72, Darjeeling, 15. 73, Furruckabad, 30. 74, Ajmere, 20. 85, Nuseerabad, 20. 76, Deoli, 20. 77, Beawr, 20. 78, Todgarh, 20. 79, Shajahanpore, 29. 80, Luckimpore, 29. 81, Seetapore, 29. 82, Baraitch, 29. 83, Gondah, 29. 84, Lucknow, 4, 13, 29. 85, Roy Bareilly, 4. 86, Allahabad, 1, 4, 15, 30. 87, Futtehpore, 23. 88, Goruckpore, 4. 89, Fyzabad, 4. 90, Azimghar, 4. 91,

Jaunpore, 4. 92, Ghazipore, 11. 93, Buxar, 11. 94, Benares, 1, 4, 12, 16. 95, Putna, 1, 19. 96, Beerbhoom, 1. 97, Berhampore, 16. 98, Bancoota, 22. 99, Burdwan, 4. 100, Krishnagar, 4. 101, Jessore, 1. 102, Serampore, 1. 103, Midnapore, 23, 26. 104, Calcutta, 1, 4, 5, 9, 14, 16, 19, 22, 29, 33. 105, Barisal, 1, 19. 106, Dacca, 1, 23. 107, Mymensing, 1. 108, Comilla, 1. 109, Sylhet, 21. 110, Silchar, 23. 111, Chittagong, 1.

Central Provinces: 112, Ebenezer, 23. 113, Purulia, 11. 114, Ranchi, 11, 19. 115, Pachamba, 9. 116, Hazaribagh, 19. 117, Lohardugga, 11. 118, Gorindpore, 11. 119, Chibasa, 11, 19. 120, Raipore, 10. 121, Seoni, 18. 122, Chindua, 9.

Orissa: 123, Santipore, 26. 124, Jelasore, 26. 125, Ballasore, 26. 126, Cuttack, 10. 127, Pipli, 10. 128, Poore, 10. 129, Berhampore, 10, 23.

Nizam's Dominions: 130, Nagpore, 9. 131, Oomrawattee, 9. 132, Akola, 9. 133, Booldawa, 4. 134, Aurungabad, 4. 135, Jalna, 9. 136, Secundrabad, 5, 19. 137, Dumagudiem, 4. 138, Chand, 23. 139, Rahuri, 25. 140, Ahmednaggur, 3, 19, 25. 141, Junir, 4. 142, Poona, 9, 19. 143, Indapore, 9. 144, Sholapore, 25. 145, Bhuinj, 25. 146, Satara, 25. 147, Kolapore, 19, 30. 148, Rutnagerri, 30. 149, Bombay, 3, 5, 9, 11, 19, 21, 29. 150, Rajamundry, 27. 151, Ellore, 4. 152, Coconada, 23. 153, Narsapore, 23. 154, Musulipatam, 4. 155, Nizagapatam, 16. 156, Vizianagram, 16. 157, Chicacole, 16. 158, Raghapuram, 4. 159, Beznara, 4. 160, Guntoon, 28. 161, Palnad, 28. 162, Ongale, 24. 163, Ramapatam, 24. 164, Calapad, 19. 165, Mindial, 16. 166, Mutyalpad, 19. 167, Cuddapali, 16. 168, Nellore, 9, 24. 169, Guddur, 12. 170, Mudnapilly, 31. 171, Naidupett, 12. 172, Pulicat, 30. 173, Bellary, 16, 23. 174, Hubli, 14. 175, Bettigherri, 2. 176, Dharwar, 2.—177, Belgaum, 16. 178, Guldugud, 9. 179, Carmanore, 2, 23. 180, Tellicherry, 2. 181, Chombala, 2. 182, Calicut, 183, Kodakal, 2. 184, Trichur, 4. 185, Palghat, 5. 186, Cochin, 4. 187, Aleppey, 4. 188, Mavilakara, 4. 189, Cattayam, 4. 190, Quilow, 16. 191, Trevandrum, 16. 192, Tinnevely, 4. 193, Neyoor, 194, Nagurcoil, 16. 195, Edeyengoody's, 19. 196, Palanecotta, 4. 197, Tuticorin, 19. 198, Puthiamputtur, 19.

Madras and vicinity: 199, Chittoor, 31. 200, Palmanau, 31. 201, Arcot, 31. 202, Vellore, 31. 203, Arnet, 31. 204, Tripatore, 205, Chingleput, 9, 28. 206, Conjeberam, 9. 207, Madras, 4, 5, 8, 9, 16, 19, 22, 29. 208, Ranmad, 19, 209, Mandapasa-lai, 25. 210, Sibagasi, 4. 211, Madura, 23. 25. 212, Pulney, 25. 213, Dindigul, 11. 23. 214, Trichinopoly, 15, 19, 23. 215, Pudukotta, 15. 216, Tanjore, 15, 19. 217,

Negapatam, 15, 19, 22. 218, Tranquebar, 15. 219, Cumbaconum, 15, 19. 220, Salem, 16. 221, Cuddalore, 15, 19. 222, Puttambaukum, 6.

Mysore: 223, Mysore, 22, 224, Bangalore, 16, 19, 22. 225, Oosoor, 19. 226, Anandapur, 2, 23. 227, Merka, 2. 228, Goobee, 22. 229, Toombur, 22. 230, Seringapatam, 22. 231, Mangalore, 2. 232, Mulky, 2. 233, Udapi, 2. 234, Shemogo, 22. 235, Honore, 2.

Ceylon: 236, Jaffna, 4, 11, 22. 237, Point Pedro, 22. 238, Manaar, 19. 239, Trincomalee, 19, 22. 240, Calpentin, 19. 241, Eraur, 22. 242, Batticoloa, 22. 243, Karavaku, 22. 244, Kandy, 22. 245, Twatale, 19. 246, Puttalam, 19. 247, Chilaw, 19. 248, Colombo, 1, 4, 19, 22. 249, Negombo, 22. 250, Moraltto, 19, 22. 251, Caltura, 22. 252, Baddegarna, 4. 253, Bhamo, 21. 254, Mattura, 19, 22. 255, Badulla, 19.

Burmah: 256, Rangoon, 19, 24, 29. 257, Maulmain, 24. 258, Tavoy, 24. 259, Bassein, 24. 260, Henzada, 24. 261, Thongzai, 24. 262, Shwaygeen, 24. 263, Prome, 24. 264, Tongao, 24. 265, Thayet, Myo, 19. 266, Mandalay, 19.

Andaman Islands: 267, Port Blair, 23.
—*Northern Christian Advocate.*

Notice to Missionaries.

Rev. B. Helm, formerly missionary in China, wishes to secure the address of all Presbyterian missionaries from China, now in the United States, Canada and Great Britain, that he may communicate with them in reference to a matter which will be of value to the future of missions in that country. A postal card directed to him to Carrollton, Carroll County, Ky., will receive immediate attention.

Mission Notes.

Rev. D. C. Scott and Dr. J. H. Dean have been appointed by the Free Church of Scotland to the charge of the Blantyre Mission in Africa, and sailed last month for Africa.

The United Presbyterian Church of Scotland have recently organized a new mission to the Zenanas of India and China. Miss Pretty left Edinburgh the last week in July for Manchuria.

At the annual meeting of the Women's Baptist Home Missionary Society at Indianapolis in May, it was resolved to inaugurate a special course of training for those who wish to enter the service of the Society as missionaries, and in addition to the Biblical, medical and domestic instruction to be given them, they shall do some missionary work to test their adaptation for the same. A house has been secured on Michigan avenue in Chicago as a boarding home for those who wish to attend the school, and twelve ladies have already signified their intention to join the first class. Money in aid of this

work can be sent to Mrs. C. Swift, Corresponding Secretary, 71 Randolph street, Chicago.

Miss Mary Young and Miss Isabella Fleet have been accepted by the United Presbyterian Church of Scotland for mission work in India. Mr. Thomas Lindsay has been accepted by the same Church as a missionary to Japan.

There are said to be 14,000 Chinese on the Hawaiian Islands. Mr. Sit Moon, the pastor of the Christian Chinese Church at Honolulu, reports that 248 of his countrymen at the Islands are Christians.

The Native Christians of Japan have a Japanese Home Missionary Society. The annual meeting has lately been held and said to have been characterized by earnestness and a spirit of consecration.

Rev. J. L. Humphrey, M.D., and wife left New York August 6, on their way to their old field at Nynce Tal, India.

Rev. R. S. MacLay, D.D., left New York August 6, to attend the Ecumenical Conference in London, designing to re-visit America before returning to the Mission in Japan.

The Missionary Concert for September of the Methodist Episcopal Church will be devoted to a consideration of their German Domestic Missions. There are seven German Conferences, and in the matter of missionary contributions, the average contributed per member for 1880 surpassed that of any English-speaking Conference except one. The Sunday-schools are almost universally organized into missionary societies.

It is proposed to form a United Jewish Colony in the District of Gilead and Moab, the Sultan having granted 1,500,000 acres of the land for this purpose, in consideration of a large amount of money to be advanced by Jewish capitalists. The Colony is to be subject to a prince of Jewish race and religion, though tributary to the Porte.

The Board of Missions of the Cumberland Presbyterian Church call for missionaries to go to Japan. "First—A man and wife filled with the Holy Spirit and zeal for the conversion of souls. Second—Two young ladies to accompany the above as female helpers."

Miss Safford, Missionary of the American Southern Presbyterian Church, recently visited thirty villages in the vicinity of Soochow, China, for the purpose of religious conference with the women, and in every case was received with great cordiality.

The London Missionary Society gives in the *Chronicle* a review of the past ten years of labor at Lifu, Loyalty Islands. The population of the islands is 6,576, 5,636 being Protestants and 940 Roman Catholics. There are 9 churches, with 2,035 members. Their contributions within the ten years for religious and benevolent purposes amount to \$30,067. Nearly 3,000 copies of the New Testament and Psalms have been sold, and a hymn book and other books prepared.

Ten stone chapels have been erected within the decade, making the present number of such chapels nineteen. A training institution for native teachers has been maintained, raising up 57 helpers, 12 of whom have gone upon foreign service. Mission work has been undertaken at New Guinea and New Caledonia, upon which 13 men and their wives have been employed. For three years there has been but a single English missionary upon the island, but he has been assisted by 24 native helpers, some of whom are able and earnest ministers of Jesus Christ.

Rev. L. H. Gulick writes from China in April that during the first week in April, Mr. Thorne and himself spent three days selling Scriptures in Nanchang, the capital of the Province of Kiangsi, where they disposed of 1,571 portions, all but ten or twelve copies having been sold. Protestant missionaries have only just begun to get access to this large secluded city of perhaps half a million inhabitants. The Rev. Mr. Ing entered it some eight years ago, but it was only last year that he was followed by others, among whom were Mr. Thorne, who has now been there several times.

The *Foreign Missionary* for August gives an account of a Mexican convert and member of a Presbyterian church in Tizapan, who going to Los Angeles, California, began to hold religious services with the Spanish people who were ignorant of God's Word. As the result they now have a Wednesday evening prayer-meeting, a Sabbath school, and two services on Sunday, and are about to build a church, from the faithfulness of this Mexican mechanic, who thus became a missionary to the United States.

THE LAND OF THE VEDA: Being Personal Reminiscences of India, its People, Castes, Thugs, and Fakirs; its Religions, Mythology, Principal Monuments, Palaces, and Mausoleums; together with the Incidents of the Great Sepoy Rebellion and its results to Christianity and Civilization; with Map of India, and 42 Illustrations; also, Statistical Tables of Christian Missions, and a Glossary of Indian Terms used in this work and in Missionary Correspondence; By Rev. William Butler, D.D. Eighth Edition.

Thus reads the title-page of this valuable book, the first edition of which was issued, we believe, in 1873, as the statistics given are for the year 1872. The Author was appointed in May, 1856, as the first missionary of the Methodist Episcopal Church to India, and returned to the United States in 1865, and now resides in Melrose, Mass. The book is filled with valuable information, and our readers who may find their interest in India increased by the contents of this number of our Magazine will find in "The Land of the Veda" a large amount of additional matter on the same subject, which will be both interesting and instructive. Published by Phillips & Hunt, New York. Price, \$3.50.

The Gospel in All Lands.

Rev. Albert B. Simpson, { Editors.
Rev. Eugene R. Smith, }

OCTOBER, 1881.

Vol. IV. No. 4.
Bible House, New York.

THE MOHAMMEDANS, AND MISSIONS AMONG THEM; GENERAL ARTICLES, MISSIONARY NEWS, ETC.



CONSTANTINOPLE, FROM PHANAR.



CAIRO, EGYPT.

The Mohammedans.

Mohammed.

Mohammed was born about the 570, A. D., at Mecca, and was the son of Abdallah and Amina, belonging to the Koreish tribe of Arabs. His original name was Halabi, but he afterward took the name of Mohammed, meaning, *the Praised*.



In his 25th year he entered the service of a rich widow named Chadidja. He was of middle height, rather lean, but broad shouldered, with slightly curled black hair, and black eyes. In his 40th year he professed to receive his first revelation. He said that Gabriel appeared to him and commanded him, in the name of God, to preach the true religion, the principles of which he wrote down as they were from time to time given him in visions. In the fourth year of his mission he had made forty proselytes, and he then came out more boldly as a preacher. Soon after this his wife died. He was now living in Mecca. A few pilgrims from Medina were converted to his belief, and on their return home spread his doctrine with so much zeal that many were heard to say, "God is God, and Mohammed is His Prophet." The prophet was invited to go and live in Medina. On June 20, A. D. 622 he left for Medina, and from this day the Mohammedans date their era, as Christians do from the birth of Christ. After a journey of eight days he arrived at Medina, and entered the city in great pomp. Here he married Ayesha.

He pretended to now see a vision in which he was directed to take the sword and compel others to receive his religion. He and his followers went out preaching and fighting, and many converts were made until Mecca was subdued, and then the whole of Arabia. He died on the 8th of June, 632, in the sixty-second year of his age.

Mohammedanism.

Mohammedanism or Islamism, founded by Mohammed, increased greatly under his successors, and one hundred

years after the time he professed to receive a call to enter upon his mission as a Prophet of God, the religion he started had spread over Arabia, Syria, Asia Minor, Spain, part of Gaul (now France), Egypt and Northern Africa, Persia and Northern India.

Mohammedanism is founded upon the revelations of Mohammed, which, after his death, were gathered into a book called the Koran. Sir William Muir writes thus of the Koran: "The teaching of the Koran is very simple. God has revealed Himself in various ages, under different dispensations, through the instrumentality of prophets. The mission of Mohammed was to establish the last of these dispensations; and, while at first professing to hold that his own teaching was simply concurrent with that of former revelations, in the end he caused it to obliterate and override them all. The first condition of Islam is belief in the creed: 'There is no God but the Lord, and Mohammed is His Apostle.' This at once sweeps away idolatry, and it also establishes the Koran as the paramount rule of faith and practice. There is no priesthood in Islam. Man deals immediately with the Deity. Mohammed is but a Prophet, himself needing mercy and forgiveness. Salvation is promised to the believer; but he is at the same time bound to abstain from evil, and to do good works, and, in particular observe the ordinances of Islam.

"These requirements, though few and simple, pervade the whole life of a Mussulman. The day opens with prayer at the dawn; with prayer the night closes in; and the ceremony is repeated three other times, at fixed intervals, during the day. Each prayer consists of two or more series of prostrations, accompanied by ejaculatory prayer and the recital of short passages of the Koran. Then there are the prescribed tithes, or alms; the fast throughout the whole month of Ramodhan (which, though rigorous from dawn to sunset, admits of entire relaxation by night); and the pilgrimage to Mecca, which, although not burdensome to the Arabs for whom it was first established, is evidently unsuitable for observance by all mankind. That the fate of man, and whatever happens, great or small, has been fixed by inevitable decrees is unconditionally asserted throughout the Koran. Prayer is continually enjoined. Salvation, indeed, is dependent on faith, and faith upon the will of God; yet there are not wanting passages which speak of man as choosing the wrong or the right, and of Paradise or hell as the consequence."

The faithful gather for worship in the mosques on Friday, which is the Moslem Sabbath. The worship consists of prayers and washings, and an occasional sermon on a text from the Koran. On entering the mosque the Moslem removes his shoes and carries them with him in his left hand. Women seldom go into the mosques, and if they do they sit apart from the men. Nothing is said in the Koran about the women praying, and many Moslems believe that women have no souls, but still they believe they will enter paradise, but this only that they may be slaves of men. Five times daily the Moslem

his prayers. Wherever he is at the hour of prayer, he spreads his mat, sits upon it, turns his face toward Mecca, raises his hands toward heaven, then bends forehead until it almost touches the ground, and thus prays. In the towns and cities the times of prayer are announced from the minaret, or tower, of the mosque, by the Muezzin, one of the under-officers of the mosque.

Lieut. N. H. Barnes, of the United States Navy, gives the following account of the present Sultan of Turkey, and of his going to the mosque for worship:

queer assemblage of humanity, our attention is suddenly attracted by the approach of a body of soldiers led by martial music, to which they keep cadence with a short, quick step, almost a run, peculiar to the Turkish troops.

Battalion after battalion advances with colors flying and takes its place in the square, till the pathway from the royal enclosure is protected from the too near approach of the eager crowd by eight long lines of glistening bayonets, and immediately bordered with two rows of officers in uniforms rich in ornamentation and varied



READING THE KORAN.

"The sudden overthrow of Abdul Assiz, followed three months later by the dethronement of Murad on the plea of his insanity, indicate to the present Sultan, Abdul Hamid, that although his power is so unlimited, he is a weak tool in the hands of the crafty statesmen who surround him and who do him honor; and although he could have their heads removed by a word, they could remove his almost as easily. Since his accession to the throne he has resided in the small summer palace of Zildiz Kiosk, beautifully situated on a commanding hill overlooking the Bosphorus, and having the advantage that, except to cross a street and a small square at the foot of the hill, he can go to mosque without leaving his own grounds, which are well protected with high walls. Visiting the mosque is still made a great occasion. There are large crowds who go to witness it, gradually gathering together for an hour or more before the grand event. As we sit in our carriage on the border of the square fronting the mosque, deeply engaged in the study of that

in color, in beauty and gorgeousness rivalling the most fantastic description of the *Arabian Nights'* entertainment. Upon the sound of a bugle all is hushed and every eye turned toward the ponderous iron gates opposite. As they slowly turn upon their massive hinges the bands start up the national air, and the soldiers present arms. A double row of officers, with the Sultan in their midst, all mounted on beautiful Arab steeds, advances and rides through the lines of soldiers to the door of the mosque, where they dismount. Upon the first appearance of the Sultan there is raised a universal shout of adoration, and as he passes each salutes in the ordinary Turkish manner, making the *temenneh*, as it is called, carrying the right hand, after a motion toward the feet, first to the lips, then to the forehead, the soldiers still holding their arms at a "present" with the left hand. Before entering the mosque the Sultan pauses for a moment and casts his eye over the vast sea of eager, upturned faces. This is the favored moment when even

the humblest subject may appeal directly to his sovereign, for mercy or favor. Upon all sides hands are raised holding petitions, which are collected by officers; afterward to be presented to the Sultan for his consideration. This is the moment when the great ruler, who holds in his hands the fate of one hundred and eighty millions of people, shows himself merciful and not beyond the reach of the most abject slave. The Sultan may be easily recognized from the homage he receives, and as well by the simplicity of his dress, in such marked contrast with all that surrounds him. He is neatly, but plainly attired in black, with no ornamentation save a diamond star, the

classed with their pagan neighbors; and they are correspondingly pleased when a foreigner recognizes this distinction and associates with them on terms of familiarity. They declare that they are the descendants of a colony of five hundred, who in the Tang dynasty, and under the leadership of five patriarchs, emigrated from a district near Persia. In Nanking they number about 20,000, and worship in thirty-six mosques. Before each service they wash themselves thoroughly, then wind their queues around their heads, and, in order to hide this badge of their submission to a foreign dynasty, they put on a curious looking blue cap. A white turban completes



A TURKISH HAREM.

decoration of the order of Osmanli. He is small in stature and of slight physique. His bearing is dignified, but there is a perceptible nervous agitation, which cannot be due to diffidence, but, as I thought, to a fear of some danger unseen, but believed to be always present. Weakness and timidity are apparent characteristics. He is an ordinary looking man, with full black beard and colorless face, which, as well as his frail physique, indicate a feeble constitution. He sat his horse with dignity and ease, and entered the mosque with a firm stately step."

Mohammedanism in China.

The Mohammedans of Nanking, and, indeed, all those living in China, are, in many respects, a very interesting portion of the population. They are distinguished from the surrounding populations by their intelligence and cleanliness. Nothing provokes them more than to be

their devotional toilette. They pray lying prostrate upon the ground, and with their faces turned invariably toward Mecca. Every one present takes part in the exercises, reads, or rather howls, a verse or two of the Koran, and then passes the book to his neighbor. At stated intervals the worshippers simultaneously place their thumbs behind their ears, spreading their fingers outward like a fan. This indicates that their ears are open to hear and to learn. The [Chinese-Mohammedan name for God is Tcheu Tsai. The priests are quite intelligent, and even learned as compared with the generality of their class in Asia.

The verdict of all missionaries who have come in contact with these Chinese-Mohammedans is that they are among the most attentive of their hearers, and that they invariably pay them the utmost respect. For, as one of them expressed it, "we both worship one God, and we know what it is to have suffered persecution for our re-

ligion." Mr. Whiting, an American missionary, who fell a martyr to the famine, was very popular among these Mohammedans, and has attested their worth and susceptibility to the teachings of Christianity.—*Evangelisches Mission-Magazin*.

Scholarship among the Mohammedans.

BY PRESIDENT CYRUS HAMLIN.

The following questions addressed to the *Advance* have been referred to me:

- (1.) Are the mass of Mohammedans ignorant or intelligent as compared with the mass in Christendom?
- (2.) Are there eminent Mohammedan scholars that will compare with Christian scholars in learning?

ocean. The Mohammedan's idea of foreign nations and powers are apt to be crude and sometimes monstrous. Notwithstanding all this he is a very interesting specimen of humanity to those who look upon all men as brethren, and therefore find in all something to admire.

He is, first of all, a very religious being. His faith is undisturbed by doubts. God is everything, man is nothing. What God wills must be received with absolute submission, be it life or death. Famine, pestilence, hunger, cold, abundance, are received with less difference by him than by any other mortal being. He is extremely sociable and hospitable. If you treat him



INTERIOR OF A CAFE IN CONSTANTINOPLE.

I might answer these questions very briefly and categorically, but the answers would not be entirely satisfactory.

The mass of Mohammedans, I should affirm, are ignorant as compared with the mass in Christendom, meaning by Christendom Europe and America. I refer particularly to the Mohammedans of Asia Minor. The common people, the peasantry, are, as a class, poor, laborious, oppressed by heavy taxation, and an irregular, despotic collection of the same. A small portion, considering the number of Mohammedan schools, know how to read. The general intelligence that circulates through all Christendom, good or bad, vile and pure, does not circulate in Mohammedan lands. A newspaper or two to a village is all that can be reckoned upon as bringing in a few ripples of knowledge from the great

frankly and kindly he will give you the best he has and look for no reward. He loves pious conversation. He will talk with you till midnight on the attributes of God, the angels, the judgment, prayer, fasting, good works, the apostles of God, Enoch, Noah, Abraham, Moses, Jesus, Mohammed, etc., etc. He will listen to your own belief with interest, and respect, provided you say nothing of picture worship, or the Mass, or those many other things which the Mohammedan soul abhors, and justly abhors. When, on leaving, he piously commends you to God's keeping, you cannot but feel, "There is a true human soul in prison."

A great transformation is entering the Mohammedan world. The old rigid past is breaking up. Let the central power of Constantinople be overthrown in such wise that freedom shall come in, and we may hope for

glorious exhibitions of faith and devotion springing out of this strange Mohammedan soil. It has nothing shallow and unfruitful.

As to the second question, there are learned men among the Mohammedans, but they are too far removed and too *strangely* removed from the learned men of Europe to bear a comparison. Yes, there are learned men among the Mohammedans. But they have little of European science.

They know nothing of Darwin, Huxley, Tyndall, and the sciences, theology and philosophy, which they teach with self-appointed infallibility. They are learned in their own way, but it would require some columns of the *Advance* to give any very clear outline of the curriculum of study by which a Mohammedan in fifteen or twenty years of hard labor becomes "*alim*," a savant. A learned Turkish gentleman once gave me the whole course of study, but I can only give a rough, imperfect sketch. The ascent of the learned, he said, could be compared to twelve stories, to each of which access is gained by a written certificate or diploma that the bearer has achieved all that was below, and was fitted for the next stage. The first is learning to read; the second is learning to write, but only in one simple style. The *five other styles* of penmanship, called the Tolik, the Liakah, the Divoni, the Sulus and the Nerki, having as high a place with the Moslems as the fine arts with us, are attained gradually by persevering effort under able masters. He who distinguishes himself in any one of these as to beauty, grace and proportion, is held in high honor among the *Ulema*—the learned. Third comes arithmetic. If these three are gained at the age of fourteen the role is well begun. Fourth, three or four years devoted to grammar, Arabic chiefly, with something of Persian, and the constant reading of the Koran and listening to learned lectures, will introduce him favorably to the Arabic as a language. Fifth, mathematics, in Arabic text-books. Sixth, logic—the logic of Aristotle translated into Arabic by the Saracens. Seventh, metaphysics and theology. The student here finds much that is pure and elevated, and much that is the reverse. If any one wishes to read one of the best specimens of Mohammedan thought still current with Moslems, he will find it in an admirable book translated by Henry A. Homes, LL.D., entitled "*Alchemy of Happiness*," by Mohammed Al Ghozzali. (Albany: J. Munsell.) With some things strange and puerile there is much that any Christian can read with profit and delight.

Eighth, he enters upon the law. Here are many divisions. He studies the "*Six Divine Books*" containing a choice and authoritative part of Tradition. He studies the religious law containing the Articles of Faith, and many commentaries on the law and traditions. He studies the Code of Administration, the Code of Marriage, the Code of War, and so forth and so on. If in four years he has waded through the "*Confluence of the Seas*" he

arrives at the Promised Land, the study of the Koran. This crowns the edifice of his learning. If in the meantime he has committed the Koran to memory so that he can repeat every line and word in all its rhythmic, grace and glory, his crowning study, under learned professors and commentators, will be completed with great honor and with the felicitations of all the *Ulema*.

In all this long course of persevering study there is mental discipline. Great acuteness of analysis and definition is often acquired. The learned Moslem is a sharp, skillful logician. He is generally a polished gentleman in his manners. But he is a man of the Middle Ages. He is narrow in his views. His poverty of knowledge with regard to the science, the religions, and the progress of the world hampers him. He is half conscious of it. With few exceptions he avoids learned foreigners and chooses to live in his own world. He is learned, but not in the learning of this age. He is a companion for the Medieval Schoolmen, and would discuss the positive and negative of every question in the *Summa Theologica* with St. Thomas Aquinas himself, as "whether an angel can pass from one point in space to another point in space without passing through the intervening space."—*Advance*.

Middlebury, Vt.

The Dancing and Howling Dervishes in Constantinople.

BY LIEUT. N. H. BARNES, U. S. N.

Among the Moslems there are two sects, which entertain a bitter hatred for each other, the Sunnis and the Sheahs. The former is very liberal. It accepts the oral traditions of Mahomet's wives and associates, and is regarded as orthodox. The latter regards Mahomet Ali, the son of Mahomet, as the true guide and teacher of Moslems. It is more numerous, especially in Asia, and contains many orders of Dervishes who are extremely fanatical, and who in their worship resort to peculiar and cruel practices. Among the latter are the Dancing and Howling Dervishes, as they are called by Europeans, whose worship is regarded as among the most interesting objects for strangers in Constantinople to witness. They hold their services in their convents or *Tekes*, to which one can readily obtain admission.

The Dancing Dervishes may be seen every Tuesday and Friday afternoon in a *Teke* on the Grand Rue of Pera. A visitor, after having been given a pair of large slippers to put on over his shoes, is shown into a room which has a circular space in the centre where the floor is bare and very smooth. Only the Dervishes are admitted there. Visitors are kept outside by a railing inclosing what in a circus would be called the ring. There is a gallery up-stairs to which visitors are also admitted. A part of the outside space is covered with lattice work with small openings. This is for the Turkish women, so that they may see and not be seen. Somewhere, hidden away in the upper part of the building, is an orchestra, which plays discordantly upon a sort of flute and a tom-tom.

The Dervishes soon came in led by their *sheik* or *mullah*, a sort of priest. All are barefooted and dressed in a uniform consisting of a long, dark-green cloak and a tall, brown fez. The sheik wears a black robe, and his long, white beard and sedate manner give him a venerable and devout appearance. There are some twenty of the Dervishes. They all look haggard and pale, showing that their health is injured by their unnatural practices. The sheik kneels before a niche marking the direction of Mecca; the Dervishes form a semi-circle around him, standing with their arms crossed upon their breasts, and, with their heads bowed devoutly, all repeat some prayers from the Koran. Then, led by the sheik, they march slowly and silently, keeping time to the music, three or four times around the enclosure, after which they kneel while the sheik repeats a prayer.

Then one after another they pass the sheik and kiss his hand. After passing a few steps they commence to turn like waltzers, each taking his particular space, in which he spins like a top for about half an hour, the turns with the music gradually becoming faster and faster until they reach the rapidity of about fifty a minute. They seem to divide the space equally and never to interfere with each other. Each turns in a space no larger than the crown of a hat, resting upon the left foot and pushing with the right, which is moved rapidly. The arms are extended, the right one a little raised and turned palm up, the left one a little lowered, palm down. The head is thrown back turning the face up, and the eyes are closed. Each appears to be in an ecstatic trance, oblivious to everything around him. The cloaks are soon discarded and taken by attendants. Under them are worn white waists and yellow skirts, which as they spin stand out like inflated balloons. For a little while the sheik prays aloud, but afterward there is a stillness that is painfully distressing. The turning is absolutely without noise, and the only sound heard is the dismal, mourning of the music. The effect upon the spectators is extremely painful. One becomes nervous with the monotony and silence, and overcome by an inexpressible feeling that something terrible is impending. How much more fatiguing must it be for the Dervishes, and what a severe physical and nervous strain upon them! No wonder they look haggard and careworn. Upon a signal from the sheik all the spinners stop at once, cross their hands upon their breasts and bow devoutly while he recites another prayer. They then sit down upon the floor while the sheik reads a portion of the Koran. The attendants bring in their cloaks and they put them on. When I saw them the spinning was repeated, but I think that is unusual. Finally the sheik pronounces a benediction and the services end, much to our relief and probably that of the Dervishes. The object of the turning is to take the attention of the worshippers away from worldly things and to concentrate their thoughts upon and enable them partially to realize the joy and happiness of heaven. These Dervishes are held in high esteem. They devoutly follow the teachings of the Koran; they are charitable

and kind to the poor and sick; and their lives and characters are above reproach.

Painful and abhorrent as are the practices of the Dancing Dervishes, those of the Howling Dervishes are much more so. They are conducted on Sundays in Pera and Thursdays in Soutari. The latter is the better place to see them. Their *Teke* or place of worship is similar to that of the Dancing Dervishes, except that it is of a rectangular form.

At first the Dervishes sit cross-legged on sheepskins placed in a row around the room, and in a double row along the middle, toward the altar-like place which marks the direction of Mecca and where sits the sheik. For a time the service consists of responsive recitations from the Koran and singing, in a drawling, tremulous, nasal tone.

After a while all rise and the mats are removed from the sides of the room by the attendants. The sheik and a couple of the older Dervishes sit upon the centre sheepskins and chant passages from the *Borda*, a celebrated poem written in praise of the great prophet. The other worshippers stand around the wall with their hands on each other's shoulders and repeat in concert the ninety-nine names of the deity, each ninety-nine times, while the sheik counts his string of ninety-nine beads. While doing this they mark the cadence of the music with a violent surge of the body first to one side and then to the other, leaning the head in the same direction and resting the weight upon the foot that is on that side.

When that is finished they repeat a thousand times the talismanic words, "*La ilah illallah*," which they divide into two sets of syllables of three each, "*la-i-lah—il-lallah*." As they say the first they bow the head to the front, inclining the body and turning the face to the right. With the second they raise the body. With the third they throw the body to the left and rear. With the fifth they raise the body again. With the sixth they throw the body to the right and rear. These movements are very violent, and as they are repeated they grow more and more rapid, till all the syllables cannot be pronounced, and all that is heard is a hoarse, harsh growl or grunt, sounding like the angry growling of wild beasts. They foam at the mouth; blood issues from the mouth and nostrils; and some fall to the floor in convulsions. As they become heated with the violent exercise, they throw off their outer garments, which are gathered up by the attendants. They strip themselves almost to the skin; even the fez is removed and a thin, white one substituted. But the perspiration falls like rain from their faces each time they bow. When this is ended, while the Dervishes stand around the room, children of all ages, from infants in arms and even grown people are brought in and laid face down upon the floor. The sheik then slowly and deliberately walks back and forth upon them, while mumbling a low prayer. This is repeated with several parties of from two or three to a dozen at one time. It seemed as if the infants would be crushed with his weight, the whole of which they had to support, but

they hardly cried. The scene was most barbarous and cruel. Its object was to cure disease and overcome evil influence. Afterward other sick people came in, the sheik laid his hands upon them, breathed in their faces, and said a low prayer.

In some cases a liquid was brought in by an attendant in a glass, the sheik breathed upon it, and gave it to one of the sick men to drink.

Finally, the sheik pronounced a benediction and the services ended. The sheik of the Dancing Dervishes also treats the sick by walking upon them and by the laying on of hands. Among the Howling Dervishes were men and boys, white men and negroes; they wore no uniform, but apparently any who wished took part; but no one was admitted into the enclosure except the sheik, the attendants and those who participated in the—I hesitate to call it worship. It seems very different from a devotional exercise. How can reasonable human beings expect to secure Divine favor by such revolting practices!—*Christian at Work.*

February 12, 1881.

The Condition of Turkey.

The Rev. H. N. Barnum, D.D., writing from Harpoot, Turkey, on June 23, 1881, to the *New York Observer* says that he has just returned from a two months trip to Constantinople, and thus speaks of the condition of Turkey:

"In the long journey to and from Constantinople I found the country in a very deplorable state. The stagnation of trade and the poverty of the people are on the increase. No branch of industry receives any fostering care from the government. Taxes increase, while the ability of the people to pay them has very much diminished. The money collected is mostly sent to Constantinople, while very little is left in the provinces to carry on the local governments. The salaries of all classes of officials, except perhaps the highest, are from eight to ten months overdue, while every week's post carries many horse-loads of money to the capital.

None of this money finds its way back again. It is plain that this system cannot be continued for a long time. The supply of money is very limited, and with this steady drain upon it, the transaction of business

will become very inconvenient, while the complaints of unpaid officials are becoming very loud. The pay of common soldiers is only one dollar and twenty cents a month, and I am informed that during the last five years only two months pay has been given to the rank and file of the army! Officers, of course, manage to get more than this. Is there any other country where such a condition of affairs could exist for a long time? And yet the demands of the Central Government upon the provinces for money grow louder and louder, and the effort of all the local officials to meet these demands is greater than any other.

It will readily be imagined that public insecurity increases. Travelling is attended with more or less risk everywhere. The Circassians who came to



MUEZZIN CALLING TO PRAYER.

the country several years ago are an unmitigated scourge. Their ranks have been largely reinforced since the late war, by Mohammedans who have emigrated from the districts which have been lost by the Turkish government, some of whom are trying to gain a living by honest industry, but many of them are seeking to live by preying upon others. These men are allowed to roam about with arms, at their own sweet will, and they constitute a disturbing element of no small moment. Several missionaries have of late been robbed by men of this class. I myself, on my way to Constantinople, had an adventure with a couple of brigands. These, however were not refugees, but natives of the region. I was told in Constantinople by the best informed men that, the Montenegrin and Greek questions having been disposed of by the Powers, the question of the reform of Asia Minor is now coming to the front; and also that the Turkish Government, of its own accord, proposes to take it up.

There is surely sufficient need of it, but it has been so long talked about, while matters have grown worse and worse, that something more than mere talk will be required to secure belief. If Europe takes the matter into her own hands, something real may be accomplished; but with a depleted and bankrupt treasury, an ignorant and bigoted population, and a corrupt corps of officials, what hope can there be of reformation from within?

The Religion, Character, and Education of the Persians.

BY REV. S. G. WILSON, TABRIZ, PERSIA.

The Mohammedans of Persia, as is well known, belong to the Sheah sect. A small portion of them, especially of the Koords and Eelants, or wandering tribes, are Sunnees. The Sheahs are usually considered to have more liberality than their orthodox brethren. Being looked upon as dissenters themselves, and having to maintain their right to differ from the majority, they are naturally inclined to greater liberality toward those who differ from them. As in politics, so in religion—great freedom of discussion is allowed. They will dispute for hours on religious themes without displaying fanaticism or arrogance. One need not have the slightest hesitancy about expressing an opinion; it is when he puts his opinion into action that he meets with opposition and persecution.

A sect itself, Sheah Islam is honey-combed with sects. The shadings and diversities of beliefs and fancies between the Soofees, Sheikhees and Mustasharies, Ali-Allahees, Babe's, etc., are an interesting and profitable study, and to address your argument so as to meet the hidden thought one must either know or divine to what class his opponent belongs, else his arrow may hit very wide of the mark.

The morals of the people have been frequently described in the portraits of the conditions of the other Oriental nations. Polygamy and its attendant evils are presented in social life. Theft is so universal that you had best take it for granted at all times that every one will steal; deceit and falsehood so natural that it is

hard for them to tell the truth when it is for their advantage. Bribery and venality are accepted factors in all transactions; bargaining habits in trade, abominable repudiation of debt, if successfully accomplished, considered clever; a high loyalty to self, which disdains to beg, lacking in the majority—in short, the noblest work of God is a rarity. Diogenes would light his lantern in vain in this region. True conjugal affection is exceptional, concubinage frequent. The profane use of the divine name by men and women alike strikes the ear in every kind of intercourse. Gambling prevails among the upper classes. Drunkenness is making distressing progress. Though the penalty for the latter is a public

beating through the bazaars, yet if justice were meted out with even hand, none would deserve it more frequently than the Golla Beya, or Governor of our ward. Liquor dens, instead of being stamped out, as the Koran would indicate, are made a source of revenue to the officials. We attended a native wedding, and when the time came for the bride's father to preside on the occasion, we were informed that he was sick, but the evidence of our eyes showed him and one of the chief guests dead drunk in the side room. Those who preach up the high morality of Islam should come and see its practical workings. One thing, however, is universally conceded in favor of the Persians—they are not blood-thirsty nor quarrelsome. Their gentleness, affability and courteous manner, though in-



TURKISH WATCHMEN.

sincere, cannot be gain-sayed. It is a great source of satisfaction. If to their other qualities were added a fiery and haughty temper and a repulsive bearing, our intercourse with them would be far different. As it is, it can always be pleasant in form and outwardly agreeable.

In education the Persians are greatly deficient. I had been led by the accounts of some travellers to expect to find schools universal, and primary education the heritage of all the men. It is true there are many schools which give a humdrum training in the three R's, but so far is it from being universal and up to any proper stand-

ard that in the cities not one man in four can read and write, and the average is not more than two or three to a village, while a reading woman is yet a rarity. The term Meerza still holds its place as a distinctive and honorary title of one who can read and write. The schools are usually in the mosques, with a Mollah for teacher, who holds sway in the proverbial fashion which requires every child to make as much noise as possible under pain of a rap if for a moment he ceases to add to the general hubbub. Persian, Arabic and sometimes French, are the languages taught, though the Koran is read merely with the eye and not with the understanding. The Arabic Bible, which is frequently trumpeted as giving the Scripture to the 120,000,000 of the Mohammedan world, Persia included, could not be understood by one in a thousand of our population. But in spite of their deficiency in school education, the upper classes are intelligent and quite well informed. It is sometimes surprising to find how much information on science, history and the world's doings they have obtained without instruction or reading. The desire for education is developing among them, and they would gladly welcome any efforts which are not mixed with designs to subvert their accepted faith.—*Presbyterian Bunner.*

The Tragedy of Houssein, or the Persian Passion Play.

BY REV. WM. R. STOCKING.

James Freeman Clarke says, "The founder of a religion does not invent it, but gives it form. It crystalizes around his own deeper thought." We may add what history shows to be true, that the special form or type of a religion is changed or moulded, according to the needs of the spiritual nature of man, and those elements are made prominent, which touch the finer chords of our being, such as self-sacrifice, mildness and love. A striking illustration of this fact is seen among the Persian Mohammedans of this century.

The point of divergence in the great schism of the Moslem world, dates way back to the death of Mohammed (A. D. 632). The Soonees affirm that Abu Bekir, Omar and Othman were true Caliphs and lawful successors of the Prophet. The Sheahs on the other hand assert that Ali, the fourth Caliph and the son-in-law of Mohammed, was his first lawful successor, and that the other three, named above, were usurpers.

Ali had two sons, Hassan and Houssein, and the elder, Hassan, would naturally have succeeded him, had it not been for the intrigues of Moawiyah, Governor of Damascus, who assumed the title of Caliph, and it is said, caused the death of Hassan by poison. Later, when Moawiyah was followed by his infamous son, Yezid, Houssein, who had been living in religious retirement at Medina, where was the tomb of Mohammed, was induced to attempt the journey across the desert to Kufa, with promises from the Kufites to sustain his rights and title against the power of Yezid the usurper. A company of eighty persons, more than half of whom were women and children,

accompanied Houssein in his march across Arabia. When near the end of their journey on the plain of Kerbela in sight of the welcome waters of the Euphrates, this little band was surrounded by a body of 5,000 of the enemy's horsemen, led by Obedillah, who demanded their unconditional surrender. Houssein and his companions showed the stuff of which they were made, and to a man, preferred to meet death in a manly resistance rather than surrender ingloriously to the followers of the hated usurper of Damascus. The story of that fight for life, or rather for a martyr's crown, is thrilling in the extreme. It includes wonderful calmness of all as they foresaw the fate which awaited them, and prepared for death by a prayer to Allah. Their sufferings by thirst, when some of the children threw down their empty bottles at the feet of the warriors in mute token of distress. The slaying of one after another of those brave men who attempted to cut their way through the enemy's ranks to the river for water. The desertion of a band of thirty from the enemy to share the inevitable fate of death with Houssein and his companions. The thinning ranks of that faithful band, as they fell one after another, wounded and dying, till Houssein only is left, mangled and bleeding. His wife and sister appeal in vain to the enemy's Chief for his life, and he is finally slain by three and thirty darts that pierce every portion of his body. Later the women and children were carried captives by their enemies. All these scenes, and many more experienced by "the family of the tent," as they are called, are treasured in the hearts of the Sheahs. The fact that all these sufferings for the sake of their religion, were borne with such calm resignation, with heroism so lofty, has immortalized Houssein and his companions.

Every year during the month of mourning (Moharrem) the Persian Mohammedans give themselves over to seasons of religious grief and frenzy on account of their beloved martyrs. Crude theatres are erected or arranged, where the tragic scenes connected with the sufferings of Houssein and his followers are depicted. All the people, great and small, rich and poor, join in the celebration, mourning, weeping, and shouting in the fervor of their feelings. Ali, Hassan and Houssein are household words among all classes of the people, and they have come to regard these personages as scarcely less sacred than Allah or Mohammed. Every one delights to honor their memory and extol their deeds.

For ten days the drama of "the family of the tent," is enacted in these crude theatres, and a large proportion of the people attend day after day. Noblemen and peasants, high officials and poor beggars, are all interested, and each vies with the other in doing something for the success of the play. It is the one absorbing theme. Everything connected with the drama is the most simple possible, with no pretense at scenic effect. There is no need of the usual accessories of the stage, for the actors are so thoroughly in earnest that for the time being they seem to become the persons whom they represent. The audience, too, are in perfect sympathy with the scenes

enacted, and readily fill up all deficiencies. In the street processions, the young men follow the music of fife and drum, bearing black banners, and beating their bare breasts as they shout in wild cadence:

"O Ali, beloved, Hassan and Houssein,"

"O Ali, beloved, Hassan and Houssein."

Frequently in the frenzy of their excitement, they cut themselves with knives and dirks, till they stagger and fall from the loss of blood, which covers their features

throne at the age of eleven. His reign of twenty-five years was one of extreme folly and bloodthirsty tyranny. His sanity was seriously questioned. His cruelty and persecution toward the opposite party of Mohammedans, which also extended to Christian and Jew, were revolting. The most capricious and bloodthirsty of the Roman emperors were scarcely his equals. Two Persian mystics who had wandered to the court of El Hakem purchased his favor by obsequious and blasphemous



HORN-HEADED DRUSES OF SYRIA.

and garments. Sometimes one of these victims to fanaticism is fortunate or unfortunate enough to die from the effects of his wounds. All such are sure of an exalted place in Paradise.

Such in brief is the Persian Passion Play. Unprecedented, unique, grandly sad. As some one has said, "it is the noise of the mourning of a mighty nation." The misfortunes of Ali and his sons, typify the melancholy past and the dreary present of the Persian nation. It is on these scenes of calamity that the Passion Play dwells, awakening an answering echo in the breast of the spectator.

May God hasten the day when *Calvary* shall transcend Kerbela in the interest and affections of these poor people, and the meek and lowly Jesus shall become to them "the chiefest among ten thousand and the one altogether lovely."

The Druses of Syria.

During the reign of Abassides, one Abou Mohammed Abdalla, who was said to be a descendant of Ali by Fatima, and who claimed the caliphate on this ground, succeeded in effecting a revolt which extended through the whole of Arabia, Syria, Egypt and the provinces westward; and thus became the founder of what was known as the Fatimite dynasty in Egypt, his court being established at Cairo. The sixth of this dynasty, Abou Ali El Hakem, born A. D. 985, succeeded to the

throne. Taking advantage of his extreme vanity, they wove about him a fantastic web of supernaturalism quite as marvellous as any that had crystallized about the name of Mohammed. At length his conduct became so revolting that he was put to death at the instigation of his own sister, Sit el Moolok. The so-called martyrdom confirmed his claim to divinity. His mystic Persian caterer, Hamzeh canonized the tyrant in a book published soon after his death. The Druses of Syria are the followers of this infamous El Hakem. His pretensions were so shallow that they could not long survive in Egypt; but the so-called religion took root in Wady el Tein, and spread throughout that region. This singular system, in addition to the miraculous character of El Hakem, is made up of scraps of mysticism which its two early expounders or inventors imported from Persia. For a long time the religion of the Druses had been considered a sort of secret society; but during the wars of Ibrahim Pasha, extending from 1837-1842, many things were brought to light. Their ideas of God are borrowed from the Koran; monotheism is the corner stone of their system, though their notions of Him are less practical and more idealistic than those of Mohammedans. Without dwelling on the Druses' idea of creation, it is sufficient to point out that they consider the souls of men to consist of two elements, light and darkness, or good and evil. The souls that now exist are exactly the same in number as have ever existed

since the first period of creation. These souls are mortal and never suffer any change in their essence. All at once the world was populated with infants, grown-up persons of different ages, sexes, and ranks of life, and residing in various countries, speaking different languages, and occupied with various pursuits. The story of Adam and Eve is rejected. Of course to a spectator the world would have presented on the first morning of its existence the same general aspect of diversity and busy pursuits that it does now. As there are no more souls than were at first created, the doctrine of transmigration becomes a necessary inference; though they differ from Hindus and Buddhists by maintaining that souls only migrate into human bodies. Like the Mohammedans, the Druses have searched the Old and New Testaments for arguments. They support the assumption of transmigration by citing the case of John the Baptist, who was said to be Elias, and also the case of the man born blind of whom it was asked whether he sinned or his parents; for if he had sinned he must have been in a previous body. They claim that there have been many instances in which men recalled the history of their own pre-existent lives. They maintain that there have been six great prophets or teachers—Noah, Abraham, Moses, Jesus, Mohammed, and lastly Mohammed Ibou Ismail, a descendant of Ali. As to Jesus they hold that he preached the Gospel under the instruction of the true Christ, who was concealed under the form of one of his disciples by the name of Lazarus. It is a belief of the Druses that China is a sort of Canaan in which the souls of their best men finally reappear; that there are multitudes of Druses there now under the guise of false religions. At a particular stage in the history of the world they believe that the Mohammedans and Christians will engage in wholesale war, that the Moslems will actually burn the church of the Holy Sepulchre in Jerusalem. The Christians will then seek

the help of the King of Abyssinia, and in return will march against Mecca. The Mohammedans will rally there for defense, and a great conflict will ensue; whereupon the Universal Mind will interpose with an army of two and a half millions of Chinese, to whom all contestants will surrender. Finally El Hakem will appear in human form and be seated upon his former throne in Egypt.

As an effect of this singular faith, the moral condition of the Druses is to all human appearances one of stolid self-satisfied degradation. They number about 50,000.

—*Foreign Missionary.*

Pan-Islamism.

Not in many generations has the Moslem world presented such attractions to the student of races and religions or commanded so much willing attention from the reading public as it is doing at the present time. Nor is this much to be wondered at. Inside of Islam, taking the word in its largest sense as representing all Mohammedan lands and Mohammedan peoples, great events have been happening, and the relations of those lands and those peoples to the outside world have been undergoing great and radical change. Within the last few years the Turkish Empire in Eu-



EGYPTIAN PASHA.

rope has narrowly escaped complete and total destruction. After a wasteful and ruinous war Russia forced her way to the gates of Constantinople, and the city was saved for the Sultan only through the intervention of the other great Powers of Europe. Roumania, Servia and Montenegro secured their independence; Bulgaria was erected into a semi-independent principality and Greece has since been enlarged at the expense of the Sultan's territory. Eastern Roumelia and the circle around Constantinople are all that remain of Turkey in Europe. This was humiliating enough to a people who are taught by their creed to regard the world as the prize of the sword of the Prophet, and who at one time seemed to have universal

empire all but within their grasp. But this was not all. The Turkish Empire was shorn of its dimensions also in Asia, and more recently the Sultan's feeble hold on Northern Africa has been painfully illustrated. Tunis has to all intents and purposes become the property of France; the fate of Tripoli trembles in the balance, and there are many signs that Egypt at last is about to fall into the hands of the British. It is not wonderful that in these circumstances the heart of Islam should be sad, and that to grief and despair should be added a spirit of resistance and a desire for revenge. It is an ancient belief throughout the Moslem world that a great deliverer and guide will appear in the latter days—a "Mohady"

Moslem population at 175,000,000. This is slightly above the received estimate, but of its correctness there is little reason to doubt. Of these from regions as far apart as Morocco and Java, as the Cape of Good Hope and Persia or India, there were present last year, on the occasion of the annual pilgrimage at Arafat, 93,250. There were as many as 8000 Ottomans from Europe and from Syria, 5000 Egyptians, 6000 from the Barbary States, 6000 Persians, 15,000 from India, and not fewer than 12,000 Malays, all the way from Java and neighboring islands. These figures reveal the strength of Islam in a manner which is not to be mistaken. The aggregate is surpassed only by that of Christianity and



VILLA OF EGYPTIAN PASHA.

who will reunite Islam and restore its fortunes. Never was this belief stronger than now, and the most prominent characteristics of Islam at the present moment are eager expectancy regarding the long looked for Saviour and an earnest desire for union with the restoration of the Caliphate in all its integrity.

WHAT PAN-ISLAMISM MEANS.

Of late years the public mind has been made familiar with the Greek adjective *pan*, (all, the whole) in many and various combinations. It is sometimes applied to race, sometimes to language, sometimes to religion, and sometimes the unity or wholeness which it implies includes all the three. We have had Pan-Hellenism, Pan-Slavism, Pan-Anglicanism, Pan-Presbyterianism, and now we have Pan-Islamism—a term which is intended to designate the whole of Islam and to include all Islamic countries and peoples. It is probable that, both in numbers and intensity Mohammedans greatly overrate their strength. It is certain, however, that the outside or non-Mohammedan world greatly underestimate the strength of Islam. A well-informed writer in the August number of the *Fortnightly Review* gives the total

that of Buddhism. Nor is it to be regarded as a waning Power. On the contrary, it is making its conquests in India and in the tropical regions of the far Eastern seas; and, if we are to be guided by facts or influenced by the examples of the past, its complete conquest of Africa is only a question of time. To the negro race it adapts itself with wondrous ease. And if we may not belittle the power of Islam, as represented by the number of its followers, so neither may we estimate lightly the strength which comes from devoted attachment to a cause and to a creed. It is no ordinary influence which, from regions so widely scattered and so far remote, brings its thousands of pilgrims annually to the shrine of the Prophet. Islam united, and yielding to some common impulse—an impulse believed to be communicated from heaven—it is not impossible may yet surprise and astonish the nations. What it has done it may at least attempt again. It is something at least to know that it looks forward to such unity, to the restoration of the undivided Caliphate, to a period of great power and great prosperity; and that now, suffering from defeat and division, overwhelmed with grief and burning for

revenge, it impatiently awaits help from on high—the expected Deliverer.

DIVISIONS IN ISLAM.

It has been implied in the foregoing remarks that Islam is not now a unit. How or why has not been stated. In order, however, that the reader may have something like a clear and accurate conception of the condition of the Moslem world it is necessary that such division as exists should be specified and explained. Before doing so it may be well to indicate the main points on which Mussulmans of all sects and parties, of every shade of distinction of belief and practice are all agreed. The beliefs common to all Mussulmans are as follows:—First, a belief in one true God, the creator and ordainer of all things; second, a belief in a future state of reward and punishment; third, a belief in a divine revelation, imparted first to Adam, renewed at intervals to Noah, to Abraham, to Moses, to Jesus Christ, and, last of all, in its perfect form, to Mohammed; this revelation is not only one of dogma, but of practice; it claims to be a universal rule of life for all mankind, in politics and legislation as well as in doctrine and morals; this is called "Islam;" fourth, a belief in the Koran as the literal word of God and in its inspired interpretation by the Prophet and his companions, preserved through tradition. (Hadith.) These are summed up in the well-known "Kilemat," or out of faith "there is no God but God, and Mohammed is the apostle of God." Common, also, to all the sects of Islam are prayer, fasting, almsgiving and pilgrimage. On other points of belief and practice, however, they differ widely; so widely, indeed, in some cases as to reach the point of antagonism. In this respect they are not worse than Christians; for while on pilgrimage they will pray in each others mosques and kneel at the same shrine. Islam is divided into four great sects—the Sunites, the Shiites, the Abadites and the Wahabites. The census may be thus roughly given:—

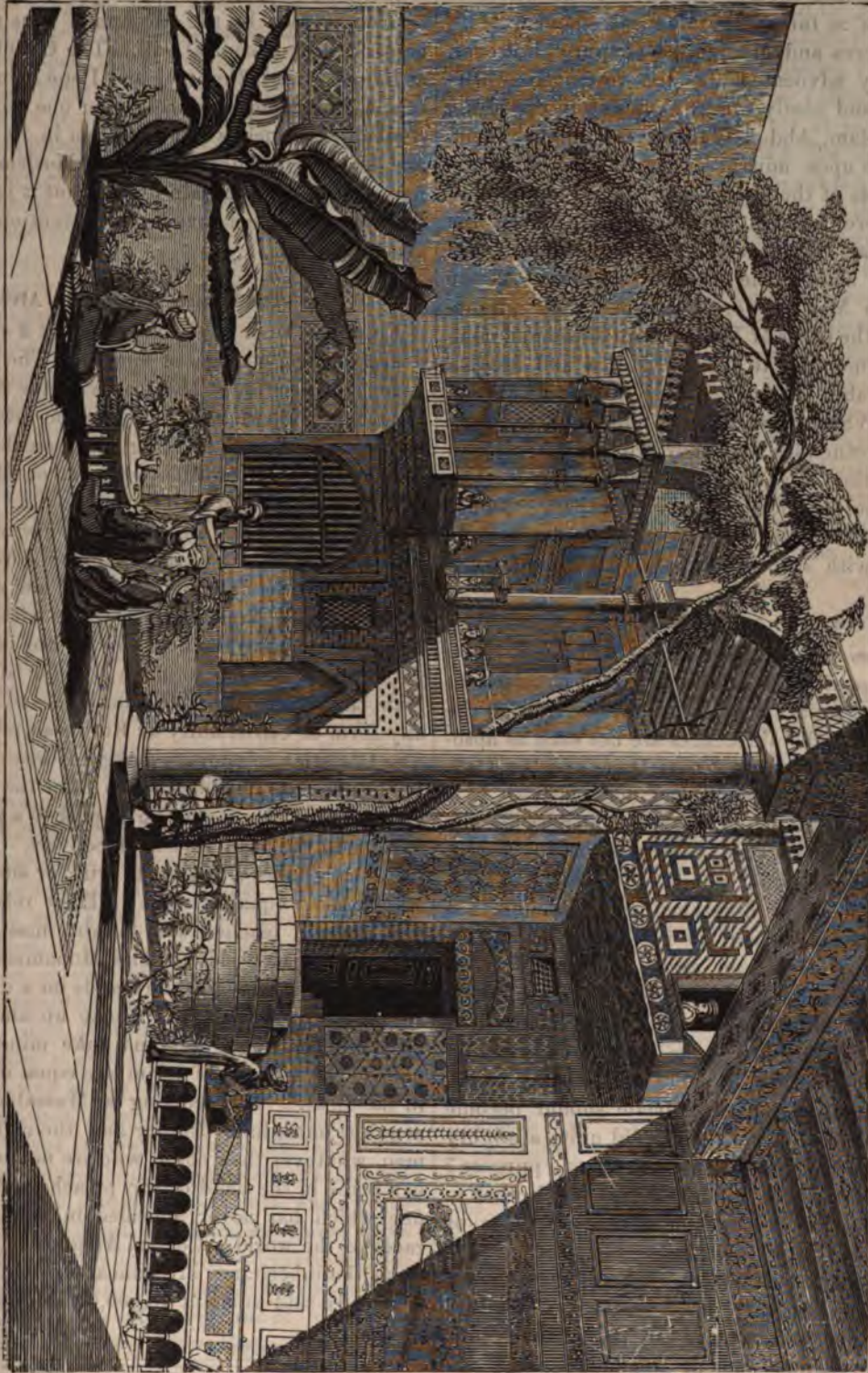
1. The Sunites, or orthodox Mohammedans	145,000,000
2. The Shiites, or sect of Ali.....	15,000,000
3. The Abadites.....	7,000,000
4. The Wahabites.....	8,000,000

The Sunites, or People of the Path, as the name signifies, are, as is learned from these figures, the most numerous. In addition to the dogmas already mentioned, they hold that inspired authority did not cease with Mohammed and his companions. The saying of the first four Caliphs are held to be unimpeachable; similar value is attached to the theological treatises of the four great doctors or Imaums, Aba Hanifeh, Melck, Esh Shafy and Hanbal; and even down to this day a species of infallibility is conceded to the decisions of the distinguished Ulemas. It is held also by the Sunites that they are a political as well as an ecclesiastical body, and that the temporal power of the Prophet is represented in the person of the Caliph, his successor. This last, however, is not peculiar to them. It will thus be seen

Sunites among Mohammedans occupy much the

same position as the Roman Catholics among Christians, and that in some of their tenets they closely resemble each other. The Shiites, or sect of Ali, is the first and most remarkable of the heretical sects. It traces its origin back to the very day of the Prophet's death, when Abu Bekr was elected to the exclusion of Ali. The old cause of dispute still remains, but is no longer the only difference between Shiah and Suni. The Shiites repudiate the Caliphate and all hereditary authority whatsoever; they admit the right of free judgment in individual doctors in matters of religion, and among them there is a tendency to superstitious belief not authorized by the Koran. They believe—and this is their great doctrinal quarrel with the Sunites—in a series of incarnations of the twelve qualities of God in the persons of the "twelve Imaums" and also in the advent of a "Mohady" or Messiah. The religious constitution of this sect has been compared to the organization of Independency or Congregationalism. As in the Congregational Church, so with the Shiites, there is no recognition of any head, temporal or spiritual; and each congregation represents a separate unit of authority in itself. The comparison is not quite exact, for the religion and worship of the Shiites has a relation to the State and has State support. Persia is the great stronghold of the followers of Ali. It is a singular and somewhat noteworthy circumstance that a sect which had its origin in the assertion of hereditary right to the Caliphate should now rigidly exclude everything hereditary. It is to be borne in mind, however, that they admit in theory that there is or should be an Imaum and Caliph; and while they will allow no one to assume the title they wait the coming of the "Mohady" who will restore order in Islam. The next heretical sect in order is the Abidites. These, it is believed are the religious descendants of Kawarij, a party which separated itself from the Caliphate in the time of Sejid Ali, and after suffering much persecution took refuge in Oman. They are to be found mainly in Oman and Zanzibar. Their differences are mainly negative and consist in the rejection of Caliphate history later than the reign of Omar. The vast number of traditions now incorporated with the Sunite faith they utterly and totally reject. The Wahabees are of later origin. The early half of last century was a period of religious stagnation quite as much as it was in Christendom. Politically and religiously the Mussulman world was asleep. It was suddenly aroused by the direct and vigorous preaching of Abd-el-Wahab, who, like another John the Baptist, burdened with a mission from heaven, came rushing forth from the wilderness and calling upon men to repent, for the Kingdom of God was at hand. Abd-el-Wahab was a radical reformer—a sort of John Knox in Arabia. He rejected all traditions but those of the companions of the Prophet, and he denied that any but the first four Caliphs were legitimately elected. According to him the Koran was the only written law. To this belief Islam must return and become again what she had been

COURT OF AN EGYPTIAN HOUSE.



in the first decade of her existence. In 1808, such in the intervening years had been the success of the teachings of Abd-el-Wahhab and his followers, that the Wahhabites, the champions, as they have been called, of Unitarian Islam, had become masters of the whole of Northern Arabia as far as the Euphrates, and were in possession of Mecca and Medina. Unhappily, however, the reform they advocated was too retroactive. Because minarets and costly tombs were not in use in the first years of Islam, Abd-el-Wahhab condemned them. A war was made upon minarets, and the tombs of the saints, the objects of the pious regards of generations of Mussulmans, were levelled to the ground. Even the Prophet's tomb at Medina was laid waste and its treasures distributed among the fanatical soldiers. As the result the whole Moslem world was filled with indignation; and after the peace of Paris Sultan Mahmoud commissioned Mahemet Ali to deliver Mecca and Medina from the Wahhabite heretics. This in time he accomplished. The Wahhabites are not numerous, but they cling to their principles and they are zealous missionaries wherever they have found a home. The Moslem world is now ripe for another Abd-el-Wahhab. Should such a man appear in the body of the orthodox sect he might perform with success the part of a Loyola or a Borromeo.

ISLAM AND THE CALIPHATE.

From what has been stated above it will be gathered that the weakness of Islam results to a very large extent from its want of unity; that Islam is larger than the Caliphate; but that the differences are not such as absolutely to bar future union, and that Islam and the Caliphate may yet become coequal and coextensive. It is to be observed that the points of argument between the orthodox and the non-orthodox are vital and essential. They cover broad and solid ground. It is to be observed also that the points of difference, while by no means either trivial or unimportant, do not prevent a certain amount of unity of faith and unity of action. What hinders it that under strong pressure and under a common danger their differences should be overlooked or disregarded, and that, under some new and consuming impulse, directed by some capable and daring spirit, this vast incoherent mass called Islam should become what it was in its earlier years—a solid unit; a mighty body, filled with one spirit and guided by one purpose? What hinders it? Much hinders it; so much that to the outside world the restoration of the fortunes of Islam seem barely, if at all, within the range of the possible. The Caliphate has long been little more than a name, and in comparatively early times rival Caliphs have contended for the mastery. In the tenth century there were three Caliphs—one at Bagdad, one at Cairo and one at Cordova. The Sultan of Morocco claims to be Caliph. The Sultan of Turkey has, since early in the sixteenth century, through a sort of fiction, claimed to be the successor of the legitimate Caliphs of Bagdad, and as such he has been recognized by all orthodox Mus-

sulmans. The Persians, as we have seen, recognize no Caliph, but wait for one. In this very chaos there is a kind of unity. Pan-Islamism a solid unit implies a Caliph at its head, and such a head could easily be found if the other conditions of unity were present. Pan-Islamism as seen by the Moslem is thus a mighty power controlled by a central will. The Caliph of the future, as he sees him, is Emperor and Pope in one—the reunion of the Mohammedan world under one temporal and spiritual chief. Such is Pan-Islamism in its grandest form; and for such reunion the devout Moslem now prays and hopes. It may be a vain dream; but it is a dream which for the present commands the attention of mankind.—*N. Y. Herald.*

The Future of Islam in Africa.

From the Moor to the negro is but a step, though it is a step of race, perhaps of species. The political and religious connection of Morocco with the Soudan is a very close one, and, whatever may be the future of the Mediterranean provinces fronting the Spanish coast, it cannot be doubted that the Moorish form of Mohammedanism will be perpetuated in Central Africa. It is there, indeed, that Islam has the best certainty of expansion and the fairest field for a propagation of its creed. Statistics, if they could be obtained, would, I am convinced, show an immense Mohammedan progress within the last hundred years among the negro races, nor is this to be wondered at. Islam has so much to offer to the children of Ham that it cannot fail to win them—so much more than any form of Christianity or European progress can give. The Christian missionary makes his way slowly in Africa. He has no true brotherhood to offer the negro except in another life. He makes no appeal to a present sense of dignity in the man he would convert. What Christian missionary takes a negress to wife, or sits with the negro wholly as an equal at meat? Their relations remain at best those of teacher with taught, master with servant, grown man with child. The Mohammedan missionary from Morocco meanwhile stands on a different footing. He says to the negro: "Come up and sit beside me. Give me your daughter and take mine. All who pronounce the formula of Islam are equal in this world and in the next." In becoming a Mussulman even a slave acquires immediate dignity and the right to despise all men, whatever their color, who are not as himself. This is a bribe in the hand of the preacher of the Koran, and one which has never appealed in vain to the enslaved races of the world. Central Africa then may be counted on as the inheritance of Islam at no very distant day. It is already said to count 10,000,000 Moslems.

—*Fortnightly Review.*

"The Mohammedan power and influence in Syria is supreme over that of all Christian sects. The Moslem element number 750,000. Aside from the superior numbers, it has the prestige and support of the ruling power. The Christian sects are simply tolerated, and that with severe restrictions, though some of them have a certain share of temporal authority limited to particular communities."

The State of Religious Liberty in Persia.

BY REV. S. G. WILSON,

Missionary of American Presbyterian Board in Persia.

It is not to be expected that any government acknowledging the Koran as its supreme law should grant religious liberty to its subjects. The question is more concerning the degree to which the natural and declared principle of intolerance is carried out and how far its operation is limited by the peculiar circumstances of the people, the demands of the age, or the pressure of enlightened Christian governments.

There are certainly in the religious condition of the Sheahs' circumstances which should tend to modify materially the inherent intolerance of Islam. A sect, itself suffering the opprobrium of heterodoxy and occupying the position of a minority in a religious contest, it has in the school of experience learned what it is to maintain opinion and faith against superior numbers. Having itself had to struggle and contest its right of liberty to differ, it would naturally be more able to appreciate others in similar circumstances and to allow their existence.

Moreover Sheah Islam stands, we might say, as one of the most tolerant religious organizations on the globe to its own. It has developed a "Broad Churchism," which practically tolerates any form of belief or code of practice. Not to mention the large class of infidels, there are the Sufis who mystify away all the rites and ceremonies of Islam,—the Arifs, refusing any special honor to Mohammed or any prophet, except as they were men who benefited their race, and holding that perhaps Moses was in this respect the greatest,—the Ali-Allahees, who hold Ali above Mohammed, making him God himself,—the Eelant Tribes, some of whom live without Mollahs or Korans, know not even the forms of prayer, and regard not the laws of clean and unclean,—the Sherkhees and Mujtasharies, and others of many names, with views as diverse as the color and kinds of goods in an Oriental bazaar; yet all dwell at peace and tolerate each others opinions without let or hindrance. It may be claimed that the terrific persecution of the Babis is no direct contradiction of this. But there are two reasons why the Babis were so bitterly and cruelly treated, (1) because they were aggressively active in trying to supercede all others; (2) because they were involved in political issues and were treated as the enemies of state, the fanaticism of the people being aroused and opposed to the fanaticism of the new sect. Their slaughter with fire and sword, with fiendish torture and inquisitorial cruelty shows what the new faith of Christ may look for if it falls under like disfavor. But in spite of this memorable exception, the Sheahs, as a rule, are remarkably tolerant of all shades and varieties of opinion among themselves.

Their treatment of the other faiths has been for the most part oppressively tolerant, though at times breaking forth in wild persecution. The Guebres found scarcely a resting place for their fires in the land of their ancient altars. Jews, Armenians and Nestorians alike have at

times felt the sword pierce them so deeply that life was barely left. Generally they have suffered from the even and constant oppression arising from their state of subjection and contempt, trampled upon as weak, despised as unclean, hated as infidels. Their exposure to all the discomfort and oppression which the ingenuity of the true believer could devise or in his caprice he saw fit to inflict, and their helplessness to obtain redress for their grievances has been a chief source of their misery. They have been proscribed in not a few of the avocations of life, excluded in some places from the bazaars and best positions for trade. Their evidence in law has been either unheard or unheeded, their property at the mercy of the defrauders or the legal inheritance of any renegade pervert to Islam. They have, even while enjoying peace, purchased it at the price of a cringing submission which has subdued their spirits and reduced them in many cases to a state of grovelling and timidity. Efforts have been made from time to time by the missionaries and the English Government to alleviate their condition, and some progress has been made, and some rights have been granted them by royal decree. Mr. Potter, on behalf of the Jews and Armenians in Hamadan, and Mr. Labaree, on behalf of the Nestorians, have been untiring in their efforts to obtain governmental redress. A new revision of the laws regulating the relations of Nestorians to Mussulmans was obtained in March last. The substance of its provisions as obtained by Mr. Ward from the English Consul are as follows:

(1) The former law permitted the owner of the village to take one load of fuel and one day's labor from the rayats. This seems very harmless, but it was made the occasion of unlimited oppression and extortion, and to check it the law itself is repealed.

(2) The rights of property of the rayat in relation to the landlord are adjusted and defined so as to allow of personal ownership of buildings, etc., by the peasant.

(3) The penalties for plundering travelling Nestorians are increased.

(4) Converts to Islam who wish to return to Christianity are given permission. This is a great step in advance. It is, however, a secret provision, *open* revision of existing laws being declared impossible in a Moslem country as against the Koran, but orders have been sent to the Governors that each case of such return be referred to the Central Government at Teheran, and it will be forgiven.

(5) A still greater advance is made in regard to the inheritance of Christians who turn Mussulmans. They are no longer to be allowed to confiscate all their relatives property, but only such portion is to be allowed them as if they had remained Christians. This is also a secret provision.

(6) In regard to evidence in judicial cases where Christians and Moslems are concerned, as no religious judge could receive the word of a Christian against a Moslem, it has been ordered, secretly again, that all such cases shall be tried before the civil courts, and that

the evidence shall be weighed on its own merits.

These orders were obtained with great difficulty by H. B. M.'s Ambassador and were communicated to the missionaries "that they might report any violation of them." It is to be hoped that for Armenians and Nestorians alike they will have a beneficial influence, and prove effective in their whole intent. To the Nestorians, they have special relations since as cultivators of the soil they are much more exposed to oppression than the Armenian merchants and mechanics, especially as many of the Armenians have returned from their refuge with the shield of Russian citizenship.

The toleration of the native Christians in existence is a different thing from the toleration of us in our efforts of active proselyting to the faith of Christ and government attitude toward us must necessarily be different. It will be convenient to view the relations of the government and its laws to our work in three aspects: (1) with regard to our work among non-Mussulmans; (2) with regard to the distribution of the Sunday-school and religious literature; (3) with regard to our efforts to evangelize Mussulmans.

First—Our efforts on behalf of the nominal Christians and Jews are freely permitted. No opposition comes from the government on this point. Not only so but it has repeatedly declared that Christians changing the form of their faith or Jews becoming Christians, or *vice versa*, shall not be molested, and shall be protected. In this work we meet with intolerance from a different quarter, viz.:—from the ecclesiasties of the old churches and the Rabbis. This is at times very severe, and because the Priests, Rabbis, Halifas and Patriarchs are often men of influence and commanding means of corruption, they procure the co-operation of the Governors. Just last month a young Armenian school teacher who has professed Protestantism was dragged by the Halifa or Arch-Bishop before the Golla-Beya on a false charge. After being released his steps were time and again dogged by the police, money extorted from him, his school interrupted and his mind filled with terrors. Again he was imprisoned and seemed in imminent danger of torture, until through our appeal to the English Consul he was released, sufficiently frightened to be a warning to others. It is when the people combine with the chiefs to persecute that the condition of our converts becomes insufferable. It is this which has made affairs so irksome for the Jewish converts in Hamadan. Ostracized from social intercourse, excluded from the baths, denied the privileges of the schools, their business interrupted and their shops threatened, they called not only for sympathy, but for all the exertion of the Mission at Teheran to procure their alleviation. The following decree obtained in January and translated from the Persian by Mr. Potter, will show the official attitude of the Government toward this part of our work:

"Oh thou near Royalty: The Government of Hamadan has been frequently written to concerning certain *Jews who have chosen the Christian faith*—and the other *Jews have quarrelled with and persecuted them*—that

the oppression of certain Jews on the part of the Jewish congregation is by no means according to custom. That the other Jews should oppose and quarrel with those of themselves who choose another faith and not permit them to go to the bath, and in other ways afford them a ground of complaint and trouble, is very bad.

"*Let a Jew choose the Christian faith or a Christian accept the Jewish faith, they should not incur opposition or molestation from anybody.* With all these (previous) injunctions, what reason is there that some arrangement has not been effected for removing the oppression on the part of the Jews toward those certain persons.

"You yourselves know that *this conduct of the Jews is very much opposed to custom.* Assuredly this time you will give such exertion and attention to the matter that *hereafter eternally no hindrance shall be placed in the way of those certain individuals and persons of the Jews and Armenians who wish to enter another faith.* And in other respects, also, you will take care that the Jews and Armenians dwelling in Hamadan shall enjoy rest and quietness. What further writing is necessary!

"In the month of Safar the victorious, 1298."

It is with regret that we learn that in spite of this strongly worded decree, the state of the persecuted Jews is but little changed.

Secondly—With reference to the distribution of the Word of God and Christian literature, there is a double view to be taken, viz.:—from the standpoint of written law and from the manner of its enforcement. The law as promulgated in the Revised Police Regulations, Art. 8, is "Whoever disseminates a book against the religion of State and faith shall be imprisoned from five months to five years." Besides there is an Index Expurgatorius prescribing works such as the "*Megan Ul Hak*," or Balance of Truth. In reality, however, and practically we have almost unrestricted liberty in the distribution of Scriptures, etc. They are imported by the hundreds, passing under the inspection of the officials. Our Book Rooms and Scripture Depots are open in many of the principal cities and towns of the Kingdom. Occasionally an effort is made, as in Oroomiah at present, to exclude us from the bazaars, but generally wherever there is an Armenian or Nestorian population it is freely allowed, under the principle that they are entitled to buy or sell their own sacred books. Our colporteurs are permitted to go everywhere, and are succeeding in scattering the Word far and wide. They always go with some risk to their persons and lives, and are frequently maltreated and called to submit to innumerable annoyances, but in the main they have free course, hawking through the bazaars, visiting the houses of the Governors themselves, or going where opportunity for sale offers. Contrasted with some Christian countries this is liberty. When Bosnia was under Mohammedan control, the free circulation of the Scriptures was allowed; now Austria not only restricts their sale but will not allow them to be read or prayer to be made at the grave of a deceased Protestant. Our opportunity for thus scattering the word being so full and free, we seize it while we may.

Thirdly—In regard to active endeavors to convert Mussulmans we have not and can never expect to have explicit license or freedom, so long as the Government is

Mohammedan. If the Koran is law the convert from Islam must die. Fortunately there are causes which modify or render inactive this principle. Not only is the fear of Christian Governments and their influence felt, but it would seem that the influence of modern thought has even modified the desire of the rulers and people to see it executed. And perhaps a spirit of indifference which has taken hold of some of the ruling class makes them careless of the results of non-enforcement. Since the power of the Mollahs was broken and their influence in State affairs reduced to a minimum there has been less likelihood of severity. Still we are constantly reminded that the sword of Damocles hangs over us and perceive clearly that clouds are moving above us, which, though they may be dissipated and driven away, may also gather in blackness and break in storms of destruction upon us. Last year the order was promulgated at Teheran strictly prohibiting the attendance of Mussulmans at our meetings and any efforts to change their faith. It occasioned great embarrassment to the work. The cause, as has since been learned, was the arousing of the zeal of the Shah and his ministers by a report from the Persian Envoy at Constantinople concerning the case of the Mollah who had helped to translate the Bible, whose late escape from the shaking Island of Chios is so wonderful. The Shah at the time caused the mission work to be investigated, and is reported to have said that he could not allow any interference in the Moslem faith. We, of Tabriz and Oroomiah, were congratulating ourselves on being exempt from this embarrassment. But the Koordish war and the prominent part the Missionaries were called to act in reference to it, drew attention to our work, and the aspect it presented could not fail to impress the authorities with the necessity for action. Besides this the Jesuits under Bishop Clozel having at the time of his grand mission from the Pope to the Shah, pledged themselves not to engage in work among the Mussulmans, are loath to see our work prosper among them, and are untiring in their efforts to injure our standing before the Government and bring down its wrath upon us. From these causes originated the order received by us in January last, through the English Consul in Tabriz, addressed to the Missionaries both in Tabriz and Oroomiah. The following is the order:

Gentlemen.:—I have received an official communication from the Foreign Office Agent informing me that complaints have been made to the Vali Ahd (Crown Prince), that you are actively engaged in preaching and teaching among the Mussulmans, and endeavoring to induce them to renounce Islamism, and that such proceedings are calculated to create serious disturbances in this country. His Royal Highness has, therefore, instructed the Agent to request me to give you a friendly warning on this subject, and to advise you to *desist altogether from teaching or preaching amongst the Persians*, either at your private houses, in places of worship built by you, or elsewhere. The Agent adds that if you disregard this warning, the Persian Government will be obliged to adopt further measures to insure their regulations being carried out.

I trust you will see the necessity of complying with the orders of the Persian Government in this respect, for

if you neglect to do so, your position in the country will be no longer tenable, and your work amongst the Nestorians will greatly suffer in consequence. I am, gentlemen,

Your obedient and faithful servant,

WILLIAM G. ABBOTT.

This order awakened our fears and caused us some anxiety for a time, but waiting calmly we soon saw that they did not intend to enforce it, and having given no pledges we are going on with our work. The Sadi-I-Mulk or Foreign Agent as much as told us that they had no desire to interfere with us, but had given the order only to satisfy the urgency of some of the Zealots. And the Sipar Silar or Commander of the Army gave us this word, "That if any Mussulman became a Christian from conviction, he should be protected."

Our work among the Mussulmans then is proscribed both by fundamental law, written and traditionary, and by recent decrees, while practically it is allowed through the permission or connivance of the Governors. On their whims our condition largely depends. This may be seen in the cities of Maragha and Ardebil. In the former, with a well-disposed Governor, our work has prospered undisturbed, while in the latter city it has, by a zealous and stringent Governor, been completely blocked. He has now, however, been superceded by one favorably disposed. In Tabriz we have at times felt the sword of persecution. Our first convert, the Mollah Abdul Hussein, was most cruelly tortured, only escaping with his life through the interference of the English Ambassador. Frequently the Farashes have stood at the door of our meeting-room to arrest Mussulmans as they come out, more for the fines, however, than from zeal for law. But in spite of the fears engendered by such things, a goodly number of the followers of the Prophet have enlisted under the banner of Christ. Last year we baptized and admitted to the communion 19 in Tabriz. There is no doubt that many are convinced of the truth who have not the courage or faith to confess it. Mr. Potter believes that if religious liberty were granted, the Church at Teheran would double its members in a year. Our Mussulman helper asserts that there would be 500 in a day, but this may be regarded as a native manner of stating the fact as above given.

On the whole we have great cause to rejoice in view of our degree of liberty. With the law and traditions so explicitly against us it is a cause of thanksgiving that we are permitted to prosecute our work at all. Russia scarcely permits us to pass through her territory.

After all let us not judge harshly. What would we do under similar circumstances? Would not ridicule and social ostracism fall upon the American women who should adopt Mohammedanism and don the Eastern veil? Are we willing to allow a plurality of wives under the name of religion? Are not the denial of the prophetic mission of Mohammed and the so-considered blasphemous ascriptions of divine attributes to Christ as great offenses in a State where the civil and religious are one? When, therefore, the Government interferes in such matters

does it as the religious ruler of the people. While then we anticipate opposition and persecution as a natural consequence of our work, we long for the time when they shall know the truth, and the truth shall make them free.

TABRIZ, PERSIA, July, 1881.

Christianity vs. Mohammedanism.

BY REV. BOSTWICK HAWLEY, D.D.

Though it is true that Christianity is the dominant religious power in the world—in the civilization, the commerce, and the educatory forces of Earth, yet numerically the disciples of Mohammed nearly equal the disciples of Christ. Their sacred book, the Koran, is more highly revered, and its teachings are more strictly adhered to by its votaries than is the Bible revered or adhered to by the nominally Christian world. The reasons are obvious. The precepts and requirements of Christianity are more radical and reforming, than are those of Mohammedanism. Their means and methods of conquest are different. The motives of conduct differ, as also do the rewards and punishments. Those of Christianity relate more to personal character, and less to any precision of mere forms and ceremonies. But as widely as do these differ, the Bible and the Koran have some things in common which, it would seem, might easily cause the adherents of the latter to yield to the higher character and better teachings and purer morals of the former. And yet so deep-seated and virulent is the opposition of Mohammedans to the genius of Christianity and the Bible, that, were it not for the dominance of Christian ideas in the balance of empires and national power, little or no advance could be made by the Christian Church in Mohammedan countries. Subdued by the power of military arms, indirectly reached and enlightened by the influence of national diplomacy and commerce, and then somewhat directly reached by institutions of learning under the direction of Christian teachers in their midst, the genius and spirit of Islamism are being slowly but surely modified. There is, however, far more encouragement for missionary work in Pagan lands than in Mohammedan.

This deep-seated animosity and hostility have been recently shown in an edict of death against a Mussulman priest for assisting to translate the Bible into the Turkish language—a sentence that would have been executed but for the power of Great Britain, in the person of its ambassador at Constantinople. Christian missionaries, arrested in their benign and ennobling work, have been released only because of the dominancy of Christian powers in the persons of their representatives at the court of Islam. These and such like facts show how difficult it is to introduce Christianity into Mohammedan countries. Its general principles embodied in and represented by Christian governments, will of course be received. National and personal intercourse has an influence, but no Mohammedan power sends to Great Britain or to the United States representative young men to be educated

for the purpose of effecting, by their enlightened influence, great and radical reforms in the very structure of society. Neither Turkey nor India, nor any Mohammedan nation, imitates in these things China and Japan, both of which nations have many of their brightest and noblest youth in the schools of this land.

It is, however, an important fact that in an address by Rev. Dr. Jessup before the American Bible Society, several reasons are given for directing Christian efforts in the Mohammedan world. Conceding their numbers to be about 150,000,000, that the countries occupied by them in Asia, Africa and Europe are extensive, that they speak or read thirty languages, and that their nationalities are diverse, he says they are unified by a common faith which has kept them one people for twelve hundred years; he yet boldly asserts that, in the revolution of empires, in the rise and fall of nations, in the present state of the world, and even in some elements or features of that religion, God has given strong and clear indications that the Gospel may and should be given to the Mohammedan world, of which indications we here give a few.

Mohammedans believe in one God. This is an obvious and central starting point. Agreement here is important; disagreement on this point is a radical hindrance. This faith unites them, and keeps them always and everywhere religiously distinct and separate from polytheists. And yet, it seems strange that Christianity, adhering as closely and more intelligently to the same item of faith, makes more progress and achieves larger results in pagan countries than it does in Mohammedan.

The Koran recognizes the Old and New Testament to be the Word of God, and often makes concessions of the authority and teaching of Moses and of Jesus Christ. But, strange to say, a Turkish official is punished because he aids in translating these same Scriptures into the Turkish language. So strong is their faith in Christ as the greatest of all prophets that it is by them regarded a crime worthy of punishment to blaspheme His name. And yet they insult Christians as Franks, as they also persecute Jews.

They are intense haters of idolatry. Iconoclasts, they deface or destroy Roman and Grecian statues wherever in Syria or Palestine they chance to find them. Wherever they have supremacy in Africa, in India, or in China, there they attempt to destroy or extirpate idolatry.

They believe in prayer. Though it is formal, at stated times, and is peremptorily enjoined, yet of its import or of its possible utility they seem to have little idea.

"They believe in preaching. In every mosque is a pulpit." It is used every Friday noon as a place for public instruction and for the enforcement of the teachings of the Koran.

They are a temperate people. By the Koran they are forbidden the use of all wines and intoxicating liquors. And for fear that grapes will be converted into wine, the more orthodox do not cultivate the vine. Drunkenness is therefore rare among them. Their habits of temperance are deemed to be favorable to the reception of Christian

truth, if only the supposed representatives of Christianity—the importers, venders and drinkers of alcoholic liquors—can be kept from their ports and commercial cities.

It is obvious that the followers of Mohammed believe in the need of religion, though it is not so clear that they *feel* the need of a thoroughly *religious character*, such a character as shall shape and direct their morals, their lives. Admitting the certainty of retribution, they do not as a people seem to live with reference to personal responsibility, and because they are *fatalists*, attribute everything, good or bad, to a decree and order of God. How it is that belief “is going to have a great bearing in the future, when Mohammedans begin to turn to Christ,” as Dr. Jessup says, is not so clear. It certainly does away with all responsibility, or the idea of responsibility. Taking a more general view, it is certain that, “in the conflict between civilization and barbarism, Islamism must be the loser.” Its genius is contrary to the spirit of modern civilization. The principles of finance and commerce taught in the Koran are wholly unlike those which prevail in all Christian countries, especially in reference to paying interest for the use of money, or on bonds, and to the establishing of banking institutions. Intercourse with other nations must do away with these ideas and practices. The growth and advancement of Christian power in the world are surely encroaching on all false religions. Millions of Mohammedans are to-day under the rule of Christian powers, British, Russian, French and Dutch.

It is a fact of much moment and interest that, while the Koran is not being rapidly multiplied nor widely circulated by an active organization, the Bible is translated into both the Arabic and the Turkish language, and is being sent into all countries where these languages are either spoken or read. In all these things Christianity has advantage; and in the increase of Christian thought and civilization, Mohammedanism, like any other false religion, must decrease.

In giving reasons for the establishing and early success of Mohammedanism, Dr. Paley enumerates several which Dr. Jessup affirms are favorable to its overthrow in the success of Christianity in Mohammedan countries. Among them are their descent from Abraham through the line of Ishmael, their belief in one Supreme Deity, their opposition to idolatry, their recognition of the authority of Moses and Christ, and their acceptance of the doctrine of future retribution. Besides these, as reasons for its early successes, are the incentives of a voluptuous paradise, the rewards of martial victory, and the dogma of inevitable predestination of all events—all of which shall ultimately be used for the promotion of Christianity in Mohammedan countries. — *Northern Christian Advocate*.

“Islam is an Arab, an Ishmailitic faith—‘its hand against every man.’ Mohammedans glory in the name *Ismailite*. They are the people; all else are *kafirs*, infidels. Mohammed offered to men their choice of three things—*Islam, slavery, or death*.”

The Mission Fields of Turkey.

BY JAMES CROIL,
Editor of the Canadian Presbyterian Record.

The existing Empire of Turkey dates only from the beginning of the fourteenth century, when it was founded by OSMAN, or Othman, whence the common epithets *Osmanli*, and the “Ottoman Empire.” The entire population is about 37,000,000. The Turks, who are the dominant race, pride themselves on the name of “Osmanli” on account of the ancient splendor of the dynasty. They are all Mohammedans, and number 22,500,000. Of Greeks and Armenians there are about 12,000,000; of Roman Catholics and Nestorians, 2,000,000; of Jews, 500,000, and of Druzes and other sects about 80,000. The Sultan, at the head of the Empire, claims to be the legal successor of Mohammed—“the shadow of God upon earth.” He is the prophet, priest, and king of the Mohammedan world. It is important therefore to enquire what Mohammedanism really is. The spiritual and temporal power are united in Islam. The laws of the Empire are based on the Koran. The imperial army is a religious army. The national festivals are religious. The giving of evidence is a religious act. Apostacy from Mohammedanism is treason to the State, and this last is the great obstacle to the evangelization of the Mohammedans. The system is essentially and intensely formal,—fasting, the pilgrimage to Mecca, praying five times a day; testifying, “there is no god but God, and Mohammed is his apostle;” almsgiving, ablutions, genuflections, circumcision, and repeating the hundred names of God are the acts by which believers purchase paradise. The smallest change of posture in prayer calls for heavier censure than outward profligacy. Islamism is tolerant, but only to Mohammedans. Its hand is against every other man. The prayer of every true Moslem is,—“O Allah! destroy the infidels; fight thou against them, (i.e. the Christians and Jews) until they be utterly humiliated.” It sanctions polygamy. A man may divorce his wife, or wives, without either reason or warning. The sanctity of the family is utterly abrogated. Woman is degraded. The Mohammedans are responsible for the whole Zenana system of India. The theory is that women can never be trusted: she must be watched, veiled, suspected and secluded. The Moslems are enthusiastic propagandists. They have in Cairo a University attended by 10,000 pupils under three hundred teachers. The Koran is the text-book of the students, who board themselves at a cost of four cents a day, and at the end of their curriculum they come out enthusiastic missionaries. The conversion of this vast, organized, fanatical mass of men is the most difficult problem Christianity has undertaken to solve.

I. THE PALESTINE MISSION. This does not embrace all “the Land of Israel.” With the exception of Es Salt—the ancient Ramoth-Gilead, it is confined to the eastern side of Jordan and has its northern limit at the sea of Tiberias. At its best estate the Holy Land was only about half the size of Scotland. In the time of Solomon it is said to have contained 40,000,000 of inhabitants. The present number is about 824,000. Of Jews there are

about 2,000, dwelling chiefly in the four sacred cities—Jerusalem, Safed, Tiberias, and Hebron. Of the Samaritans not more than 150 are now found in and around Nablous (Shechem). Of nominal Christians, there are a few belonging to the Greek Church, the Roman Catholic, the Armenian, the Coptic and the Nestorian churches. The rest are Mohammedans. Palestine, around which so many sacred associations cluster, is now a land of ruins and desolation, “Strange that it should be called a mission field,” says Christlieb, “yet it is a mission field and a hard one also, yielding little fruit.” It is perhaps the least hopeful at the present time of any mission field on the face of the earth. The English Church Missionary Society has maintained a mission in Palestine for many years. Mr. Gobat, a German missionary employed by this Society, who labored for many years in Egypt and Abyssinia, was appointed Bishop of Jerusalem in 1846, and for thirty years after his name was a household word with every Protestant who visited the Holy Land. Their staff of missionaries is at present *six*, with as many stations,—Jerusalem, Jaffa, Nablous, Nazareth, Gaza, and Es Salt. In connection with these are a number of schools, as also at Bethlehem, and one or two other places. The London Jews’ Society has a church on Mount Zion where services are conducted in English, German, and Hebrew; also an hospital. There are also German societies at work. The total number of Protestant Christians is about 1,500, with as many children in the schools.

The first resident Protestant missionary in Jerusalem was the Rev. Levi Parsons, who along with the Rev. Pliny Fisk was sent to the East by the American Board of Commissioners for Foreign Missions, in 1820. Landing first at Smyrna, they found good friends by whose advice they spent some six months at the famous Greek Seminary on the Isle of Scio, the principal of which was noted for oriental scholarship and also for his freedom from sectarian prejudice. Here they spent their time in acquiring the languages of the East. Mr. Parsons reached Jerusalem in February, 1821. But at the end of three months his health gave way. Two years later he died from fever at Alexandria. In the beginning of 1823 the Revs. Messrs. Fisk, Jonas King, and Joseph Wolff set out together from Malta—then a favorite rendezvous for eastern missionaries—for Palestine, *via* Cairo and the desert. They settled down at Jerusalem, extending their labors to Jaffa, Hebron, and other places in the neighborhood. For a time, all went well with them, only that they had to abandon the field during the hot summer months, when they would retire to Beirut or the mountains of Lebanon. In 1824, while employed in selling the Scriptures to some American pilgrims in Jerusalem, Messrs. Fisk and Bird were arrested and charged before Moslem judges with the strange crime of “distributing books that were neither Mohammedan, Jewish nor Christian.” So they went and came between Beirut and Jerusalem until 1825 when Mr. Fisk also died of fever at the age of thirty-three. He was a most enthusiastic and devoted missionary and universally beloved. The subse-

quent history of the American Mission in Palestine may be summed up in a few words. A medical missionary was sent, and he died. The work was suspended for nearly nine years, when the Rev. W. M. Thomson, and Rev. Asa Dodge, M.D., with their wives, were sent to revive the cause. After a few weeks Mrs. Thomson died; Dodge also died. Mr. Whiting was driven away by ill health. The only one who remained for any length of time was Mr. Lanneau. In 1843 the mission was finally given up, having lost twenty laborers by death in as many years. The missionaries were transferred to Syria, and Dr. Thomson, the celebrated author of “The Land and the Book” is now the sole survivor of the band. The only monument of their work in Palestine is a little grave-yard on Mount Zion near the so-called Tomb of David.

II. EGYPT—the eldest of all civilized countries—is also a land of colossal ruins, which amid surrounding desolation still stand to attest the truth of history. Before the days of Abraham, Egypt had become a great nation, and all through the Bible times it has a conspicuous place. In 332 B. C., it became a Greek colony under Alexander the Great. In 30 A. D., it became a Roman province. Traditions assigns the introduction of Christianity at Alexandria to St. Mark. Some think Apollos was the first Christian teacher in his native city. The first historic name, however, according to Eusebius is that of Pantaenus A. D. 180. At all events Alexandria became the seat of a great Christian school and of a patriarchal see outranking even Jerusalem and Antioch, though subsequently eclipsed by Constantinople and Rome. It was long famous for its magnificent libraries. Here Clement and his pupil Origen, and Athanasius taught the Christian religion in opposition to the gnostic sects. But like all the other early Christian Churches, that of Alexandria died of *inertia*. The city and the country of which it was the capital became an easy prey to the followers of Mohammed in A. D. 640, and rapidly sank into ignorance, poverty, and bigotry. The present population of Egypt is about 5,250,000. The Pasha, or Vice-roy, is nominally a vassal of Turkey, but is practically invested with absolute power. Alexandria has still a population of 200,000. For many years the Church of Scotland has here maintained a mission to the Jews under the care of Dr. Yule, the minister of St. Andrew’s Church, connected with which are thirty communicants. In the mission schools there are between three and four hundred scholars. The Chriscona German mission has stations and industrial schools in Alexandria and Cairo and at several points along the Nile. The chief missionary agency, however, is that of the United Presbyterian Church of America, begun in 1854, whose central premises are in Cairo. They have *eight* ordained foreign missionaries. They have *six* organized congregations with native pastors and elders, about 900 communicants, and 2,000 worshippers. They employ *six* American female teachers, *eleven* native pastors and preachers, and *seventy* native evangelists. “The Presbytery of Egypt” was represented in the late

Presbyterian Council by the Rev. S. C. Ewing, one of its members, who stated that there was not among all the Presbyterian Churches a more harmonious and orderly Presbytery.

III. SYRIA. This mission field, immediately north of Palestine, is 150 miles in length, with a breadth of about 50 miles. It embraces a population of less than a million—"and a more complex, fragmentary, and antagonistic million cannot be found in any part of the world." One half are Mohammedans, proud, cruel and oppressive. The nominal Christian sects include about 250,000 Maronites, and 150,000 of the Greek Church. The Druzes, numbering about 50,000, are found in the Lebanon region and about Damascus. The Maronites are bigoted Romanists, very ignorant and wholly under the control of the priests and the patriarch. The Druzes are a peculiar race, bold, vigorous, and industrious, but extremely superstitious. They believe in the transmigration of souls. Yet they are, and always have been, the friends of the missionaries. Of late, many of their most enterprising youth are seeking a higher education in the mission seminaries and in the college at Beirut. Light is beginning to make its way among them. Small fragments of the Bedouin Arabs are also met with in all parts of the field, but they as well as the Mohammedans are as yet all but inaccessible to direct missionary labor, still, even among the Mohammedans, influences are at work which tend slowly but surely to break down the wall of separation. The Syrian mission was commenced in 1823 by Rev. Dr. W. Goodell and Isaac Bird, of the American Board. Owing to the opposition of the Greeks and Maronites it was abandoned for a time, but it was renewed in 1830 by Mr. Bird, and entered upon a career of steady growth and prosperity. Churches and schools were established and the number of missionaries increased from year to year. In 1864, the Syrian Protestant College was founded at Beirut and placed under the presidency of Dr. Daniel Bliss. It is a splendid Institution, with faculties in Arts, Law, and Medicine. In 1870 the mission was transferred to the Board of Foreign Missions of the Presbyterian Church, U. S., by whom it is now carried on with great energy and success. The head-quarters is Beirut, an important commercial city of 80,000 inhabitants. The college has already sent forth 110 graduates, and has now 107 students enrolled. The Theological seminary has eight students, and the female seminary 146, including the primary department. Dr. Jessup's Sabbath-school has 400 scholars. Besides Beirut, there are four other principal stations of the Board—Abieh, Sidon, Tripoli, and Zaleh. The number of ordained missionaries is 14; female missionaries, 21; native pastors, 4; licensed preachers and teachers, 139; communicants, 810; Sabbath-school scholars, 2,400. The Church of Scotland has a resident missionary at Beirut, and a church with an average attendance of 100; 58 communicants; a staff of teachers and native assistants, with 588 boys and girls in the schools. The Free Church of Scotland mission in the Lebanon district, employing an ordained mis-

sionary, a medical missionary, and a staff of assistants, is also finding its way to the hearts of the people by instructing their children. Their principal station is at Shwier, 20 miles north-east from Beirut. The Irish Presbyterians and the American United Presbyterians are also represented in Syria. The whole number of Protestants is 29,083.

In Turkey proper, the mission fields extend from Monastir, in Macedonia, to Mosul on the river Tigris, a distance of fifteen hundred miles. There are no less than *seventeen* different societies represented. The work, however, is mainly in the hands of the American Board of Commissioners for Foreign Missions, who have probably more laborers in the field than all the rest combined. The last annual report gives the names of *one hundred and fifty-two* persons constituting the working force of American missions in this country, of whom *sixty-five* are ordained ministers, the remainder being female missionaries—including the wives of the ordained missionaries. The number of central stations is 17; out-stations, 240; native pastors, 56; other helpers, 409; churches, 90; communicants, 6,318; under instruction in the various schools, 12,257.

IV. EUROPEAN TURKEY includes Bulgaria, eastern Roumelia, and the old province of Macedonia. The mission directs its attention chiefly to the Bulgarian population who are found scattered all over European Turkey. They belong to the Greek Church and are the descendants of an ancient race who emigrated from the north of Russia in the sixth century and planted themselves in this more inviting part of the world, where for a long time they defied all the efforts of their southern neighbors to dispossess them. After many hard battles for independence they lapsed into a Greek province, and finally, fell under the yoke of the Turkish Empire, from which, however, they have been recently emancipated, and are again an independent community. They are an intrepid and thrifty people, and it is confidently expected that, when "The Truth" shall make them free, they will not only rise to a higher plane in Christian civilization themselves, but that their intimate connection with Russia, by race, religion, and language, may make them valuable instruments for evangelizing the 80,000,000 of that country. This is the most recent of the American missions in Turkey, having been commenced in 1858. The present staff of the Board consists of *ten* ordained missionaries, with their wives; 4 principal stations; 12 out-stations; 10 native pastors and preachers; 33 teachers and helpers. The central stations are at Constantinople, Philippopolis, Samakov, and Monastir, at each of which are churches and schools. At Samakov a Theological Institution has been established, in which were 28 students last year. The Church of Scotland has also two important and flourishing centres of mission work in this field,—namely, Constantinople and Salonica. It is a hopeful field, and the labors of the missionaries are telling powerfully on the intellectual and political life of the people. "The men trained in the mission schools

are taking the lead in the social and political movements of the day and, especially, because of the confidence felt in their integrity." "The missionary teaching," says the Marquis of Bath in his recent volume, "has permeated all Bulgarian society and is not the least important of the causes that have rendered the people capable of wisely using the freedom so suddenly conferred upon them."

V. WESTERN TURKEY. This comprises the peninsula of Asia Minor from the Dardanelles to Sivas—a region of great historic interest. It includes the site of ancient Troy, as well as those of "the seven churches." A heap of ruins marks the site of the magnificent city of Ephesus. The mean village of Isnik—too small even for a mission station—standing amid gardens and corn-fields, and surrounded with the ruins of splendid edifices, is all that remains of the once famous city of Nicæa, where the Nicene Creed was drawn up in A. D. 325, by the Council over which Constantine presided. Constantinople, unsurpassed for beauty of situation and, from a strategic point of view, one of the most important cities in the world, is the great centre of mission operations. Its population is about one million; one-half are Moslems, one-third, Greeks and Armenians, the rest a motley crowd from all parts of the world. Here is situated the "Robert College," so called from its founder, the late Mr. Christopher Robert, of New York, who contributed to it since its commencement, in 1863, no less than \$175,000. In this splendid Institution there are now 200 students pursuing their studies in the highest departments of education. While avowedly a Christian College, it has no connection with the mission, though tributary to it in many ways. The "Bible House" is also a prominent centre of evangelical work. In it both the British and American Bible Societies have their offices. Here the Scriptures have been translated in the many tongues of the Empire and people of all nationalities are engaged in preparing a Christian literature, including four weekly newspapers to be scattered throughout every part of the country. The Church of Scotland has a well-appointed mission at Smyrna—the old home of Polycarp—where Rev. Mr. Charters and his wife, with a staff of assistants, provide religious instruction to 369 scholars, chiefly Jews and Greeks. In Central Turkey the Americans have *seven* stations; 85 out-stations; 28 churches; 22 ordained missionaries; 42 female missionaries; 19 native pastors; 114 native preachers and catechists, and 69 teachers and helpers. There are three high-schools for young men and seven for girls. The Theological Seminary at Marsovan had twenty-three students in attendance last year. We have already learned how the pioneer missionaries, Pliny Fisk and Levi Parsons landed at Smyrna in 1821, and thence proceeded to Palestine. But Palestine was not to be their field of labor. Jonas King, who went three times to Jerusalem, was destined to spend his days in Athens. William Goodell, who also desired to labor in Palestine, never saw the city of the Great King, but was led to settle

in Constantinople. Smith and Dwight sent out on an exploring expedition, in 1829, may almost be said to have discovered the old oriental Christian Churches existing in Asia Minor, so little was previously known about them. Chiefly through their representations, the American Board saw it to be their duty to enter upon the great work in which they have now been engaged for fifty years. It was in 1831 that the work was begun in Constantinople by Mr. Goodell. At that time the Armenians were the most influential class in the capital, and they gave the missionary a hearty reception—even the Patriarch blandly assuring him that, so great was his love for him, had Mr. Goodell not come to visit him, he must needs have gone to America to see Mr. Goodell! Adding many other protestations of friendship, all of which, however, were speedily forgotten. So soon as it was discovered that the Protestant doctrines were wholly at variance with the dead formalism of the Armenian Church, a pronounced and bitter persecution followed. An order was obtained from the Sultan for the expulsion of the missionaries. Armenian, Greek and Mohammedan combined to crush out the new religion. The converts were excommunicated, arrested, imprisoned, and banished. Bulls were issued prohibiting the reading of *all* the missionary books. Anathemas were proclaimed against "the heretics." But Sultans do not live forever. When opposition was at its height, this ruler suddenly ceased from troubling. By a remarkable providence the young Sultan who succeeded him, in 1839, commenced his reign by granting his people a charter of civil protection and religious liberty. The missionaries took advantage of the new state of affairs, and prosecuted their work with renewed diligence. A spirit of enquiry increased among the Armenians proportionately to the efforts to put it down. A widespread reformation set in, and extended to every important town in the Empire. Station after station was opened: one band of missionaries succeeded another; and the foundations were laid of churches and seminaries over the whole land. The opposition of the old church authorities became fiercer than ever. They took the law into their own hands. At their instigation the missionaries and converts were pelted with stones, even in Constantinople. The little band at Nicomedia were driven to worship in the fields, like the Scottish Covenanters. The missionaries were expelled from Aintab by the governor and driven out of the town by the Armenian school-boys and teachers. But the work went on. Hitherto the missionaries had aimed at the reformation of these old dead churches, now they resolved to form a separate organization. The first evangelical congregation was instituted at Constantinople on the 1st July, 1846, followed by others at Nicomedia, Adabazar, and Trebizond. In the following year the Protestants were recognized as an independent community. The next important era in the history of the mission, resulting from the Crimean war, was a still further concession extorted from the Turkish government by Lord Stratford

de Redcliffe, the British Ambassador. This was known as the "Hatti Hamayoun"—a solemn obligation on the part of Turkey that thenceforth no person should be persecuted for his religious opinions in the Empire. This became law in 1860. The battle had been fought and won. By the recent treaty of Berlin it is agreed that the civil disabilities of dissentients from the State religion shall cease; that all persons without distinction of creed shall be admitted to give evidence before the tribunals, and that liberty to worship according to every man's conscience shall be assured to all.

VI. CENTRAL TURKEY. Among the *thirty-seven* stations and out-stations in this section is *Antioch*, the old "Queen of the West," whither the disciples who had been scattered abroad by the persecution following the death of Stephen went, preaching the word, Acts 11: 19. It was then a splendid city of 200,000 inhabitants. Here Paul and Barnabas preached a whole year. Later, it took rank with Jerusalem and Alexandria as the seat of a patriarchal see. Ten Christian councils have been held at Antioch, at which Arianism and other heresies were condemned. At one time it had three hundred and sixty Christian churches. Since then it has been twenty times overturned by earthquakes, and as often sacked and burned by invading armies. It is still the residence of a patriarch of the Greek Church. There is here a Protestant church with a native pastor under the American Board. The Irish Presbyterians have large and flourishing schools. But the modern town, called by the natives *Antakieh*, is little more than an unsightly village interspersed with ruins. *Tarsus*, in St. Paul's time "no mean city,"—now a poor filthy place of 20,000 inhabitants—is again placed under the influence of evangelical Christianity. But the chief stations of the American Board are at *Aintab*, *Marash*, and *Hadgin*. The college at Aintab, commenced in 1874, has *eighty* students. The theological seminary at Marash graduated eight students in 1878. Altogether the Central Turkey Mission has 8 ordained missionaries, 20 native pastors and preachers, 64 teachers, and 2700 communicants.

VII. EASTERN TURKEY. This part of the field is on many accounts worthy of special mention. Armenia is the home of the people among whom the principal successes have been gained in the other parts of the Empire; and a very interesting people they are—enterprising, shrewd, and industrious. They have been called "the Anglo-Saxons of the East." The country is full of ancient traditions. The people themselves claim that their race sprang from Haig, the son of Togarmah, mentioned in Genesis 10: 3 as the grandson of Japhet. Hence they call themselves *Haiks*. Originally a part of the Assyrian Kingdom, Armenia fell into the hands of Alexander the Great. Since that time it has changed masters many times and fought many battles for independence. Christianity was introduced into it very early, and became the State religion in the beginning of the fourth century. Many have been the persecutions

of the people on its behalf. In 1583 Armenia was overrun by the Ottomans who treated the people with such savage cruelty that great numbers of them fled the country. The larger part of it was annexed to Turkey: the rest was divided betwixt Russia and Persia. The Bible was translated into the Armenian language as early as A. D. 410, and is still found in the churches, but as the old Armenian is not understood by the people, it is practically a sealed book to them. They believe in the worship of saints, the confessional, and penance: they hold to transubstantiation, baptismal regeneration, and priestly absolution: they have a multitude of fast days. The authority of the patriarch has been, until quite recently, despotic. About twenty-five years ago, Messrs. Wheeler and Allen, Missionaries of the American Board, entered upon this field where the work has since been prosecuted with remarkable skill and success. The following are the latest statistics,—four stations—*Harpoot*, *Erzroom*, *Van*, and *Mardin*: 119 out-stations: 33 churches: 14 ordained missionaries—two of them physicians: 23 female missionaries: 61 native pastors and preachers: 123 teachers: 30 other helpers: 2000 communicants. Two of the missionaries are Canadians—the Rev. Robert Chambers, formerly of Whitby, Ontario, and his brother, the Rev. W. N. Chambers. They joined the Mission in 1879 and are stationed at Erzroom. From the first, the object of the American Board here, as elsewhere in Turkey, has been to introduce a self-sustaining and self-propagating church. Their plan has been to ordain elders in every congregation, to leave each to choose its own pastor and to undertake his support. One half the congregation are now self-supporting, and the Board is already beginning to entertain the idea of withdrawing from the field and leaving the natives entirely to their own resources. The college at Harpoot is flourishing in all its departments, having 147 pupils at the present time. On the whole, there is a marked improvement in the condition of the people. The cause of temperance has been advanced. Woman has been wonderfully elevated in the social scale. Family worship is observed. The Sabbath is respected. Already there are in Armenia *twenty-five* Young Men's Christian Associations.

The Eastern Turkey Mission did not confine its attention wholly to the Armenians. It extended its influence southward to Oroomiah and Mosul, thus carrying the gospel into the region of "the Fall." Here the missionaries came into contact with another ancient race which for many centuries held an important position among the Christian Churches—the Nestorians. These derive their name from Nestorius, a native of Syria, who became bishop of Constantinople in A. D. 428, but who was soon afterwards deposed and banished to Egypt for alleged heretical opinions. Many, however, in the East, espoused his opinions; a new "school" arose, and in course of time the Nestorian became the State religion of Persia, and entered upon a long career of usefulness. Its missionaries travelled over all Asia and planted missions in

China and India, in the 7th century, of which traces remain to this day. The Nestorians are now a very poor illiterate people, numbering about 140,000, whose intellectual life has been crushed by the persecutions of Papists and Mohammedans. They are more orthodox than the Armenians. The Bible is recognized by them as the supreme canon of faith: auricular confession, image-worship, and the belief in purgatory are abjured. Among this people the American Board began a mission in 1833, when Mr. and Mrs. Perkins were appointed missionaries to Oroomiah. Two years later they were joined by a medical missionary, Dr. Asahel Grant, who soon acquired a wonderful influence over the people. He advanced to Mosul, on the lower Tigris, immediately opposite the site of Nineveh. He penetrated the mountain fastnesses of Koordistan, and wherever he went he met with a kind reception from the Nestorians. But this "beloved physician" was stricken down with fever and died at Mosul, 24th April, 1844. He had been the life and soul of the Mission, which survived him only a few months. For reasons which need not be entered upon, the Board withdrew from the field in the course of that summer, and the surviving missionaries, Dr. Smith and Mr. Laurie, were attached, the former to the Armenian, the latter to the Syrian Mission. The American Presbyterian Board now occupies this interesting field. At Oroomiah they have established a college, a female seminary, and a hospital. They have *eight* ordained missionaries; 14 female missionaries; 87 native pastors and preachers; 28 churches; 1321 communicants, and 2000 scholars in the various schools.

THE "TURKISH MISSIONS' AID SOCIETY" has proved a valuable auxiliary to the American Board in carrying on their work in these lands. This English Society was instituted in 1857, not for the purpose of founding new missions of its own, but to aid the missions of the American Board. The Earl of Shaftesbury at one of its anniversaries paid this high tribute to the work of the American Board. "I do not believe," he said, "that in the whole history of missions, I do not believe that in the history of diplomacy, or in the history of any negotiation carried on between man and man, we can find anything to equal the wisdom, the soundness, and the pure Evangelical truth of the men who constitute the American Mission. . . . they are a marvellous combination of common sense and piety." It is scarcely necessary to add that the Press has all along been one of the most powerful and efficient agencies used by the Board. From 40,000 to 60,000 copies and portions of the Scriptures are put into circulation yearly, by the agencies of the American and the British and Foreign Bible Societies at Constantinople, in the different languages of the Empire; so that Bulgarian, Turk, and Armenian have now free access to the Word of God and to an extensive range of Christian literature, besides, in their own tongues. Illustrated monthly magazines for the children find their way into almost every town and village. Tracts and School-books, Bible-Dictionaries, Commen-

taries and Concordances, "Confessions of Faith," Treatises on Philosophy, Science, and Theology may be obtained everywhere. What Goodell, Dwight, Jonas King, Riggs and their coadjutors have done for literature in the West, has been equally well-done by Dr. Eli Smith and Dr. Van Dyck in Syria. Through their scholarly labors the Beirut press has produced one of the most accurate and beautiful translations of the Scriptures to be found in any language, and of which many thousand copies have been circulated.

Such is the "leaven" that in the providence of God has been skillfully deposited, and is now working in these seven missionary fields of this great Empire. Can it be doubted that it is destined to leaven "the whole lump." Mohammedanism, as was stated at the outset, is very difficult to deal with, but the building up of a vigorous, self-propagating protestantism, and the manifestation and presentation of "religion pure and undefiled" in and around the strongholds of Islam will certainly, sooner or later, solve the problem. There are elements in the system which may not be left out of the discussion, and which if fairly considered removes the solution of the difficulty from the sphere of impossibilities. These, among others, are mentioned by Dr. Jessup, of Beirut, whose residence for twenty-four years in Syria entitle him to speak authoritatively on this question:—(1) The Mohammedans believe in the unity of God. (2) They reverence the Old and New Testament Scriptures. (3) They reverence Christ as the greatest of all the prophets before Mohammed. (4) While regarding all but themselves as infidels, they have some respect for Christians and Jews, as "*the people of a book*." (5) They hate idols and idolatry with perfect hatred. (6) They reverence Law. (7) They practice total abstinence from intoxicating drinks. (8) They have no respect for a man *who has no religion*. (9) They have implicit confidence in the word of an Englishman. (10) They believe that Protestantism is the purest form of faith in the world—the nearest in doctrine and worship to their own. (11) They are beginning to repose confidence in the integrity of the American Missionaries. (12) It is the common belief of the Moslem that in the latter days there will be a universal apostacy from Islam—when the true faith, as they account it, will cease to exist. These additional facts may be taken for what they are worth:—Seventy Mohammedan boys and seventy Mohammedan girls attend the protestant mission-schools in Cairo. Of 132 girls attending the protestant female school at Sidon, *ninety* are Mohammedans. Of the 4780 girls who attend the protestant schools of Syria, *one thousand* are Mohammedans. If all other means fail to draw the Osmanli to Christ, it may be that the words of Isaiah shall yet be verified in their experience "AND A LITTLE CHILD SHALL LEAD THEM."

"One of the obstacles in Islam is the Koranic misrepresentation of the person and teachings of Christ."

Missionary Work in Turkey.

Lieut. N. H. Barnes, of the United States Navy writes to the *Christian at Work* of Mission Work in Turkey, introducing the subject by an account of the introduction and faith of the Turks. He says: "Having lost faith in their dissolute gods, the Greeks readily accepted Christianity, and under this religion the great Eastern Empire was founded and flourished. But superstition was encouraged as a means of securing temporal and religious power. The people relaxed into a state of ignorance, and became physically as well as intellectually inferior, thus preparing the way for an easy conquest by the Turks. The natural tendency of the people toward polytheism was fostered, or rather humored, by the canonization of a large number of saints, whom many of even the more intelligent came to regard as possessing certain attributes of divinity. The people became in time so ignorant that now there are whole nations who, though nominally Christians, worship with scarcely an idea of their faith, and with no knowledge of the Bible or of its teachings. The Turks finally seized upon this whole district, and by immigration introduced Mohammedanism, which has thus become the prevalent faith, though it has had no proselytes. The Semitic races are peculiar in their belief in absolute monotheism. That is the one distinctive feature in the Jewish religion, found also in Mohammedanism which sprang from it. The Moslems believe in the Jehovah, and regard both Jesus and Mohammed as His prophets, but do not ascribe divinity to either. Turkey is peopled to-day principally by the Christian descendants of its former inhabitants, by the Mohammedan Turks and by Jews, most of whom are very ignorant and degraded, and they present a fine field for missionary work. In the large cities may be found many residents from all parts of the world, and almost every language of Europe and of Asia is spoken in Smyrna and in Constantinople.

Christian missionaries have been at work in Turkey for a number of years. Their influence has been greatly felt, and they have accomplished a good work. It is a field peculiarly favorable for the success of their efforts. By opening schools and offering a means of education to the people, and by circulating Bibles and religious works among them in their own language, they are led to a knowledge of Christianity and of morality, which with many of them accords with their faith, but of which they have little conception. It is by no means by the education of the people that most good is to be effected. Among the Turks and Jews little progress is made, as they are not willing to admit the divinity of Christ, but they, like the others, are feeling the influence of the missionary work. The schools of the missionaries are well patronized, and the native schools, jealous of their success, are making great efforts to keep pace with them. At the Bible House in this city, not only are the Bible and religious books translated and published, but also secular books for text-books in the

schools and newspapers in several tongues. The large number of papers published in different languages shows more than anything else the advancement of popular education.

The A. B. C. F. M. have four distinct missions in Turkey, of which the two most important are probably the one here and that at Magnesia, near Smyrna. Connected with each are men whose names are well-known in connection with this work, and who have devoted many years to their labors in these distant lands, and younger men with no less zeal and ability are replacing those who, because of declining years or enfeebled health, are compelled to leave the service. I had the good fortune to form some most pleasant acquaintances among these missionaries, and I am particularly indebted to the Rev. Mr. Crawford, of Magnesia, and the Rev. Mr. Pettibone, of this city, for their kindness, both of whom held Sunday services on board. At Magnesia is a large girls' boarding-school under charge of a Miss Cull, and in this city is a college for young men. Both of these schools are well patronized and eminently successful. The missionaries have had great difficulties to contend with, but the results of their labors are very satisfactory, with a still more promising prospect for the future. Mr. Crawford writes me: "Turkey is a slow country, and all things move slowly, but we have faith to feel that there is a deep undercurrent which will yet open into a wide stream, and that this country, so beautiful for situation, is yet to experience the same results that England and America have felt from the Gospel."

There are also other laborers in the field who are probably equally successful. The more important are the English and Scotch missions. There are also some private enterprises, as the "Rest," here and at Smyrna. The latter is a temperance restaurant and reading-room, designed especially for sailors, to afford them a pleasant resort on shore that is free from the temptations that ordinarily beset them. This institution is partly English and partly American. An Englishwoman, Miss Grimstone, is in charge, and either she or one of her assistants visits nearly every vessel that comes into the harbor. On Sundays church services are held there by an American Greek, who is an able man, and draws large audiences.

The great need now in this missionary work is for competent native men and women to send out as pastors and teachers to the towns in the interior of the country. There are many bright boys and girls in the schools, and in them is great hope of future workers. The Master will direct their efforts and make them fruitful for great good in His cause. Christians throughout the world will aid them with their sympathy and with their prayers, and doubtless great success awaits them in leading others to the throne of Jesus.

Constantinople.

"Islam is an intensely formal and ritual system."

Palmyra.

Palmyra is supposed to be the ancient Tadmor built by Solomon. It was intended as a resting place in the great desert, and is situated midway from Jerusalem to the Euphrates. When the Roman Emperor Valerian was conquered and captured by the Persians, Odenathus, of Palmyra, marched against them, defeated them, and took the whole Province of Mesopotamia. At this period Palmyra was in its glory. Her Temple of the Sun was very beautiful, and her Colonnade, the grand promenade of the ancient Palmyrians, was very imposing. In the picture on the opposite page is seen the present condition of its massive pillars, grand even in their ruins. Now the ruins of the city cover a large plain, and are inhabited only by a few Arab families.

Syria Mission of the Presbyterian Church.

BEIRUT.—Rev. Messrs. C. V. A. Van Dyck, D. D., M. D., H. Jessup, D. D., William W. Eddy, D. D., and James S. Dennis, D. D. and their wives; Miss Eliza D. Everett, Miss E. Jackson, Miss A. Thomson, and Mr. Samuel Hallock.

ABEIH.—Rev. Messrs. William Bird and Theodore S. Pond and Mrs. Pond, Mrs. Emily S. Calhoun, Miss Emily S. Bird and Miss Susie H. Calhoun.

SIDON.—Rev. Messrs. William K. Eddy, George A. Ford, and Miss H. M. Eddy.

TRIPOLI.—Rev. Messrs. Samuel Jessup and Oscar J. Harden and their wives; Rev. C. W. Calhoun, M. D., Miss Harriet La Grange and Miss Fannie Cundall.

ZAHLEH.—Rev. Messrs. Gerald F. Dale, and Rev. Frederick W. March and their wives.

In this country.—Rev. William M. Thomson, D. D., and Mrs. Bird.

FACULTY OF SYRIAN PROTESTANT COLLEGE.—Rev. Daniel Bliss, D. D., President; Rev. C. V. A. Van Dyck, M. D., D. D.; Rev. George E. Post, M. D.; Rev. D. Stuart Dodge, M. A., Rev. John Wortabet, M. D., Rev. Edwin R. Lewis, M. D., Harvey Porter, B. A., W. F. Stoutenburgh, B. A., Walter S. Lewis, B. A., with a corps of native tutors.

STATISTICS.—12 ordained missionaries, 4 native pastors, 23 licentiates, 128 native teachers, 12 churches, 877 communicants, 2885 Sabbath school pupils, 8 theological students, 273 male students in the higher boarding schools, 192 pupils in girls' boarding school, 91 common schools with 2689 male and 1081 female students.

The Annual Report of the Missionary Board made in May furnishes us with the above list of names, and the following account of the mission:

During the last year Mrs. F. W. March was added to the mission, and Rev. William F. Johnson and wife have returned home and are no longer connected with the mission. Miss Mary M. Lyons returned on account of impaired health. Mrs. Emily Danforth died.

At Beirut a Sabbath-school hall or chapel was completed during the year through the liberality of Mr. and Mrs. Henry Dale, of New York. Two interesting schools have been established at Ras Beirut, one for girls with 40 pupils; another with 35 boys. These are supported from sources independent of the Board. The Theological Seminary graduated 8 students and received 8 more for a new class. The girls' boarding-school in Beirut numbers 31 boarders and higher day scholars,

though sixty have been enrolled during the year. The primary department enrolled 100 names with an average attendance of 60. The total number of students in all departments of the Protestant College was 122.

On the Abeih field the work has prospered. The Druses of Beisoor have been found unusually accessible. The girls' school at Schweifat has been enlarged and advanced in interest by the presence and labors of Miss Susie Calhoun.

The work of the Sidon field has suffered a diminution by the decrease of the laborers. There are some 35 native helpers laboring in different capacities. The churches are 4 with 20 out-stations. During the year 26 were admitted and 30 infants were baptized. The Female Seminary has numbered 43 boarders. The day school has numbered from 80 to 100, of whom a majority are Moslems and Jews.

In the Tripoli field, 39 helpers have taken part in the work, 14 of whom are teachers and preachers. Regular services have been conducted in 15 different places, with an average attendance of 800. Twenty-one common schools have been maintained, with 827 pupils, though 1,200 different ones have been in attendance. There are 15 Sunday-schools, with 515 pupils. At the high school for boys, 50 pupils have been in attendance. The Female Seminary has had 80 day pupils and 3 boarders.

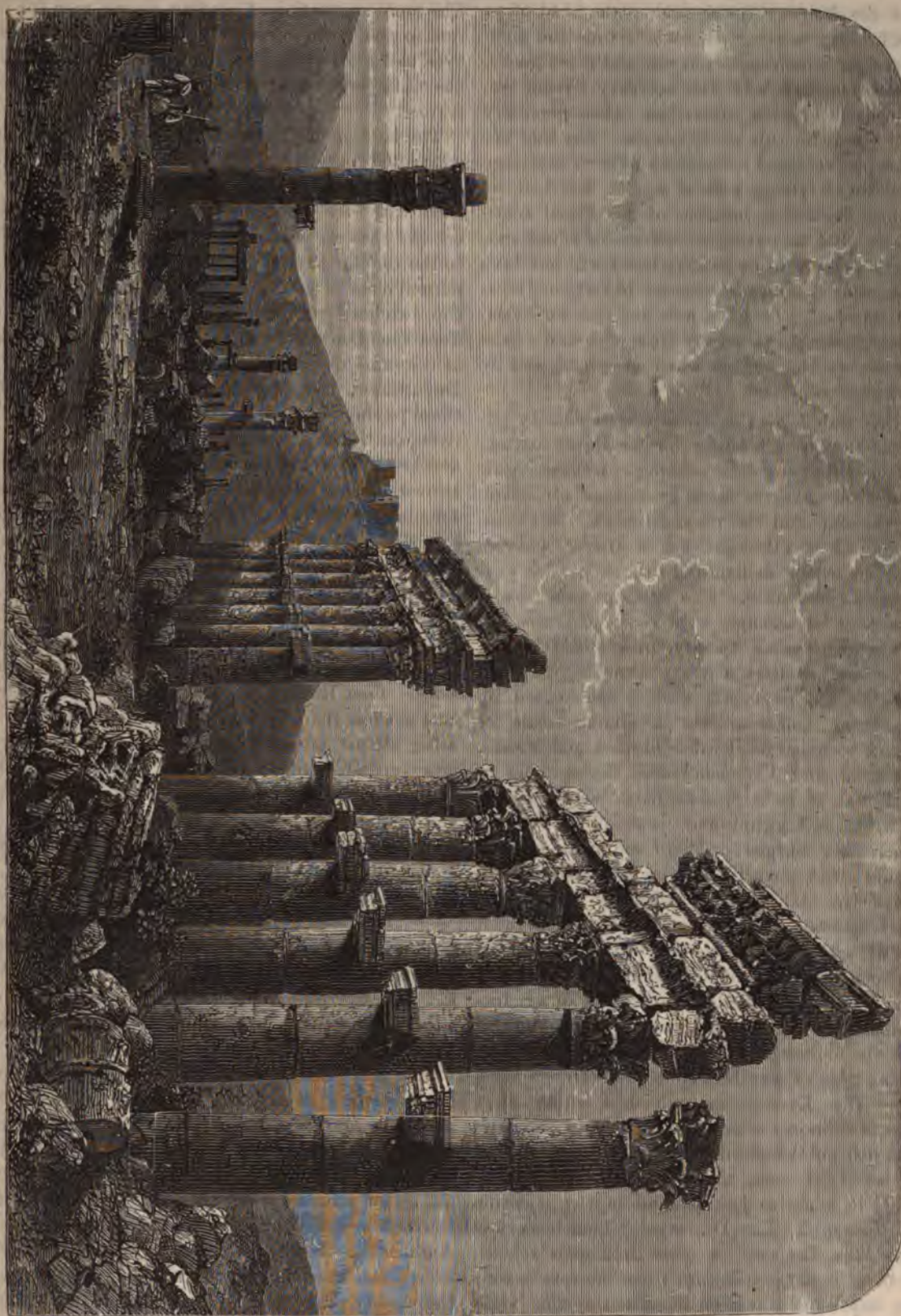
The Zahleh Station has been reinforced by the accession of Mrs. March. Maalaka, Ferzul, Tolya, Shalifa, Jeditha, Ain Berday, Baalbeck, Kefrzed, Khirby, Talabaya, Cob Elias, Ain Zibdy, Sugbin, Aiteneth, Meshgara, and Carain are centres of missionary work. The British Syrian School Committee has co-operated vigorously in the education of women and girls, having sustained two English ladies, seven native female teachers, and five Bible women.

Rev. Dr. Jessup writes from Mt. Lebanon, Syria, August 11, 1881, to the *New York Observer*, of the Educational Work in Syria as follows:

The Syrian Mission of the American Presbyterian Church has three Female Seminaries along this ancient Phœnician coast, which are doing what may be justly called a great work for the Syrian people. They are located at Beirut, Sidon and Tripoli, and, while they have a common work and a common object, represent the three phases and stages of female education at the present time in Syria. Beirut Seminary is conducted on the principle of the highest and best education the country demands, on a paying basis. Sidon School gives a gratuitous education, requiring nothing in the way of pay, and giving a sound Christian education. Tripoli School is a compromise between the two plans, receiving both pay and charity pupils.

The Beirut Seminary is the lineal descendant of the schools taught by Mrs. Eli Smith and Dr. and Mrs. De Forest many years ago. In the outset, education had to be entirely gratuitous, and the few girls entrusted to the American Mission were fed, clad, and taught at Mission

RUINS OF PALMIRA.



expense. The outcome of those first educational efforts was successful to a remarkable degree. Yesterday I received a call from one of Dr. De Forest's pupils, who is a member of the Beirut Church and at the head of an interesting Christian family. Her whole tone and manner, her Christian refinement, courtesy and intelligence, in such striking contrast with the ordinary Syrian woman, show what Christian education, when generally diffused, will yet do for this whole people. She said her daughter had just received a flattering offer of marriage from a Papal Greek young man of wealth, but had rejected it very decidedly, because of his Papal sentiments, saying: "Let me have a *Christian* for a husband, however poor, and I shall be happy; but I will not have a man who cannot sympathize with me in religion, however rich he may be." This is a new doctrine for Syria, but it is the legitimate and happy fruit of sound Christian instruction to the mother when at school, and by the mother in her own home.

All the early pupils of the Mission were charity pupils. The people cared nothing for female education, and the girls must be taught for nothing or left untaught. There is no reason to regret such gratuitous education, considering the time and the circumstances. But some fifteen years ago it was thought that in Beirut, at least, the time had come for demanding full or partial payment for female education. The attempt was made. Pupils in training for teachers were received gratis, but others had to pay—some twenty, others thirty, and some fifty or sixty dollars a year, according to their ability. The partial payments were supplemented by scholarships from America. But a sliding scale of charges proved to be an intolerable burden, and Messrs. Everett, Jackson and Thomson found the opening of school in the Fall to be a pitched battle with parents, uncles and brothers, higgling and "jewling" for a reduction in the schedule charges for board and tuition. The wealthy would plead poverty, and by the thousand and one devices of Oriental "salam and kalam" wearied the lives of the teachers. The Mission came to their relief with a vote fixing an *unalterable* rate of tuition, and the public soon found the necessity of believing the word of the teachers. The result has been something of a reduction in numbers, but regular payment. The standard of education is the highest known in the female schools of Syria, and the class of pupils is from the better families of the land. Miss Everett has published in Arabic a text book on Astronomy and a life of St. Paul, and Miss Jackson has just published a Natural Philosophy of over 400 pages, with 284 cuts, which Dr. Van Dyck commends highly in a notice just printed in the scientific magazine, *Muktataf*. The Dr. says: "This book was prepared by Miss Jackson for girls' in a girls' school; but as the briar receives moisture when the rose is watered, so the boys' school will be benefited by this book; and if the young men engaged in teaching are ignorant of Natural Philosophy, let them apply to the girls instructed by Miss Jackson, and they will teach them."

One can imagine the look of horror and disgust with which some of the eminently fossil effendis and beys of Syrian society will read the words of Dr. Van Dyck. The mere suggestion of sending young men for instruction to the Arab *girls* will make many a man rub his eyes and look around to see whether "the resurrection has risen" or whether these words are actually meant in earnest.

The late annual examination of Beirut Seminary was conducted in writing. It was a singular sight to see a company of Arab girls scattered about a long room, each with her questions, pens, ink and paper, writing out her answers without aid or prompting. In addition to the regular paying department, this school also has a normal class of young women under special training for the teachers' profession. Needy girls can enter this department on scholarships and receive instruction, while at the same time teaching certain classes in the Primary Department. English, French and music are taught to those paying for them. All the boarders attend church twice on Sunday, besides going to the Sabbath school, and are thoroughly instructed in the Bible. It is well known in the community that the Bible stands at the foundation of this Seminary, and it is gratifying to see so many girls of various sects placed in such a school and paid for by their parents.

Beirut is the centre of influence for all Syria, and is growing in importance. Papal Rome is rearing stately and colossal edifices for female as well as male education, and has thrown down the gauntlet to Protestant missionaries. One Romish seminary for girls in Beirut has cost not less than seventy-five thousand dollars, and another almost an equal sum. We shall not surrender, however, whatever the outward advantages of Romish appliances. God's Word is mighty, and must prevail, and the struggle now in Syria is between that Word and the traditions of men, whether Greek, Roman or Moslem. The result cannot be doubtful.

The Reformed Presbyterian Church in Syria.

The American Reformed Presbyterian Church have an interesting mission in Syria. The Rev. R. M. Sommerville, Corresponding Secretary of the Board of Foreign Missions made a report to the Synod in May from which we gather the following:

The past year has been one of unexampled prosperity in the history of the mission. There are on the communicant roll 104 names, not counting those of the missionaries and their families, 11 in number. The increase of 17 since last report represents 7 native Christians received on profession of faith, 6 from other missions, 2 converts and 2 baptized children of converts from the Ansairiyeh. In 11 Sabbath-schools there are 361 children under careful instruction. The religious services, the weekly prayer-meeting as well as the preaching of the Word are well attended. There were 14 day schools in operation during last year, with a registered attendance of 424 pupils, 26 more than were reported last year.

The male department of the boarding-school has been transferred to Suadea where it is under the supervision of Mr. Easson. The female department is continued in Latakiyeh, and in the two schools there are 83 pupils.

There is a vacancy in the mission occasioned by the sickness and necessary retirement of Miss Carson, and another lady teacher is much needed. Dr. Beattie, the senior missionary returned from America to Syria last winter. Thirty-eight native helpers have been actively employed during the year. The people show a great interest in what is being done for their moral elevation. Another ground of encouragement is the increasing liberality of the Church and many friends of the mission in this country. At the close of the last fiscal year, the total receipts were \$12,200, an increase of \$1,711 over the previous year, and \$4,744 more than was received during the year ending April 1879. The missionaries also have exhibited a faithful and self-denying spirit.

"There is much that is fitted to inspire in the waning power of Mohammedanism, and in the manifest passing away of its ability to obstruct the progress of the truth. The expectation seems to be very general that the crescent shall soon give place everywhere to the cross, and in all the events that point to the dismemberment and ultimate downfall of the Turkish Empire, we may and ought to read the Divine approval of our work in Syria." The missionaries of the board in Syria are, Rev. Dr. Beattie, Rev. Dr. Anthony, Rev. Henry Easson, Rev. William Sproull, Miss Wylie.

Persia Mission of the Presbyterian Church.

The last Annual Report of the Board of Foreign Missions of the American Presbyterian Church, and the Foreign Missionary of the same church gives us the following information:

STATISTICS—9 missionaries, 1 physician, 15 female missionaries, 3 stations, 79 out-stations, 25 pastors, 44 preachers and catechists, 60 teachers, 15 other helpers, 116 places for stated preaching, 2,152 scholars (of whom 536 are females,) 144 boarding scholars (of whom 63 are male and 81 female), 1510 communicants, 287 received on profession last year.

The Persian mission was transferred by the American to the Presbyterian Board nearly ten years ago. Prior to 1870 it was designated as the Mission to the Nestorians. Until this period missionary operations were confined to them; then it was determined to enlarge the work and reach Armenians, Mussulmans, and Jews.

In 1870 another advance was made in a separate church organization. The original plan on which work was based was to reform the old church, which was spiritually dead. This failed. All attempts to carry forward earnest Christian life within her pale were in vain. A trial of more than thirty years was made, and the conclusion was forced upon the missionaries that future success depended upon an entire separation. In 1870 such an organization took place, when nine churches were formed and nine pastors were set apart for the

work. This act estranged some of the old friends of the mission, who wished things to remain as they had been. Among them was Mar Yohanan, Priest John of Geog Tapa, and others who sought to arouse a zeal for old churchism and a revival of ancient superstitions, so as to counteract the effects of this movement. Some sought help from England, and were willing to introduce Episcopacy if they could but defeat the separation.

The laborers who were received with the mission were Rev. Messrs. Coan, Cochran, Labaree, Shedd, and Dr. Van Order, with their wives, and Miss Jennie Dean. The statistics of the mission were 1 station and 48 out-stations; 9 pastors, 52 preachers, 46 teachers, 1012 pupils in the different schools, 9 churches, and over 700 members.

As soon as the mission was received there came an urgent request for enlargement. Hamadan was selected as an important point from which to operate upon the Armenians and Mohammedans of Central Asia. In 1872 Teheran was occupied as the second station of the Board, by Rev. James Bassett, and Tabriz as the third station, in 1873, by Rev. P. Z. Easton. At each of these centres churches have been organized, schools established, out-stations occupied, and agencies set in motion that are accomplishing good and blessed results. Hamadan is regarded as an interesting point for aggressive movements.

The organization of churches entrusted with the administration of their own affairs was experimental, but it has thus far worked well, and has developed on the part of the people stability and self-reliance. A regular ecclesiastical system is in operation. Native Presbyteries or Knooshyas have been formed in the Oroomiah fields, and these sometimes meet in the capacity of a Synod. The people have for their guidance their confession of faith, rules of discipline and government. The principle of self-support has been kept before the churches, and though the people are poor, and famine has pressed heavily upon many, there is a steady progress in this direction. Five churches are already self-sustaining and four are partly self-sustaining.

The laborers connected with the mission at the present time are:

OROOMIAH—Rev. Messrs. B. Labaree, Jr., John H. Shedd, D.D., J. M. Oldfather, Joseph P. Cochran, M.D. and their wives; Miss N. Jennie Dean, Miss Mary K. Van Duzee, Miss Agnes Cary.

SEIR—Mrs. D. P. Cochran.

TEHERAN—Rev. Joseph L. Potter and wife, Rev. James Hawkes, Miss Sarah J. Bassett, Miss Anna Schenck.

TABRIZ—Rev. S. L. Ward and wife, Rev. John N. Wright, Rev. Samuel G. Wilson, Miss Mary Jewett, Miss Loretta C. Van Hook, Miss Mary A. Clark.

In this country—Rev. James Bassett and wife.

The Rev. W. R. Stocking, now in this country, resigned his connection with the Board in the hope of resuming it at some future time. The relation of Miss Poage was also dissolved on account of impaired health.

A year ago last month Rev. James Hawkes, Rev. S. G. Wilson, Miss M. A. Clark and Miss Agnes Cary sailed as a reinforcement to the mission, accompanied by Miss Mary Jewett who was on her return.

In the Oroomiah district there are 28 parishes, 19 of which have ordained pastors and organized churches, and 9 are supplied by licensed preachers; and the present roll of communicants is 1,398. The additions last year on profession of their faith was 254, the largest number ever received in the same period. The congregations have now four well-defined objects in view in their contributions—the support of their own churches, schools, the poor, and direct missionary work. In the college are 53 students, 51 girls in the boarding school; in the intermediate schools established in 63 villages, 1,777; total 1,944. In this number are found six Moslem students connected with the college, 20 Moslem girls in the female seminary, and a school for Moslem boys in Oroomiah.

At Tabriz, the Mussulmans, who form the bulk of the population are not so religious in their fashion as the Tartar Turks. The Mollahs do not now wield the influence they once did over the people, who are more tolerant of hostile opinions than the Sunees of Turkey. The work among them during the year was most encouraging. The attendance at the special Armenian service more than doubled during the year. The statistics of the communicants are: 11 Armenians, 18 Mussulmans, 10 Nestorians, 1 Jew; total membership 40. Of these 23 were received during last year. Twelve are women, and eleven other persons are in hopeful probation. A boys' school was organized last year and numbers 35. The training school numbers 10. The girls' boarding school, in the absence of Miss Jewett was in charge of Mrs. Van Hook.

At the Teheran Station there are two organized churches. The membership numbers 31. The girls' boarding school has twenty pupils. The boys' school has 12 pupils. The school at Hamadan has 31 boys and girls in attendance.

Independent Mission Work in Persia and the Caucasus.

The Rev. Peter Z. Easton was connected with the Persian Mission of the Board of Missions of the American Presbyterian Church from 1873 to January, 1880. Since the latter date he has been laboring as an independent missionary. From a letter lately received from him, dated Tiflis, August 22, we make the following extracts:

"For the last two years I have been carrying on missionary work in Persia and the Caucasus, wholly at my own expense, with the exception of one donation of \$40, lately received. My expenses this year for family, support of helper, missionary and itinerant tours, etc., will be in the neighborhood of \$2,500. Of this about \$700 is expended in the Caucasus, where I could expend \$1,000 to advantage if I had it. My private means being insufficient for the carrying on of this work, I desire to make an appeal to Christians in America for help. For refer-

ence I would refer to Rev. Dr. Irving of the Presbyterian Board, 23 Centre street, New York, and to my brother, Mr. R. T. B. Easton, 10 Spruce street, New York, or to Mr. George McKenzie, of the firm of Singer & Co. Contributions can be sent by draft on Great Britain to Rev. P. Z. Easton, Tabriz, Persia."

Mr. Easton also writes: "I enclose copies of two letters, which I think will be of interest to your readers. For the last seven years I have had steadily in view the object here set forth, an object which at length I have been enabled in great measure, though not yet fully, to obtain. There is some delay in giving the permit, but meanwhile I have been furnished with an official copy of the Grand Duke's letter, which will answer much the same purpose."

The letter written by Mr. Easton was addressed to "His Imperial Highness, The Grand Duke Michael," and was as follows:

"For the last eight years I have been stationed as a missionary at Tabriz, Persia. Owing to the close connection of the Province of Nzer Neijan with the Caucasus, and the fact that the road to and from Europe lies through the Caucasus, I have had frequent occasion to travel in it. From the very first I have noticed how wide and open a field there was here for the preaching of the Gospel. Among all classes of the population with whom I came in contact, Armenians, Mohammedans, and Molochans, there was a desire to hear the Word of God, and among the Christians a desire to know more of that Word than they were able to teach themselves.

"Never have I seen this so manifest as during the present year. On my journey through the Caucasus, accompanied by an Armenian preacher, by the way of Erdebil, Lenkoian, and Baku, I found everywhere a hunger and thirst after the truth, which excited in me the desire and the hope to do more than I had ever been able to do before. When preaching services were held, these were attended not only by the Evangelical Armenians, but largely by members of the old Armenian church, and in one case by as many as twenty Mussulmans. The same was the case among the Molochans. When not preaching, our time was fully occupied in hearing and answering questions out of the Scriptures. The need of some one to teach them the way of God more perfectly was everywhere deeply felt. For example, after staying five or six days in Shamolsi, both the Molochans and the Armenians begged that we would stay longer. This I would gladly do, but there has, up to the present time, been an obstacle in the way of my stopping at any place for more than a short time, in the fact that the Government does not recognize the right of missionaries to labor in the Caucasus. I was liable, therefore, at any time, to be stopped in my labors, and, in fact, six years ago when I was less acquainted with the customs of the country, this did happen to me.

"Allow me now, Your Imperial Highness, to state a few particulars as to myself and my work. I am a regular ordained minister of the Presbyterian Church of the United States. As a missionary, however, I know noth-

ing of any form of Christianity. It is no part of my work to make men American Christians, to alter in any way their national manners and customs, but simply to do that which Christ has commanded, to preach to them the Gospel, Mark 16:15, and to teach them to observe all things whatsoever Christ has commanded, Matt. 28:19, 20. Questions of church government, confessions of faith, etc., these are questions which the churches in every place and nation are to decide for themselves and form no part of missionary work. I am not connected with any Missionary Society.

"This being so, Your Imperial Highness, my request simply is that I may be allowed as a servant of Christ freely to proclaim His Gospel among the people of the Caucasus."

Mr. Easton was furnished with a copy of a letter written by Colonel Baranoff, the Director of the movable office of the Grand Duke, the Viceroy of the Caucasus, to the Chief of the Highest Council of the Viceroy in the Caucasus, written on July 13, 1881. It is as follows:

"Sending hereby to your Excellency the petition given to the Grand Duke Michael Nicolaivitch, by the pastor of the American Presbyterian Church, Easton, in which he asks permission to preach the Word of God in the Caucasus, I have the honor to let you know that His Imperial Highness does not find any hindrance to satisfy this petition, and to furnish Mr. Easton with the necessary permit."

The Church Missionary Society among the Mohammedans.

The English Church Missionary Society has missions among the Mohammedans in Northern India, Persia and Palestine. These have been more successful in Northern India than elsewhere. The others while in the country of the Mohammedans are reaching them only partially. An account was given in our last number of the work in India.

PERSIA.

The mission in Persia was commenced in 1869, when Rev. Robert Bruce was transferred from India to Julfa, a suburb of Ispahan. The mission was organized in 1875. Mr. Bruce was in charge until last fall when he entered the service of the British and Foreign Bible Society. The mission is now in charge of Rev. Edward F. Hoernle, M. D., who went to Persia in 1879. He is assisted by 10 native teachers. The mission will soon be strengthened, and the secretaries of the Society have been corresponding with Rev. J. J. Bambridge of India, with a view to his being transferred to it. The last report we have gives 1 station, 10 native Christian lay teachers, 55 communicants, 147 Christians, 2 schools with 52 girls and 152 boys.

PALESTINE.

"The object of the Palestine Mission is the spiritual enlightenment of the Mohammedans. The means judged most suitable for that purpose are the preaching of the Word, and the establishment of schools for children, among the native Christian population. Most of these

schools are occasionally attended by Moslem children; and Moslem adults not unfrequently listen to the public preaching of the Gospel. The advent of religious liberty in this and other parts of the Ottoman Empire, cannot, it is hoped, be far distant. Until that time arrives, visible success on a large scale among the Mohammedans can scarcely be looked for."

Canon Tristram has been visiting the Palestine Mission and from the *Church Missionary Intelligencer and Record* of last month we gather the following from his report. The Native congregations at Jerusalem and in the vicinity are under the pastoral care of Rev. M. Kavar, who is assisted by the advice of the Rev. J. Zeller, the principal of the Diocesan school. The Adherents number 400 of whom 63 are communicants. The Diocesan school has 64 inmates. The girls' school in Jerusalem has six Protestant, 45 Moslem, and 28 Greek pupils. The Jaffa Station is in charge of Rev. J. R. L. Hall assisted by a catechist and two schoolmasters. At Lydda there are many Moslem boys in the school which numbers over 100. At Gaza is done more direct aggressive work against Mohammedanism than elsewhere in Palestine. Rev. A. W. Shapira and wife are in charge of four schools, two of which are exclusively for Moslem boys and girls. At Nablous and its out-stations the Rev. C. Fallscheer is missionary, and there are 189 native Christian Adherents, 61 communicants and 147 children in the schools. The place is a stronghold of Moslem fanaticism, yet many Moslems come into the Bible depot to read and enquire. The mission at Nazareth is in charge of Rev. J. Huber. Of the 400 children attending the Society's schools, 9 are Moslems. Es Salt is in charge of Rev. Chalil Jamal. The school has 85 children in attendance, a large proportion Moslem, and among them are three Bedouin boys.

The Statistics of the Palestine Mission are 6 stations, 10 European missionaries, 4 native clergymen, 37 native Christian lay teachers, 214 native communicants, 1385 native Christians, 14 schools, 1142 scholars.

Reform in Turkey.

The periodical cry of "Reform" is again coming from Constantinople. The newly appointed Director General of the Revenues is making various propositions to cause the public Bureaus to yield a little something to the fiscal Treasury. The first proposition is to suspend the free list for all imports for the personal use of the foreign consuls. This consular body throughout the Orient is extremely grasping, and not always honest. The amount of articles that come marked for personal use is often astounding. Then the Director proposes to pay the collectors of the revenue an adequate salary, so that they need not steal for a living. Again, a new style of mercantile manifest is to be introduced, with such iron-clad oaths and conditions that cheating will not be so easy. And then, when all this is successfully carried out, the State officers are to receive their salaries regularly, so that they will have less motive to speculate and cheat those below them. Now all this is very fine but the old proverb, that "what is born in the bone will not come out of the flesh," is also too true, and those who are familiar with the fiscal affairs of the Sultan know that promising and keeping a promise are two very different things.—*N. Y. Christian Advocate.*

Japan Mission of the American Board.

Voluminous reports for the past year have been received from the general stations in Japan, all indicating remarkable progress in the past, and great promise for the future. The 17 churches connected with our Board have a total membership of 669, with 11 ordained ministers. The out-stations number 26, and the evangelists 22. The total amount contributed by the churches was 4,492 yen, the paper yen being equal to about 60 cents. As the Japanese day laborer receives not more than a fifth part the amount paid a laborer in the United States, the above sum should be multiplied by five to fairly represent the Christian giving of the people. They give time as well as money, and are ready to go to the out-stations and elsewhere for Christian service. Among the most hopeful signs are the changes on the part of officials in their attitude toward Christianity, and the almost frantic efforts of the priests of the old religions to regain their power over the people. As illustrating the latter point, the following letter from Mr. Learned, of Kioto, (May 2,) is of special interest, in which he gives an account of

THE TWO-RELIGION MAGAZINE.

"I have found much entertainment for a few days past in reading a little magazine published here six times a month, beginning last November, called the *Two-religion Magazine*. The two religions are Buddhism and Shintoism, and the purpose of the magazine is to unite the two in putting down Christianity. The editor begins by saying that Christianity is the worst of all the foreign things brought to Japan, but that it is spreading everywhere throughout the land, and becoming exceedingly prosperous, so that unless the friends of the old religions rally at once, it will be too late. He says that the priests have many important duties to perform, but the one pressing duty of the present time is to fight against Christianity, and all disputes between Buddhists and Shintoists ought to be laid aside till the common enemy is destroyed. He thinks it exceedingly fortunate, the greatest of blessings, that the government does not yet publicly tolerate Christianity; but if the priests trust to this, they will be like a man seeing a fire on the other side of the river, and thinking his house in no danger till the fire jumps over the river and burns him out.

"In one of the numbers there is a conversation between a priest and a Christian. The Christian repeats the Ten Commandments to show the excellence of his religion, but the priest shuts him up by saying that these commandments all apply to one's relations to others (towards God or one's fellowmen), while Buddhism teaches what man should be in himself, apart from all relations to others. This is the most of an argument I have yet found against Christianity in this magazine, it being chiefly filled with appeals to the priests to defend their religion, and with accounts of the spread of Christianity. A brief account is given of a great meeting of priests, held here last February, and presided over by one of the royal princes, to devise means to stop the

spread of Christianity. Also we are told of this prince's distress at the public teaching of Christianity in this city, and his desire that something might be done to counteract it.

"The editor does not flatter the priests; he shows up the ignorance and wickedness of the priests, at least of the priests of a few years ago, and says a great reformation is necessary. He also ridicules their teaching that prayers and ceremonies can cure bodily diseases, saying that it is no better than the 'Delphi oracle' of Greece, and that every one in civilized countries knows better now. In another number a priest replies to one of the Tokio papers which has argued that the government ought not any longer keep up a connection with Buddhism and Shintoism. The priest says that that would do for western religions, which are of no use to government; but that the Japanese religions are a great help to government, and furthermore, that government and religion are like the two wheels of a cart, or the two wings of a bird, one is of no use without the other.

"A Buddhist and a Christian met at an inn, and in the course of conversation the Buddhist said he had just contributed 500 yen towards the new Honguanji temple here. The Christian laughed, and said that if he were a Christian he would not waste his money so foolishly, and besides, of the 500 yen, only half would really get to the priests, the rest being absorbed by the officials through whose hands it passed. The Buddhist replied that if this were so, he would give 1,000 yen, in order to make sure that 500 should get to the priest. Hereupon the 'amen man' had no more to say. The editor hopes that all good Buddhists will take this as an example.

"This magazine seems to have discovered the secret of the rapid progress of Christianity. It is that in foreign countries people give one fifth of their incomes to the missionary societies, and with the help of so much foreign money it is not strange that churches are multiplying so rapidly. The Shinto priests do not seem to have co-operated much in this magazine, and it has now changed its name, and become wholly Buddhist."

A CONTRAST.

"Day before yesterday a striking contrast might have been seen here. It was the day of one of the great Shinto festivals, the most heathenish thing I have seen here. A long procession starts from one of the shrines and proceeds through the streets. In it are local officials dressed up in wonderful style in foreign clothes, men carrying banners, troops of small boys whose business is to make all the noise possible, and two or three sacred cars, each borne on the shoulders of a score or more of half-naked men who yell and push each other about as if they were mad, their object seeming to be to give the deity in the car as uncomfortable a ride as possible.

"At the same time, only a few rods from the shrine whence the procession set out, our Japanese Missionary Society was beginning its annual meeting, and was hearing reports from those who had been at work during the past year. Delegates from all our seventeen

churches, except the two distant ones, have now been in session three days, hearing reports of the past year's work, and planning how best to carry on their work during the coming year. They have two great desires,—to extend the work as rapidly as proper men can be found to engage in it, and to do it as much as possible with Japanese money, taking as little aid from foreign money as possible. One of the pleasant episodes is the marriage of Rev. Mr. Ise, one of our graduates in 1879, and now pastor of the only church in Shikoku, to a niece of Mr. Neesima."

SALVATION BY GARMENTS.

"During the reports to the missionary society the other day, Mr. Homma, pastor of the Hikone church, exhibited a garment by which a woman at Hikone had tried to get salvation. It is made of white linen, and the belief is that if a priest writes some sacred words on it, and it is worn at death, the person is sure to go to heaven. This woman, being anxious to make sure of salvation, had gone to many priests, and the garment is nearly covered with their writing, each one attaching his seal to certify to it. But the woman, although she spent much money in getting this done, found no comfort in it, and felt no peace till she was led to become a Christian. Then she found happiness, and was going to burn the garment which had cost her so much, but consented to present it to her pastor for him to exhibit. One of our mission bought it, the price paid being given to the missionary work.—*Missionary Herald*."

The New Departure in the Turkish Empire.

Under this heading we find an article in the *Christian Union* of July 20. It is prepared by one who is in a position to know what is being done and what is proposed by the American Board. The work referred to is that of Missions among the Armenians. The writer says:

"It was intimated at the last annual meeting of the American Board 'that the time cannot be far distant when the entire work of evangelization must be passed over to native hands;' 'very much is anticipated from this movement'—certain plans adopted by the Western Mission last year—'as an important step toward closing up the work of the American Board in the Turkish Empire.' The Christian public has thus been prepared for further developments, and likewise assured that the experience gained in the Sandwich Islands experiment is not being thrown away. Indeed, at an earlier date the success of the Gospel in the Central Turkey Mission was such as to indicate 'the closing up of the proper missionary work in that region at no distant day.' The Eastern Turkey Mission is, if possible, still better prepared for such a step, owing to the degree of self-support insisted upon from the beginning by the brethren there in charge, who went with the purpose of planting a 'self-supporting, self-propagating religion,' and adhered to it with a firmness which has triumphed over the greatest obstacles.

"Delegates from the European, Central and Eastern

Missions were present at the late annual meeting of the Western Turkey Mission. The session was prolonged eighteen days, and occupied largely in discussing a paper, prepared with great care and sent out from the American Board, bearing upon its future relations to work in the Turkish Empire.

"The memorandum proposes to aid churches and schools, to make grants for buildings and a Christian literature, only where the people are willing to meet a fair share of the expense. It aims to make educational institutions self-supporting, and to settle pastors only where the people are ready to pay, at least, half the salary.

"It is not to be understood that these principles apply to Turkish missions only, nor there now for the first time. They are acted upon everywhere. But there comes a time when they may be insisted upon more definitely and sharply than at first is possible. Co-operation is the existing relation between the Board and native churches formed under it; but this is co-operation with a view to putting responsibility upon the native churches and a surrender to native management of the Christian institutions which have been planted among them. The type of Christianity there to be exhibited is Asiatic and oriental, not English and occidental. So soon as possible each nationality must be left to work out its own natural limitations. Hence the significance of this step if it succeed.

"It is a joy to know that the principles of this paper were at once accepted; that the literary department is to be henceforth self-sustaining; the weekly newspapers committed to native management, and likewise training schools as fast as may be. It is to be expected that some difficulties will at first arise in the practical working of the scheme, but none that are insurmountable. Already the people pay for schools and churches an average of four dollars in gold for each taxpayer of the congregations. Some consideration will be gladly shown to a people subject to such a government of misrule and oppression, and struggling under so many burdens. On the whole, the lookout is very hopeful on all accounts, whether we look at the character of the Armenian people, 'the Anglo-Saxons of the East,' or at the fruits of faith among them, the hold that the Gospel has got upon the people and their willingness to make sacrifices for it, and the eagerness with which they enter upon the race of improvement.

"When we consider that this is the land—taken in connection with Palestine—of supreme historic interest, trodden by memorable armies, the scene of the early conquests of Christianity, embracing the sites of the seven churches of Asia, its principal cities distinguished as the birthplace of great men or great events, for church councils or court intrigues, for long centuries void of a living faith, the memory of the glorious past overlaid with traditions and formalism and clouded by Turkish rule, it is a fact most inspiring that the Gospel has so far regained its footing, under better auspices for permanent conquest, because of its schools and its press, that it is seriously proposed at no distant day to cease to regard or to treat it as a missionary field for American churches, but to give the land over to the Home Missionary Society of the Evangelized churches of the Turkish Empire."

The Gospel in all Lands.

NEW YORK, OCTOBER, 1881.

The Gospel and Mohammedanism.

One hundred and seventy-five millions of our race are lying under the spell of a delusion more hopeless than heathenism. It is true that Islam's creed is not without some ingredients of truth, testifying, as it has done for twelve centuries, in the face of Oriental idolatry and materialism, to the unity of God, the spirituality of worship and the immortality of the soul. The moral teachings of the Koran are also greatly superior to the vices of Paganism, inculcating temperance, justice, and many social virtues. Yet, on the other hand, it is wholly Anti-Christian, and, because of the very recognition it gives to Christ, the more firmly binds its votaries to the rejection of His true claims. To the Pagan the Gospel comes as a new revelation. To the Moslem it is an obsolete dispensation, superseded by Mohammed, and forever subordinate to the Last Prophet and Dispensation. The claims of Jesus have already been pronounced upon, and the pious Moslem accepts the verdict of twelve hundred years with impenetrable complacency and hopeless unbelief. Moreover, its history and results have stamped it with infamy. Its name is the synonym of cruelty, lust, injustice, despotism, and religious fanaticism.

"A saintly murderous brood
To carnage and the Koran given,
Who think through unbelievers' blood
Lies their directest path to heaven."

The past few years have witnessed in the political history of Mohammedanism a spectacle of miserable imbecility and humiliation. There has been a strange parallel between Mohammedanism and Romanism. The one has formed the Western the other the Eastern Apostacy. Both rose at the same time. Both have combined the ecclesiastical and temporal powers. Both have been propagated by the sword. Both have been persecuting powers—the one treading beneath her cruel feet the spiritual Israel, the other treading down the literal Jerusalem. And both have been made the objects of Divine judgments at the same time and in the most signal manner. For twelve hundred and sixty years these two "horns" have wasted the church and the world. And now, for nearly a century, the Invisible Hand of Judgment has begun "to consume and destroy unto the end." The temporal power has been wrested from the one. The hand of the other is feebly clinging to the last vestige of his political authority. And yet, both are showing anything but ecclesiastical imbecility. There is a marked revival of vigor and aggressiveness in the ranks of Islam. The ancient glories of the Caliphate are remembered, and a Pan-Islamic crusade boldly proposed. The trembling throne of the Ottoman ruler is a feeble indication of the real strength of Mohammed-

danism. While its political seat is still on the European side of the Bosphorus, yet it has less than seven millions of followers in all Europe, and must soon be driven back to its native soil. But Asia contains eighty million Mussulmans, and of these nearly forty millions yield reluctant submission to British rule in India, and would be glad at a concerted signal to seek its overthrow. Mohammedanism, too, has its machinery for the propagation of the faith. Their famous college in Egypt has *ten thousand students* constantly being trained to go forth as missionaries of the Prophet in every land. It is stated that in the year 1879 as many as one hundred thousand converts were made in China alone. The number in Central Africa already is estimated at ten millions; and the vain, sensual negro, finds more affinity in its sensuous hopes and plausible and indulgent ethics, than in the pure precepts and spiritual hopes of Christianity. There are probably as many as 80,000,000 Mohammedans in all Africa to-day, and their number is rapidly increasing.

It will have been inferred already that Christian missions have made slow progress among the Moslem races. There are, however, some cheering facts. The intolerant laws and decrees of Turkey and Persia have been so modified that both foreign teachers and native converts are now protected in most cases. The Mission Press is circulating great quantities of Christian literature in Arabic. The schools in Egypt, Syria and Palestine are being attended by increasing numbers of Moslem children; as many as one thousand Mohammedan girls are now to be found in the Christian schools in Syria alone; and from Persia comes the report of 19 Mussulman converts in Tabriz, and 500 more waiting for the modification of the government decrees, to profess the faith they already have found; while in other parts of Turkey and Persia there are many similar tokens of encouragement, showing that even under the awful shadow of that terrible Apostacy, "there is a remnant at this time according to the election of grace."

The Lessons of the Hour.

For eighty days the world has been watching and the people of God praying beside the death-bed of one man. The long suspense is over, and a patient, brave, and noble life is ended. The world is richer for his example and the heroic spirit of his noble wife; and millions of men and women are better for the world-wide sympathy which has made "the whole world kin." But Christians cannot, must not, forget the solemn, significant, and awful fact, that the prayer of millions was not granted, and that God saw in this great and sinful nation that on which the Hand of Judgment must fall. Let not men complacently say with Moslem fatalism in the name of Christian faith that all is right. For them that fear the Lord all is right. For the great ends of God's providence, the glory of the Redeemer, and the triumph of His body, the Church, all will be right. But for a wicked nation, with its political corruption, its social vices, its boastful

pride, its selfish luxury, its notorious drunkenness, impurity and Sabbath profanation, its infernal outgrowths of Mormonism and Spiritualism, its toleration of infidelity and atheism in its public leaders, its failure to recognize God in any deep or real repentance even in this hour of long suffering,—for such a nation ALL IS NOT RIGHT. And for a worldly and backsliding church, praying, indeed, but not repenting; drifting every year into deeper worldliness and sin; lifting up but faint and feeble testimony against the evils of the time and for Christ's true honor; gathering in splendid churches, delighting in costly eloquence, music and architecture, but patronizing with equal ardor the theatre and ball-room; spending hundreds of millions in decoration, furnishing, art, and fashion, while the masses in our great cities are swarming in the haunts of pleasure and perishing without the Gospel; while the thousand millions of our fellow creatures are ignorant of Christ; while with every breath we draw another spirit is sighing out its dying despair; and while *all the churches in the world are spending less for foreign missions annually, than the theatres of the single city of New York receive every year from their patrons,—for such a church ALL IS NOT RIGHT, and if we do not awake to realize it the end is not yet.*

Providence and Missions.

However we may explain it, it is a solemn fact that the same angel that was sent to proclaim the Everlasting Gospel unto all them that dwell on the earth, to every nation and kindred and tongue and people, was also commissioned to say, "Fear God and keep His commandments, for the hour of His judgment is come." The wide diffusion of the Gospel is contemporaneous with the awful display of divine judgment. Men are in the habit of quoting the words, "the kingdoms of the world are become the kingdom of our Lord and his Christ," even in devout and well-meaning prayers, as describing a peaceful consummation that is to come about through the preaching of the Gospel and the conversion of the nations. They forget to read the verses that precede and follow. They tell of woes and judgments, resisted long by the proud heart of rebellious man, until at last forced to yield to his mighty hand and give glory to the God of Heaven. They speak not of men yielding lovingly the dominion to God, but, on the contrary, of God claiming the throne they have withheld. "We give thee thanks, Lord God Almighty, because thou hast taken to thee thy great power and reigned. *And the nations were angry, and thy wrath is come.*" God is now judging the nations, and "his hand is stretched out still." This nation, too, is feeling the blow. Let not Christians forget that the great design is to bring men, and men in power, to bow at the feet of the King of Kings, and let them go forth amid these solemn events and foretokenings to proclaim as never "before the everlasting Gospel to every nation and kindred and tongue and people."

Our Magazine will be enlarged commencing with January next.

The Parting Charge.

Have our readers ever duly considered the solemn impressiveness of the fact that *all* the last utterances of the Lord Jesus Christ were charges to his disciples respecting the work of foreign missions. Matthew records his parting message, and it all is a solemn missionary commission: "Go ye, therefore, and teach all nations * * and lo, I am with you always," etc. Mark repeats the same farewell, and adds still further promises of supernatural credentials that will follow their work: "Go ye into all the world and preach the Gospel to every creature." Luke twice records the great commission, first at the interview at Emmaus where he tells them that repentance and remission of sins shall be preached among all nations; and still more specifically in the first chapter of Acts, where the Holy Ghost is promised in connection with the charge to be his witnesses in "Jerusalem, all Judea, Samaria, and to the uttermost parts of the earth." And as he spake the cloud chariot came and carried him to heaven, so that the last sentence Christ ever spoke on earth was the charge which sends us to the uttermost parts of the earth. Not until this is fully obeyed shall the Church know the full significance of that promise of the Holy Ghost. Thus, if we are to attribute special significance and solemnity to a Leader's last command, O, surely, the evangelization of the world has a transcendent interest to Christ, which the most ardent friend of missions has never realized. Let any one who had never read these records before, read these parting words of Christ with unprejudiced mind, and he would rise to feel that all the Church is doing to obey them is a mockery and a dream.

Lay Missionaries.

Has the time come when the Church should cease to rely exclusively upon the trained ministry to supply the foreign mission field? The apathy of theological students towards this work, and the signal blessing which God has given to the work of humble men and women, called and qualified wholly by the Holy Ghost, are significant and suggestive lessons of our time. Are there not many pious and consecrated young men willing to work anywhere for Christ, but unable to undertake a course of theological study, who, if the door was open and the means provided, might be eminently useful in spreading the Gospel abroad. It is true that learning and culture are often required to confront Oriental pride and philosophy. But, after all, these instances are comparatively the exception, and there are plenty of scholarly missionaries to meet the demand. The largest part of the work is amongst the ignorant and degraded, where the simplicity of the Gospel and the qualities of courage, faith, love, patience, and tact, are far more needed than professional culture. God is using such instruments very gloriously in the work of the English and Continental Societies. They often make the best pioneers, and their work is economical. The main pre-requisite is a good training college where they can spend one or two

years in specific preparation for mission work. May God speedily raise up such an institution, and touch many a humble heart in this land with the kindling call of the great commission!

The Pioneers of Missions.

The founders of the Gentile Church were not apostles nor ordained missionaries, but private Christians. We read in Acts that when the primitive Church, like our modern religious organizations, was ready to settle down in self-complacency, the Lord sent the tempests of persecution to scatter its members and force them to fulfill his great missionary commission. And we are told that "they who were scattered abroad went everywhere preaching the Gospel." Now who were these scattered preachers? We learn in Acts 8:1 that all were scattered "*except the Apostles*." And as there were no elders yet, and only six deacons, they must have been the private members of the Church. Next, we find, Acts 11:19, 20, that some of these disciples went as far as Phenice and Syria, and, in their irregular zeal, not only preached to Jews, but also to the Gentiles; and, to their surprise, the hand of the Lord accompanied the message, many believed, and the first Gentile congregation in Antioch was the result. From this sprang the great work of Gentile missions, and most of the Churches of the Gentile world. Thus the pioneers of Christian missions were humble laymen, whose work was accompanied by the hand of the Lord, and who were astonished at their own success. As He began, so may the Lord close the dispensation, and send a mighty company of humble messengers to publish His word in all lands, "not by might nor by power, but by the Spirit of the Lord of Hosts."

Woman's Commission.

"The Lord Himself gave the word. Great was the company of them that published it." The Hebrew in this place is feminine, and the true translation is "great was the company of *women* that published it." There is a great and growing missionary work for godly women. They are doing nobly at home in raising means. But God wants more of them abroad. O what thousands of aimless lives would be elevated, blessed and ennobled by such a consecration. May the Lord Himself give the word to many a listening ear. Is there no woman who reads these lines in whose heart the half suppressed whisper is *go*? Are you willing to listen to it with open ear and willing feet? Are *you* willing to go; or are you half afraid that if you did thus hearken, you could no longer stay? It is said of one of our most distinguished missionaries that before his conversion he resisted the Holy Spirit for a long time because of his fear that if he became a Christian he would be led to become a minister; and if he became a minister he felt he must become a missionary, if he was true to his own sense of ministerial responsibility; and thus he feared his prospects of earthly ambition would be all blighted. God at length conquered and he did become both a Christian, a minister and a

missionary, and God blessed him in proportion to the sacrifice. But it may be that the same struggle is going on in many a heart, half afraid to yield to the full claims of conscience and the Lord Jesus, lest it should lead to such a sacrifice. The Lord Himself is giving the word. "He who hath an ear, let him hear what the Spirit saith unto the Churches."

Volume I.

The re-issue of Volume I of GOSPEL IN ALL LANDS, February, March, April and May, 1880, bound together, will be ready by the last of this month. Subscribers who have not remitted will please send the amount, *one dollar*, at once. Others who have not previously ordered it and wish a copy can send in their orders and money now. Send to Rev. A. B. SIMPSON, 123 W. 13th street, New York.

Conversion of the Hindus and Mohammedans in India.

BY REV. J. M. THOBURN, D. D.

The *bona fide* Hindus, the people who really constitute the bone and sinew of the Indian Empire, have recently been estimated at 120,000,000 of souls. I should put the estimate much lower, but at its lowest it still represents the heart and brain of India. The Mohammedans may be roughly estimated at about two-fifths of the above figures, and, like the Hindus, they form a compact well-organized, thoroughly drilled mass of opposers to Christianity. As remarked before, the missionaries have not yet succeeded in breaking the lines of either of these opposing hosts at a single point. They may have done some splendid work, seized commanding points, dug trenches, mounted siege guns, and at some points seriously demoralized the enemy; but they have never in a single instance broken the enemy's lines. They have never opened a breach as wide as that made by Arnold Winkelreid among the Austrian lancers. They can count their high-caste converts by the thousand, but they have nearly all been captured as stragglers. Hence it is too soon to sing the doxology over the conversion of India. Our Gettysburg has not yet been fought; our greatest struggles are yet in the future.

Many missionaries of ripe experience are strongly of the opinion that there never will be anything like a breaking of ranks on a battle-field, that the work will be very gradual to the end, and that Hinduism will slowly sink down out of sight as an iceberg disappears in the sea. Such is not my expectation. The devil will either fight or fly, and in either case India will witness a disturbing of the elements not exactly like the quiet melting of an iceberg in a sunny sea. In all the past eighteen centuries no such compact, drilled, and strongly intrenched force of opponents has confronted a Christian army as that presented by Hinduism to-day. It is foreign to all the best instincts of Christianity to accept a policy of comparative inaction, and wait quietly till the enemy who cannot be conquered consents to be good enough to die. It must be remembered, too, that the enemy's line, if not broken, is seriously weakened at more than one point, and the possibilities of victory are much greater than when Carey first took the field — *N. Y. Christian Advocate*.

Children's Department.

The Beautiful Pardah.

IT is quite necessary to give a few words of introduction to the following little story, as without it the meaning and drift of it would be quite unintelligible to many of our readers. Not all are aware that it is the custom of Mahammedans of the upper classes to seclude their women from sight; so that to allow the face to be seen by any man except a husband or very near relative is accounted a shame and disgrace. This custom is called "pardah," and it has spread beyond the Mohammedans to some of the Hindus, etc. A. L. O. E. has seen an old lady start from her seat as if in great alarm, and hide herself behind a chair, because an aged gentleman had chanced to come in sight. Sometimes sufferers are shut out from receiving medical aid on account of pardah. At this moment pardah is one of the greatest obstacles to baptism being received by one whom we believe to be quite convinced of the truth of Christianity, and whose husband is a noble-hearted Christian. Sometimes pardah is actually kept up by native converts; and this is a grievous hindrance to them, and begets their path with needless difficulties. There is in our mission church a little pardah room, indeed, in which women can, if they wish it, hear unseen; but how can a woman in pardah ever share the holy communion—how can she be actively useful amongst the heathen around her! Pardah is the napkin under which a few native native converts would hide their talent, and one can not but regard it rather as a kind of *fashion*, a piece of Oriental worldliness, than a token of superior delicacy of mind. A woman actually in the act of hiding her face will sometimes shock our feelings of refinement in some other way.

Another little explanation is necessary. The word "pardah" has two meanings; one the state of seclusion which has been described; the other, the *curtain* which is the emblem of seclusion. Any curtain in an English

lady's dwelling is a pardah, though she is never "in pardah" herself.

Waziren, a merchant's wife, came to visit Maryam, the wife of a moon-shee. Both of the women had been baptized as Christians, but the heart of Waziren still clung to many of the customs of her people; she retained prejudices in which she had been brought up from her childhood. Waziren never came to church, lest she should break pardah; and would have thought it unseemly to meet at a meal even the dearest friend of her husband. Waziren cared not to learn to read; her only pleasure was in her jewels, and in gossip, in which her favorite topic always was the faults of her neighbors. It was for the sake of talking over news that Waziren now took her seat on the *charpai* (low bed) of Maryam.

"Are the tidings true," asked Waziren, "that our next door neighbor, Shadi Shah, arrived last night from England, a week before he was expected?"

"It is quite true," Maryam replied. "It was a great joy to Fatima to see her husband again after a six months' absence."

"A great joy, was it?" said Waziren sneeringly, and she smiled an unpleasant smile. "I should have thought that Fatima would have cared little if the absence of her husband had been one of six years, instead of six months."

Marpam looked almost angry, for she saw that evil thoughts were in the mind of her neighbor. "Fatima is a good and faithful wife," she replied. "Had Shadi Shah remained away for six years, he would, on his return, have found her just the same as if he had never left her. Do you not know, O Waziren! that Fatima has kept in strict pardah all the time of her husband's absence?"

"In pardah!" exclaimed the astonished Waziren. "Now, for once, O Maryam! I have found you uttering words of untruth! I happen to know that Fatima has been to church every week since her husband's departure. I am sure that she on foot has visited friends; nay, I have even heard that she has taught in a school!" Waziren

looked duly indignant and shocked at such a breach of Oriental customs, though quite aware that Maryam did all the things which she professed to think so strange.

"Fatima has done all this," replied Maryam, smiling; "and yet she has kept strict pardah."

"You amaze me!" cried the merchant's wife.

"Perhaps you have never heard that in Fatima's house there is a very fine pardah, beautiful and perfect, though of great antiquity," said Maryam. "This pardah is more valuable than any shawl of cashmere, or piece of golden embroidery, crusted all over with jewels!"

"I think that you must have lost your wits!" exclaimed Waziren, more and more astonished. "I know no woman with fewer jewels than Fatima. I am sure that she can not love her stingy husband. If she has such a splendid pardah, she never had it from him. Pray, have you ever seen this wonderful pardah?"

"Yes; and I have one just like it," replied Maryam, laying her hand on a book beside her, which Waziren, though she could not read it, knew to be the Bible.

"You talk in riddles!" cried the merchant's wife.

Maryam opened the holy book. First, she found out in the Old Testament the seventh commandment; and then she turned over to the New Testament and read aloud: "I will therefore that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2: 9, 10). Then from another place the Christian woman read: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they may be won by the conversation of the wives; while they behold your chaste conversation coupled with fear" (1 Peter 3: 1). And then again Maryam found that place where that word is written alike for men and women: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12: 14). "Behold," cried Maryam, closing the Bible, "here is the pardah treasured in the house and heart of Fatima; and as long as she keeps within it, the Christian wife requires no other!"—*A. L. O. E.*

Missionaries in Ceylon.

The Baptist Mission began work in Ceylon in 1812. The present Missionaries are: James Silva, Peter Pereira, C. P. Ranesinghe, C. Carter, M. H. Pereira, Inwan Silva, I. S. Pereira, Amaris Silva, H. R. Pigott, F. D. Waldoek, D. Boteju, I. M. Pereira, J. J. Gunasekera, H. Markus, Charles Pieris, D. B. Lewis, J. G. Ratnayake, T. R. Stevenson, H. A. Lapham.

The Wesleyan Missionary Society began work in Ceylon in 1814. The present missionaries are: J. A. Poulier, D. H. Pereira, H. Pereira, J. Fernando, G. E. Goonewardene, John Scott, O. J. Gunesakera, S. Pieris, J. Nicholson, Z. Nathanielsz, P. B. Pereira, D. D. Pereira, J. Benjamin, J. Brown, E. Rigg, J. W. Phillips, J. O. Rhodes, J. A. Sparr, S. Niles, D. P. Ferdinando, J. H. Abeyasakara, J. Shepstone, R. Tebb, H. Fernando, H. Warthenez, W. M. Walton, D. P. Niles, J. M. Osborne, D. Fonseka, P. R. Willenberg, J. A. Well, C. Parinbanayagam, J. G. Pearson, J. V. Benjamin, W. R. Winston, S. Langdon, S. R. Wilkin, E. P. Fonseka, J. H. Nathanielsz, I. Peento, A. Shipham, C. Wickramasingha, D. Valupillai, J. C. Fletcher, R. N. Sethakavaler, B. A. Wendis, B. S. Wendis, S. Silva, D. P. Ferdinando, E. S. Adams, J. Appapillai, E. Strutt, R. A. Barnes, J. G. Trummer, M. P. Fernando, S. E. A. Gasperson, L. S. Lee, C. W. Silva, D. S. Silva, S. Hill, M. H. Pereira, Thomas Little, J. Parinbanayager, F. M. Webster, C. S. Casinader, A. Nallathamby, F. H. Pieris.

The American Board began work in Ceylon in 1816. The names of the present missionaries are: W. W. Howland, E. P. Hastings, T. P. Hunt, D. Stickney, F. Asbury, B. H. Rice, M. Welch, T. S. Smith, A. Bryant, S. W. Howland, H. R. Hoisington, J. S. Christmas, R. C. Hastings, G. W. Leitch, Esq., S. John.

The Church of England Mission began work in Ceylon in 1818. The names of the present missionaries are: William Oakley, John Ireland Jones, Stephen Coles, William E. Rowlands, J. Hensman, John Allcock, T. P. Handy, G. Champion, Elijah Hoole, Henry Gunesakera, Richard T. Dowbiggin, David Wood, D. Jayasingha, H. De Silva, H. Kannanger, B. P. Weerasingha, Pakkyanathan Peter, Gerard F. Unwin, J. D. Simmons, A. R. Cavalier, Thomas Dunn, J. I. Pickford, John Gabb, G. T. Fleming, John G. Garrett.

The Society for the Propagation of the Gospel began work in Ceylon in 1824. The names of the present missionaries are: R. Edwards, F. De Mel, J. De Silva, C. Sennannayake, T. Christian, T. Mortimer, P. Marks, A. Vethakan, G. H. Gomes, F. D. Ederesinghe, C. De Mel, C. David, H. Wikramanayake, C. A. W. Jayasakera, J. Peter, J. S. Lyle, E. C. Miller, J. F. Falkner.—*Indian Missionary Directory.*

Missionary News.

The Cumberland Presbyterian Board of Missions has just secured two young women volunteers to go as missionaries to Japan: Miss Alice M. Orr, of Kirkville, Mo., and Miss Julia Leavitt, of Bloomfield, Ind.

Dr. Jessup of Beyrout affirms that a small newspaper is being printed in London in Arabic, Turkish, Persian, Hindustanee and English, and posted free to all parts of the Mohammedan world, calling upon Arabs everywhere to rise and throw off the Turkish yoke.

Quite a remarkable movement among the people in favor of Christianity has occurred in the neighborhood of Yama-gata (the northern interior of Nippon, Japan). Rev. Julius Soper reports that at Teu-do, a place some seven miles distant from the above mentioned town, he recently baptized twenty-nine adults and six children, "the largest and in many respects the most promising class I have baptized at one time since coming to Japan." Many of these persons are of the Samarai, or warrior class. All ranks of society are reached and numerous villages in the neighborhood are calling for the Gospel.

At the great Mohammedan Missionary University at Cairo, in Egypt, there are at this day ten thousand students under training, ready to go to any part of the world to teach the doctrines of Islam. Missionaries meet these Moslem priests, not in Turkey alone, which is the centre of their power, but also in Persia, India and China, and in the heart of Africa. Very few who have professed this faith have been led to renounce it for Christianity. This is partly owing, no doubt, to the fear of persecution, for the Moslems hold that it is not only proper, but a bounden duty to kill any one who abjures his faith in their prophet.

Her Royal Highness, the Princess Maria, the only daughter of King Menelek of Shoa, South Abyssinia, is to be married at his capital, Ankobar, to the only son of Johannes, King of Abyssinia. The dynasty of King Menelek is the eldest in the world, tracing back its genealogical tree to 1183 B. C. He pretends to descend in a direct line from the Queen of Sheba, and is in possession of several relics that are said to have belonged to her. The Princess Marie, who has been educated by a Roman Catholic missionary, has just completed her fourteenth year.

The *Baptist Missionary Magazine* reports that in a village about seventy miles from Hangchow the Gospel has spread with great rapidity in the last four years; altogether 104 have been baptized. The work began through the visit of a scholar of that district to Hangchow, where he heard the Gospel and received it. On his return he found, to his surprise, his friends and rela-

tions ready to hear and accept. The work has advanced to the present stage entirely through native agencies, excepting the visits of a missionary to examine and baptize converts.

The Moquis, says the *Arizona Miner*, are a tribe of Indians living in North Arizona, near the line of New Mexico. The only thing worshipped by these red men is the image of a calf, gorgeously dressed and decorated with ornaments of gold and silver. Their great dance is the *matachin*, upon which occasion they dress themselves in the most ridiculous manner, their costumes generally being made up from the hides of foxes, bears, coyotes, deer, antelope. After having committed some great wrong the Moquis, to pay penance to the Great Father, meet in council, appoint a day upon which the dance shall begin, and for twenty-four hours they keep step to a hum-drum tune, without food or water, when they depart from the dance house with their sins forgiven, free to go forth to steal a horse or cow, as the case may be. How great is the call for Christian work among these Indians, as great as that from heathenism itself.

The "Church Assembly," or Conference, convened by Bishop Copleston to consider what steps should be taken in reference to the pending disestablishment and disendowment of the Church in Ceylon, met at Colombo on July 5th and 6th. All the Church Missionary Society missionaries then in the island were present; and the meeting was attended also by the pastor and lay delegates of the congregations connected with the Society. It did not appear to the Society's missionaries that these congregations were sufficiently represented, and accordingly, after some other business had been transacted, Mr Ireland Jones moved a resolution that the Assembly, as then composed, did not adequately represent the Church of England in Ceylon, and was therefore incompetent to consider what its future constitution should be. This was supported by several influential European and Native laymen, but was voted to be "out of order" by a majority of 73 to 70. Subsequently a Committee was appointed, consisting of the Bishop, the Archdeacon, seven clergymen (named for the purpose), and two laymen to be nominated by each of the eight presbyters, to deliberate and talk to the Bishop on the steps that should be taken with regard to the future constitution of the Church. Of the seven clergymen two are Church Missionary Society missionaries, and two others are gentlemen who, on the points likely to be at issue, are in accord with the missionaries. These have consented to act; and the Assembly has meanwhile adjourned.

The Rev. T. F. Wolters gives the following account of Salt (Ramoah Gilead), where there are 265 adherents of the English Church Missionary Society's Mission, with

the Rev. Khalil Jamal as their pastor:—"In Salt there has been progress. A recent visit led me to contrast the present state of things with that of nearly four years ago, when I first visited the station. Then there was disorder; now there is order. Then there were quarrels; now there is union and harmony. Then there was slovenliness in the services of the Church and other appointed means of grace; now these are presented before the people in a way calculated to draw, to interest and to profit. Then there was a school, not worth the name, with five or six pupils; now there is a school with nearly seventy children. Of course, all is not perfect; but there is much to encourage; and there are also signs here and there of a deeper appreciation of the truth, and of its influence upon the life, especially so among the children who attend the school. Last summer a public examination was held, to which Mr. Jamal had invited all the principal persons in the town, Mohammedans as well as Christians. Some Bedouin sheikhs, too, were present. All were very much pleased, but the practical result is that some of these sheikhs have expressed their willingness to send their boys to Mr. Jamal for instruction. Mr. Jamal thinks that he can easily obtain ten or twelve Bedouin boys, if only he had the means for boarding them."

The *Church Missionary Intelligencer* for September says: "An important and comprehensive Report on the Society's Palestine Mission, drawn by the Revs. Canon Tristram and E. H. Bickersteth, who had recently visited the Holy Land, was presented to the Committee of the English Church Missionary Society. The Committee received the Report with much thankfulness for the evidence contained in it of the encouraging indications of progress and of the divine blessing resting upon the work, especially in connection with the schools for Mohammedans, and returned their cordial thanks to Canon Tristram and Mr. Bickersteth for the care and attention with which they had conducted their inquiries. Various recommendations in the Report were considered, and a series of resolutions agreed to, including the following:—(1) That in consideration of the circumstances of the Palestine Mission, an English clergyman of University standing should be sought for to undertake the duties of Secretary, who would be willing to devote himself to the acquisition of Arabic, with a view to his ultimately developing the Preparandi Institution at Jerusalem as a Training Institution worthy of the great work before the Society in Palestine in the education of a Native pastorate. (2) That the Rev. T. F. Wolters, to whose zeal and earnestness Canon Tristram bore strong testimony, be directed to remain in Jerusalem for work among the Turkish population, and to superintend St. Paul's Church and the out-stations, assisted by the

Native pastor, the Rev. Michael Kavar. (3) That the Palestine Conference be requested to consider the question of the ordination of Mr. Ibrahim Baz, the assistant teacher in the Preparandi College, and also of Mr. Nyland, the Society's Lay Missionary at Ramallah. (4) That steps be taken as soon as possible for the establishment in Palestine of Native Church Councils, similar to those in India. (5) That the Rev. F. Belamy be requested to take steps for occupying Midan, a suburb of Damascus, as his headquarters for systematic evangelistic work among the Druses and other inhabitants of the Hauran and contiguous districts. (6) Various grants for the development of the work at Es Salt, Gaza, Haifa, etc.

A Chinese hospital, wholly under native management, has been opened recently at Hankow, by Yang Kien Tang. He was employed as chief assistant in the hospital under the care of the London Missionary Society, but left to organize this new work. Some of the chief officials and wealthy men of the place contributed to the enterprise, and his private practice outside the hospital is among people of influence. Everything is conducted on Christian principles, and there are daily religious services in the building. It is a new thing for the Chinese to tolerate the teaching of a foreign faith in institutions established and supported by themselves.—*Evangelical Christendom*.

At Kobe, Japan, a week of prayer has just been observed, followed by a mass meeting in a large new theatre at Kioto, with an audience of 3,500 or 4,000. In the latter place a single copy of John's Gospel led sixty families to renounce idolatry. A similar meeting was held in Osaka on the 11th of June, and it is estimated that not less than 7,000 persons were in attendance. Three missionaries, the Rev. Dr. Gordon and the Rev. Mr. De Forest, of the American Board, the Rev. Mr. Warner of the Church Missionary Society, and fifteen Japanese speakers addressed the meeting, which occupied the afternoon and evening. On the other hand, a number of citizens alarmed at the spread of Christianity, have organized themselves into a society in which each member pledges himself by a solemn oath never to embrace that faith. In the year 1880 more copies of the Scriptures were distributed throughout the Empire than in all the years taken together since Commodore Perry's visit in 1853. At Imabari, where a new church edifice is being built, the work is opened every morning by a prayer from some one of the native workman, previously appointed for that purpose. The present seems to be the most eventful period since the Christian era for Japan.—*Evangelical Christendom*.

The Basle mission at Ashantee and on the Gold Coast in Western Africa now occupies nine stations, with forty-one out-stations. The numbers of the congregations,

including children, number nearly 5000. Two of the missionaries, Messrs. Buck and Huppenbaur, recently visited Coomassie, and they give an interesting account of their reception by the King and people. "It was a solemn moment," say the missionaries, "when, after all, we saw Coomassie before us. Alas, we did not know then that our arrival had cost at least one human life! In the immediate neighborhood of the town we met a lot of fetish-priests shovelling earth into an open ditch, which had been dug across the road. They had just then finished this business, when we arrived on the spot and walked over the earth-covered ditch. But what was our grief, when we afterwards learnt that in that very ditch a young girl lay buried, who had been slaughtered as a sacrifice, while near her a live sheep had been nailed to the ground, and about a dozen live chickens had been cruelly placed under heavy stones. How true it is that the dark places of the earth are full of the habitations of cruelty! All this had been done to propitiate some evil spirits and keep off harm from the King, who in the face of all our assurances that we were only simple missionaries who had nothing to do with politics, etc., still feared some 'palaver,' into which our approach might possibly involve him!" A friendly interview was had with the King, and, although he would not consent to receive a missionary, it is hoped that a good impression has been left upon his mind. The people readily attended the services, which were conducted by Messrs. Buck and Huppenbaur.—*Evangelical Christendom*.

Protestant Episcopal Church in the U. S.

The Standing Committee of the Board of Managers have appointed Missionary Conferences as follows: New Haven, Conn., Oct. 13-15; Boston, Mass., Nov. 15-17; Utica, N. Y., Nov. 29, 30, and Dec. 1; New York, Dec. 13-15.

The fiscal year of the Domestic and Foreign Missionary Society closed with the month of August. For all departments of Domestic Missions \$220,593.29 were received, of which \$37,100.13 consisted in legacies, and \$40,333.05 were specially designated. This money has been chiefly used in the support of 13 Missionary Bishops and 375 other missionaries. The receipts of the Committee for Foreign Missions were \$185,758.29, of which \$22,977.96 were from legacies, \$14,105.96 for building purposes, and \$2000 for Mexican Loan.

Right Rev. Dr. and Mrs. C. C. Penick and Miss Elizabeth L. Dabney, who sailed from New York on June 15, reached Cape Mount in Africa on July 29. Bishop Penick wrote on July 30 a letter in which he said, "The Galenus people have waged war against this part of the country, and it is a wilderness of starvation and the saddest distress. I have good reason to believe that hundreds are dying of literal starvation." He appeals for aid from his friends in this country. Offerings can be sent to Mr. James M. Brown, 23 Bible House, N. Y.

Presbyterian.

On Oct. 6, the following missionaries will sail from San Francisco: Rev. Geo. F. Fitch and wife, Rev. J. H. Laughlin and wife and Dr. Horace Smith and wife to China; Rev. J. B. Porter to Japan.

On Oct. 20 will sail Rev. Dr. J. C. Thomson and wife, Rev. R. M. Mateer, Miss L. E. Mateer and Miss Tiffany to China.

American Baptist Missionary Union.

September 3d. the following missionaries sailed from New York: Mrs. J. M. Haswell and Miss Susie E. Haswell returning to Maulmain, Mrs. J. B. Vinton returning to Rangoon; Miss Julia M. Elwin to Thongzai. On September 17 there sailed for India Rev. Messrs. Waterbury and Burdett and their wives and Miss Brandt.

In two days in June, 50 persons were baptized at Petriew Siam. Among the number were 3 women, one boy of fourteen, one patriarch of eighty years, who has seventy descendants. The majority were less than fifty years old,—heads of families and mostly farmers.

American Board.

Mr. Clark writes that the past year has been the most successful in the history of the Austrian Mission. He says: "In the limits of our personal work are about 78 souls in which are evident traces of the Holy Spirit's work, and 8 members of the church, exclusive of my wife and myself."

Mrs. Abbie Lyon of the Maratha Mission died at Pachgani, India, July 25.

Rev. J. E. Scott and wife of the Eastern Turkey Mission, have resigned their connection with the Board and returned to the United States.

Rev. J. F. Smith, of Marsovan, Central Turkey, arrived in New York, Aug. 10.

Left the United States in September: Rev. H. D. Goodenough and wife, Rev. W. C. Wilcox and wife, Mrs. Abbie T. Wilder, for Natal, South Africa; W. W. Peet and wife, Miss Agnes M. Lord, for Constantinople; Miss May E. Brooks, for Erzroom; Rev. W. P. Sprague, Mrs. M. P. Ament, Rev. M. L. Stimson and wife, Miss M. A. Holbrook, for China; Miss Carrie E. Bush and Miss Mary P. Wright, for Harpoot; Rev. J. A. Ainslie, and Rev. C. F. Gates, for Mardin; Miss Etta C. Doane, for Central Turkey; Miss Susan Webb and Miss Rachel A. Faxon for the Mission to the Dakotas.

Methodist Episcopal Church.

Rev. F. A. Goodwin, of the South India Mission, died at Biddeford, Maine, August 16.

Rev. F. D. Gamewell, Rev. L. N. Wheeler and family, Rev. S. Lewis and wife, Rev. G. R. Davis and family and Rev. L. W. Squier and wife, sailed from San Francisco Sept. 6, for Mission Work in China.

Rev. Marcus L. Taft of the Central China Mission has been assigned to Chinkiang.

Concerning Queretaro, where the Methodist Episcopal work was again opened in July, the missionary the Rev. A. N. Greenman, reports: "The number of those who attend our services is very slowly increasing. The persecution against us and our friends is still carried on, though not by any violent methods. We are praying and hoping, and working and praying." The Rev. J. W. Butler speaking of the Mission as a whole, sends very cheering words. "We are all well," he writes, "and our work progresses favorably all over the field; indeed, I might say grandly. I do wish that our Church at home could realize its opportunity and its duty concerning this field, which, in my view, is the most important the Church has entered."

Rev. H. H. Lowry of the Methodist Episcopal Mission in China reports the *very important action of the Chinese Government in favor of Protestant converts in China*. This action was secured by the United States Consul-General at Peking, Mr. James B. Angell. The latter writes as follows to Mr. Lowry: "Dear Sir: It may be known to you that in 1862 an order was issued by Prince Kung exempting Chinese converts to the Roman Catholic faith from the assessments sometimes made by officials for processions, theatrical exhibitions, etc., which form a part of heathen services. At my request the Tsungli-Yamen have now sent an instruction to all the high provincial authorities in the Empire to consider the order above referred to as henceforth applicable to Protestant Chinese converts as well as to Roman Catholics. The same exemption is secured to the former as to the latter. I am instructing our Consuls to inform the missionaries in their districts of the fact. May I ask you to inform your associates of the Methodist Mission in Peking?"

The Superintendent of the Central China Mission of the Methodist Episcopal Church, Rev. V. C. Hart, has been making a tour of explorations down the Yangtse. He was in company with the Rev. M. L. Taft at Chinkiang which is, perhaps the most important city between Kiukiang and Shanghai. He writes from that point: "The last news from Brother Carter was encouraging. He is at Chefoo. Brother and Sister Hykes were well at last accounts. Bagnall was well and at Wuchen. Our native preacher had been driven away from Nanchang, the capital of the province. My trip from Kiukiang to Chinkiang (three hundred miles) was a success. Stopped at Wuhu six days, where, with the co-operation of Brother Taft, a Mission site was successfully negotiated for, which we think admirably situated. It is ample for three houses and a chapel. Brother Taft and I leave this evening (July 26) or to-morrow morning for Nanking, Wuhu, and Kiukiang."

Book Cable.

AYE-SHA: A tale of the times of Mohammed, is by Emma Leslie, and published by Phillips & Hunt, of New York, at \$1.25. The style of the book will be seen by reading one of the chapters which we have transferred to our columns. It is headed "The New Religion." The book contains 308 pages, and is the fourth volume of the series of Church History Stories prepared by the author. It is an excellent book for the Sunday school library.

HOW I CROSSED AFRICA, is a very valuable contribution to our literature respecting Africa. Written by Major Serpa Pinto, it gives, in two large octavo volumes, profusely illustrated, an account by the author of his journey across Africa, from the Atlantic to the Indian Ocean. Major Pinto made the journey by appointment of the Portuguese Government, and his personal adventures are interspersed by interesting accounts of the country people, animals, birds, etc., through which he passed. As he entered the continent at Benguela and journeyed to Bihi, the headquarters of the new African Mission of the American Board, the account here given will be read with deep interest. It is published by J. B. Lippincott & Co., Philadelphia, at \$7.00.

The twelfth annual report of the Woman's Foreign Missionary Society of the Methodist Episcopal Church is very large and complete, containing 120 pages. Its publication was in charge of Miss Isabel Hart, of Baltimore. \$107,392.45 had been received, being \$31,532.19 in excess of last year. Eight new missionaries were sent to the foreign field last year. The Society supports 11 missionaries in China, 9 in India, 4 in South America, 7 in Japan, 5 in Mexico, and 2 in Africa. It has under its care over 300 Bible women and teachers, 6 hospitals and dispensaries, 15 boarding-schools with about 800 pupils, 125 day-schools with 3,000 girls and women, 3 orphanages with 400 orphans, and 1 home for friendless women, and through its agencies systematically visits over 1,000 Zenanas. A grand work!

The twenty-eighth annual report of the Board of Missions of the United Brethren in Christ has been received. The Board employed last year 377 missionaries at an average salary of \$300.90. At present they have 16 missionaries in the Foreign Department, 158 in the Frontier Department, and 200 in the Home Department.

The annual report of the Woman's Missionary Society of the General Synod of the Evangelical Lutheran Society shows that \$7,067.93 was received last year for missions. The Society has 6 schools in India, in charge of Mrs. Rowe and Mrs. Uhl. Mrs. P. Lucy, a native Christian woman, has been employed in Zenana work in India. Miss Kate Boggs, of Zanesville, O., went out as a missionary to India last November.

The American Board has issued a map of Southern Japan, 4 ft. 7 in. by 2 ft. 9 in., on fine map paper, 40 cents; cloth, 70 cents. Address orders to C. N. Chapin, 1 Somerset street, Boston, Mass.

The Gospel in All Lands.

Rev. Albert B. Simpson, { Editors.
Rev. Eugene R. Smith, }

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THE MALAYS, AND MISSIONS AMONG THEM; GENERAL ARTICLES, MISSIONARY NEWS, ETC



A NATIVE HOUSEHOLD IN JAVA.

The Malays.

The Malays.

The Malays are a great branch of the human family dwelling in the islands of the Indian Archipelago, in Madagascar, and in the numerous islands of the Pacific. They comprise the inhabitants of Malacca, Sumatra, Java, Celebes, Borneo, the Moluccas, the Philippines and Madagascar. Mr. Prichard comprises under this head the Polynesians and the Maoris, but we prefer the division given above.

The Malays are a brown complexioned race, darker than the Chinese, but not as dark as the Hindus. They have long black, shining, but coarse hair; little or no beard; large mouth; dark eyes; short nose; high cheek bones. The Malay language is simple and easy in its construction, and is easily acquired. In religion, the civilized Malays are Mohammedans, having embraced that faith in the 13th or 14th century. The tribes in the interior and on some of the islands are idolators of the most debased kind. The Malays are generally passionate, treacherous, and revengeful.

The Country and People of Java.

Java is a large island in the Eastern Archipelago, 666 miles in length, and from 56 to 136 miles in breadth, and has an area of 50,260 square miles. It is hilly and mountainous, thirty-six of the lofty mountains being volcanoes. It is one of the colonies of the Netherlands. The last census we have seen, that of 1874, gave 48,522 Europeans, 305,897 Chinese, 13,083 Arabians, and 19,518 Hindus. The Javanese belong to the Malay race, and are mostly Mohammedans, the remainder being "heathen," whose religion is a degraded superstition. In moral habits they are said to be superior to the inhabitants of the neighboring islands.

There are 29 Dutch Protestant and 10 Roman Catholic clergymen, all paid by the government, which fixes their sphere of labor and strictly prohibits proselytising. They chiefly labor among the Europeans, half-castes, and intermediate races at the ports, and the natives of the interior are neither made acquainted with the Christian religion nor with European Education.

Generally the hair of the Malay in Java is long and thick, glossy but coarse, and of an ebony blackness. On leaving the bath in the morning the women let the hair float to dry it, afterward coiling it up very closely with a comb. It is not rare to see the young girls place among their hair some flowers of the *ylang-ylang*, which perfume is sought for in preference to all others. When the Malay women are very young their forms are often slender; their walk, slow and a little indolent, does not lack a certain grace. They are of excessive cleanliness; and the bath is for them a necessity of existence almost as much as the rice and the fruits on which they almost wholly subsist. Their sobriety is extreme; they are good

housekeepers; the family bonds are very strong, and while their religion permits several wives, monogamists are not rare among them. However, man and woman do not live at all on a footing of equality. Man is master, but a devoted master, who protects the family and works for it, while woman is considered an inferior creature. She does not play the *role* of a slave or even that of a servant. Often, however, she aids in gaining the subsistence of the family. She sews, and she does not lack a certain adroitness in manual labors. In the season of rice harvest she goes to the fields and is as good a harvester as the man. Then is the epoch when the young couples learn to love and when marriages are arranged and concluded. The Malay children are pretty and intelligent. Among the little boys particularly, there is remarkable beauty of form. Misery is a thing almost unknown among them. A hut of bamboo costs them little more than the trouble of constructing it. The furniture is simple and easily made—a modest little bed, sometimes a simple mat of straw, a table and a chest is all that is necessary. Rice, fruits, above all bananas, and from time to time a little fish, are all their nourishment. Their necessities being so limited they lead a calm and happy existence. Care for the future counts for nothing. The Malays have great respect for old age, and never allow the helpless aged to suffer. They have good schools. The Holland rule is most paternal and elevating, and the prosperity of the island increases year by year.

The Malays indicate the hour by a curious instrument of wood called a *tonton*, each district being provided with its *tonton*, generally placed at the entrance of the village or near the market-place. This *tonton* is very unique. It is a hollow cylinder of wood; at the top is fixed a great cord, to the extremity of which is attached a wooden hammer. The blow struck by this hammer against the cylinder gives a vigorous sound, corresponding to the number of the hours. At night, two men called *gardoes*, reinforce the person in charge of the *tonton*, and together they form the police force of the district. One is armed with a long forked weapon of wood, designed to pierce retreating robbers and thieves, "in the pursuit of whom," says a native critic, "they should occasionally be active, but whom they rarely succeed in reaching." (See page 199.) Policemen are much alike the world over, whether armed with a short *baton* or a long fork.

The Country and People of Borneo.

Borneo, next to Australia and Papua, is the largest island in the world, being 800 miles in length by 700 in breadth, and has an area of about 300,000 square miles. The population is about 2,000,000, and consists of three classes: the Dyaks, who are the aboriginal inhabitants, and almost all heathen; the Mohammedans or Malays, Buginese, Javans, Arabs, and Chinese. The Dyaks live chiefly in the interior and employ themselves with cultivating the land and with collecting gutta-percha, resin, gold dust, wax, etc. The Malays dwell on the coasts

and are traders and sailors. The Chinese are engaged in trade and mining. The largest part of the island is ruled by the Dutch.

Dyak Marriage Ceremony.

Our illustration represents a Dyak marriage ceremony in Borneo. The bride and bridegroom are made to sit

on two bars of iron. The priest waves two fowls over them and then knocks their heads together. The bridegroom puts a cheroot and some betel leaf in the bride's mouth. The fowls are then killed, which closes the ceremony.

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The People of New Guinea.

The Rev. W. G. Lawes of New Guinea spoke as follows at the General Conference on Foreign Missions held at Mildmay in October, 1878: "The large island of New Guinea is creating a considerable amount of interest in the commercial and scientific worlds; and both from its large size, from its proximity to Australia—from which it is only separated by the Torres Straits—and from its probable mineral wealth, it must come to occupy an important place in the consideration of all men. To the Christian philanthropist, above all, it is a country of great interest. We have an immense number of races in New Guinea. I shall not attempt to describe them, except those amongst whom our new mission has been established—the light-colored Malayo-Polynesian race round the coasts of the South-Eastern portion of the island. Our mission extends from Yule Island to the eastern extremity of New Guinea; and even there we have an immense admixture of races, though all of them, I believe, from their appearance, from their customs, and from their condition and languages, belong to the Malayo-Polynesian family. We have a great number of sub-divisions among them. When I tell you that I know of twenty-five different languages spoken on the 300 miles of coast with which I am acquainted, you will form some idea of how New Guinea is split up and divided. We find the people in a primitive state, which we almost fancy in this nineteenth century had become totally extinct. We find there the old lake villages, and

there is still the stone age in full operation. I know of no vessel, implement, tool, or weapon made of metal which they employ. It is the stone age yet, and everything else agrees with this. Morally, we find what we should expect—viz., the people low and degraded, but by no means so much so as those we have had to do with in some other parts of the world where they are now

Christians. Liars, thieves, and murderers they are; but it is not the existence of these things that causes one so much surprise as the utter absence of anything like what may be called a tone of public opinion by which these vices could be at all stigmatised, or the evil-doer be disgraced. They would unblushingly bring back the goods they had stolen from you, and offer them for sale, without even an atom of shame. A dog stoned to death by boys in England excites far more hor-



DYAK MARRIAGE CEREMONY IN BORNEO.

ror and indignation than the taking of human life in New Guinea. Religiously the darkness is perhaps much greater. It is darkness which can be felt, but cannot be described. At Port Moresby and the district north I can say that they have no knowledge of a God or a Supreme Being. Along the coast they have an idea of a Great Spirit, but we have found nowhere any idea of worship; religiously all seems a blank. Their only religious ideas consist in a gloomy superstitious fear of death; but in it there is no idea of propitiating the Spirit or securing its favor. Five years ago we went to this people and commenced a mission among them. We commenced it in connection with the London Missionary Society. I had had personally sufficient experience during eleven years' residence on Savage Island in the South Pacific to know where we ought to begin. Men who never tried the experiment may believe in civilizing agencies. But we who have tried them may be pardoned if we decline to try the experiment over again.

The very agencies that are depended upon we find to be fruitless. Clothe the natives and they do not know how to use clothes. Ask them what they have done with the clothes, and they will say, as was said some time ago, we have wrapped our drums in them; the best use they could put them to. I have given them a good

Birmingham hatchet, and had it returned rather than that they should give up their stone ones. With true native conservatism they say: "This is our way and that is yours;" and they prefer to cling to their own. If there is no hope for them without civilization and civilizing agencies, then the salvation of New Guinea I believe to be hopeless. But my experience among tribes and races such as these warrants me in believing strongly that with them also the Gospel is the power of God unto salvation to every one that believeth. I believe it is the only power which can raise a people such as this. Those other powers are levers long enough and strong enough; but there is no fulcrum on which you can place them. It is only the Gospel that finds such a fulcrum in the human heart and then will raise it.

I have no time to tell you how we tried to do it. Of course, where there is such a Babel, we cannot readily appeal to them in their own way. We came ignorant of their language; they were equally ignorant of ours; and there are no interpreters there. But we have to go with human kindness; and I have found, sir, that this is a key which unlocks every door, however firmly it may be closed against us. The power of human kindness does win its way. We are now welcomed along the coast as the men who bring and make peace; and we are looked upon as their friends. In the early days of a mission, like that of New Guinea, very little dependence can be placed on oral teaching. I believe strongly, more strongly now than ever, in the power of a consistent Christian life. We cannot preach to them; but if we can get a footing in their villages we can begin to exert power for their salvation, and in that Christian life lies mostly our hope for the evangelization and elevation of New Guinea. To that we can add oral teaching, as soon as we have obtained a sufficient knowledge of the language. Is there hope for the elevation of New Guinea? I should rather ask, Is there any reason to despair? I know of no ground on which we can look gloomily to the future; but we may look with every confidence to the time when New Guinea shall be won for the Lord. There is no field white unto the harvest, but there is a glorious field for the ploughman and the sower.

Missionary Experience in New Guinea.

An Extract from an Address delivered at the Annual Meeting of the London Missionary Society in 1880, by the Rev. S. McFarlane.

Those of you who read our "Reports" may remember that in 1870 the directors of our Society asked me if I would transfer my services from the Loyalty Group to establish a mission in New Guinea. Although the directors had not requested that any prospective voyage should be made before I came home, I thought it would not be a bad thing to have a look at New Guinea, and take some teachers there, who might be carrying on the work while we were arranging about it here. Accordingly, in 1871 Mr. Murray and I went down and commenced a mission in New Guinea. We formed stations at Darnley and Dauan and Saibai. These were the first

stepping-stations to the mainland; but the first stations formed on the mainland were in the vicinity of the Fly River, at Katau and Turi-Turi. These were all amongst what is called the Papuan tribe. We had teachers simply from Western Polynesia, who were Papuans; and so we commenced among the Papuans. We then paid a visit to the lighter-colored races on the southeast peninsula, and sent to the South Sea Islands to get teachers of their color; and a mission amongst them was established in the following year, when I was in England, by Mr. Murray and Mr. Gill.

Mr. Lawes, was appointed to go from the Savage Island Mission and take charge of the New Guinea Mission, amongst the lighter colored tribes with whom he had been laboring on the south-east peninsula. I was requested to continue my work amongst the Papuans, which I did, and at the request of the directors gave five years more especially to the work of pioneering along the coast of New Guinea. We not only found that New Guinea was the largest island in the world—as long as from London to Constantinople, and 500 miles wide in some parts—but that it was the darkest and most neglected island in the world; that whilst all the great, stirring events of the missionary age have been taking place; whilst the light of God's truth has been dispelling darkness upon 200 islands in the South Seas, and the Gospel has been sapping the position of ancient systems of idolatry in India, China, and different parts of the world, and families and whole islands have been giving up their idols and coming to take a place amongst the civilized and the saved; the people of New Guinea have been revelling in an abominable cannibalism and idolatry.

It has been so for ages. The people have been sitting in their cocoanut groves, under the trees, mending their bows and making their poisoned arrows, and preparing to make raids upon unsuspecting villages for victims for their cannibal feasts. There they are still, as they have been for so many years, decorating themselves and their houses with paint and feathers and human skulls and bones. Ah! they present a strange contrast to the beautiful island in which they live, with its magnificent forests; its splendid mountains; its fertile valleys; its rich plains; its sunny slopes; its green clad hills, and those grand rivers of which you have read, with flowing streams and dashing cascades; its groves of cocoanut trees and well-cultivated gardens, with its spices, masooi bark, and betel nut. There it lies beneath the blazing tropical sun, with its head lifted up four or five miles into the cool atmosphere above the sea.

Now, how is the work to be carried on in a place like that? Well, we have had the experience of a brave band of Dutch missionaries, who commenced a mission at the north end of New Guinea. All of them have passed away; their mission has been broken up; and there is but one man left to tell the tale in Germany. These men amid suffering, privation, and death, attempted, at least, to do a glorious work for their Master.

had the experience of those men, and we had our experience, and we had such information as we could collect from sailors, pearl-sellers, Dutch reports, and so on, all of which led us to feel that in a country like New Guinea you must move cautiously. Rashness only means defeat. You must study the conditions of health in a country like that; for, if they are not studied and followed, a torrid climate rigorously inflicts a penalty in proportion to the neglect. I felt strongly at the first, that in order to open up a mission in New

Guinea before I left of giving the people the whole of the Gospel of St. Mark in their own language. Chapels have been built, and altogether there is a very great encouragement to go on with the mission.

Take our station at Murray Island. In 1871 one of the Lifu men built a canoe and went across to Murray Island, to introduce the Gospel among people who were then strangling their children and living in heathenism and idolatry. That was only seven or eight years ago; and now, eighteen months ago, having heard that in the



NATIVES OF NEW GUINEA.

Guinea, you have to work upon different lines from those of the South Sea Mission. The best thing we can do is the thing that has been done for years, is to settle amongst the people, in order to work for them; but that out in New Guinea, along that 600 miles of coast, where the villages are near swamps or stagnant water, would simply mean the death of our teachers, the failure of the missionary, and the collapse of the mission.

The great point is to select healthy centres. It is to be on a hill a mile away, where you can live for some time amongst them, and have a central educational department, where the natives could be trained, and you could acquire the language and work for the people—it is better to be a mile away, and have the trouble of going down to them and working for them, than to try to live amongst them for eighteen months and then to leave altogether.

What has been the effect of the Gospel in New Guinea? I intend that if we had not done anything more than to open up 600 miles of coast-line, and established thirty stations, and gained the confidence of the people in all those places, that would have been something like even years' work. But we have done more than that.

There are four languages reduced to writing. There is something. We have school-books translated into them. We have a catechism; and I had the pleas-

ure before I left of giving the people the whole of the Gospel of St. Mark in their own language. I had the pleasure on coming back from a five month's cruise on the coast, to find that these people had collected their idols together, and said that as they did not believe in them any more, they wanted them to be burned. These people are not only rising in the scale of education, but they have a court-house, they have their magistrate, and they have appointed one of the chiefs as king. They have established a number of laws. They have twenty of their best young men appointed as policemen. They may do some very stupid things at first; but it will all come right by and by.

And now let me give you an illustration of how the Gospel began to take effect upon them. Saibai is one of the islands off the coast on which we first established the mission, and from which we had to clear out on two or three occasions. The natives are what are called skull-hunters; that is, they are constantly making raids on the mainland in order to get skulls, which they value as trophies. Well, I thought, if we could get those fellows, who seem to have a good deal of "go" in them, under the influence of the Gospel and into an institution, they would make splendid pioneer teachers for the Fly River and places where Europeans cannot live. So we worked away with the island for a long time, and

two years ago I remember having a very interesting meeting with these people. A little chapel had been built, and they all got together, and promised that they would give up skull hunting. I did not attach too much importance to their promises, but I was very glad to get them. They said, "We will give up skull hunting, and we will embrace Christianity." We had a very nice service, and after I left, the teacher began to tell the people: "If you are going to embrace Christianity, you must do as we used to do in the South Seas. Instead of quarreling and fighting with people who come to see you, you must give them presents; and then when you go to see them they will give you presents in return." Well, by and by the Fly River men came down—notorious warriors known all round the coast—to visit those who used to be old enemies of theirs at Saibai. These men said to the Fly River men "No more fighting here. We are Christians now." The Fly River men seemed to think there was nothing like making hay while the sun shone; so, after receiving presents of food, they began plundering the plantations, which they thought they could do with impunity. They filled their canoes and went away in the night. This was rather too much for the Christianity of the Saibaians; so they got out their fleet canoes and followed these men. On reaching them they did not give them a volley of arrows, as they would have done in days gone by; but they jumped into the water, pulled the outriggers off of the canoes, and sent the bananas and cocoanuts floating about. One of the Saibaians said: "Look here, you Fly River men, if we had not been Christians we should have killed you people." He said, "We have embraced Christianity now, and our teacher says we are to do good to those who injure us." I dare say the Fly River men could not see what good they had done them; but he said something to the men, who jumped into the water again, got the outriggers and collected the food, and then said, "Now you go away to your home, and look out you don't come to repeat that." It was a grand thing for us to feel that the natives did not give them their poisoned arrows, as they would have done in days gone by.

I shall never forget the first night I landed in New Guinea, and I should like to compare it with the last night before I left. It is all very well for the captains of our vessels and those on board. Their work is out at sea. But when they bring the vessel to a certain point and the anchor is dropped, they have their evening's chat and turn in; when very often the missionary paces the deck in great anxiety, because he is to go on shore next morning amongst a number of savages. I remember the feeling that came across me that night. I could see the fires through the grove of cocoanut trees; I could hear the drums beating; and I heard sometimes the shrieks of woman. I knew that there was heathenism and cannibalism all round. Ah! but as I sat on the verandah of my little house at Murray Island the night before I came to this country, you must try and understand what my feelings were then. I was coming home

to my own country and family. The opening up of the mission had been mostly accomplished, and here I was sitting on the verandah of this house, and I saw a fire in the cocoanut grove, just as I had done on that night before I landed. And as I sat there and thought of the work that had been accomplished during the six or seven years, there was a sound that came warbling up the hill. It was not the shrieks of women, but it was one of Moody and Sankey's hymns. These people were engaged in their evening worship; and after the singing of the hymn, and prayer, and the talking of the teacher, then came about two hours of singing for they are very fond of it. They know nearly all Moody and Sankey's hymns. All this has been accomplished within eight years. It was twenty years before the missionaries of Tahiti had their hearts cheered by knowing that a native was praying to the true God. We have not had to wait twenty years for that in New Guinea.

There were two young men down at Dauan, about a mile and a half from the main. One of them was spear-ed by the young chief, to follow his father's spirit into spiritland; but the other one became very serious and anxious, and made many inquiries from the teacher about the progress of Christianity in the South Sea. One day he walked out very thoughtfully; and the teacher, suspecting that he was going out to pray, went after him and followed him until he came to a banana plantation. There he saw him kneel down under one of those trees. He clasped his hands and this was his prayer: "O God, we hear that thou art the great God, the true God, the only God. My heart is dark, the hearts of my countrymen are all dark. Have pity on us and give us light." I was exceedingly touched when I heard it, and greatly delighted, because I look at that as New Guinea upon its knees asking God for the greatest of all blessings—that He would give light. You remember that when the world was without form and void, the very first step toward order and beauty and life, was the Divine command, "Let there be light." And now there is darkness brooding over New Guinea, and if we are only faithful, as we ought to be, we shall soon have that light spreading over that land. I was down yonder in Scotland a little while ago, and was talking to an old gentleman in the Indian navy about this young man, and I said: "The directors of our Society are talking about curtailing our mission in New Guinea for want of funds." As he bade me good-bye the tears were in his eyes, and he said "My good sir, you dare not let the people alone there. You cannot withdraw. You must not excite hopes like these in the minds of those people and then withdraw." I said, "It is for you;" and I say the same this morning: "It is for the constituents of this Society to say whether we are to curtail our efforts. Therefore let us only be faithful; not alone by giving, but by united prayer and effort. Of course, prayer without effort would be simple superstition; and effort without prayer would be idolatry. We want the two blended, and then we shall very soon see the prayer of this young man answered—the light of the Gospel spreading all over New Guinea, that Gospel of light and love and peace.



NIGHT WATCHMEN IN JAVA.

Glance at New Guinea and Adjacent Islands.

Prof. Christlieb gives the following "glance" at New Guinea and the adjacent islands: "*New Guinea*, which in the north-west has been appropriated by the *Dutch* missionaries, while in the south-east the *London Missionary Society* has carried on operations since 1871, chiefly by native evangelists drawn from the surrounding neighborhood. But here, owing to the degraded condition of the inhabitants, who are yet in their "age of stone," and to the diversities of race and speech (on the south coast, on a strip of land 300 miles long, as many as 25) we see no fields white unto harvest, but only a soil hardened for the sowing, on which, however, some few first-fruits have come to maturity. *Celebes*, with the crown of all Dutch missions. *Minahassa*, which has now become a Christian peninsula, of whose 114,000 inhabitants more than 80,000 have been converted—these are divided into 199 communities with 125 schools. Now, that they should be able to sustain themselves, the great error, that the Christians were never sufficiently trained to self-support, is, however, causing serious difficulties. The recently-formed Dutch missions in *Java* and the neighboring islands, where the lately completed seminary for evangelists in *Depok* shows that Holland is at last trying to make amends for long neglect. Yet the large Christian communities in *Ambona*, *Ki*, and the *Aru Islands*, and the other fruits of missionary effort in *Timor* and *Wetter*, are still waiting in vain for a missionary. The *Rhenish* mission in the southern part of *Borneo*, in the north of which island the *Propagation Society* is endeavoring to establish itself more firmly. The same society, too, is rapidly assuming large proportions among the *Battas* in *Sumatra*, where, including those in *Nias* and *Borneo*, there are about 3,000 native Christians, with 25 German missionaries. A barrier is thus formed against the advance of *Islamism*, which involuntarily the Dutch government is greatly aiding by the use of the Malayish language in the law courts, and the employment of Mohammedan as inferior officials."

The Country and People of Madagascar.

Madagascar is an island on the south-east coast of Africa, in length about 950 miles, and in breadth in its widest part 350 miles, with an area of about 225,000 square miles. It is about 300 miles from Africa. It was first visited by Europeans in 1506, when *Almeida*, the Portuguese viceroy of India, stopped there on his way to India. The population at the present time is about 2,500,000. The inhabitants of Madagascar, though living so close to Africa are not Africans but are allied to the Malays. Their physical appearance, habits, and language, all prove this.

The people are below the average height of Europeans. The color ranges from a brown and chocolate color to almost a black. The hair of the lighter races is generally long, black and shining, and of the darker it is inclined to be frizzly.

The Hovas who inhabit the central province are the

lightest in color and the most intelligent. They are the dominant race. About a hundred years ago the *Malagasy* were divided into fifty distinct tribes, each governed by their own chiefs, but gradually the smaller tribes were absorbed into the larger ones until now, with but few exceptions, they acknowledge the authority of the *Hova* chief.

Marriages are celebrated at an early age, frequently as early as twelve or fourteen years. A description of a marriage is given by *Rev. James Sibree, Jr.* He says: "The bride in this instance was a pretty girl of thirteen years of age who had been a pupil in the mission school. The bridegroom who was a year older, was connected with the same school. They first came to the chapel and were married according to the English Ritual. This was followed by the native ceremonies. They went to the house of the bride's father. Here a feast was being prepared, and the relations were assembled. The young married people were seated together, one mantle being thrown around them both; and as soon as rice and other food had been brought in, one dish was placed before them, from which they both ate, apparently as a symbol of the future unity of their interests. The bride's father then made a speech, formally announcing to those present that his daughter had become the wife of their friend, thanking them for their presence and sympathy, and invoking a blessing upon the newly married pair. Good wishes and congratulations were then expressed by one of the guests, as spokesman for the company, and all then partook of the food which consisted of rice, meat in a variety of dishes, bananas, peaches and other fruit. After a little time, the party proceeded to the house of the bridegroom's father, and here the same ceremonies were repeated. A piece of money was handed to an officer of the palace for presentation to the queen, this being considered as the legal completion to the marriage. Both bride and bridegroom are generally dressed as handsomely as the means of the family will allow.

The dress of the people is very simple, being scanty, loose, and flowing. The monetary system is rude and primitive. The standard coin is the Spanish dollar. All sums below a dollar in value are obtained by cutting up the coin into pieces of all shapes and sizes, and weighing it by means of little scales and weights, which every one carries about with him.

A peculiar custom is that of the *Covenant of Blood*. "This is an agreement entered into by two persons to aid and support each other in every circumstance of difficulty or adversity in which they may be placed. The covenant is made by a small portion of blood being drawn from the bosom near the heart, and each party swallowing some of that taken from his friend. By this solemn act it is thought that each partakes to some extent of the very life of the other, and is thenceforth one with him. A long form of oath is repeated, binding the covenanting parties to help each other at all needful times with property, exertion, and even life, if necessary,

and imprecating fearful calamities upon their heads should the vow be broken."

A large portion of the people have accepted Christianity, but the old idolatrous rites are observed in some sections of the country. All the national idols have been destroyed.

Some Romish priests were introduced into the country in the early part of the sixteenth century. Toward the close of the last century the London Missionary So-

The London Missionary Society in Madagascar.

The Annual Report of the Society made in May of this year gives us the following facts concerning the Malagasy and the mission of the Society among them:

"The Madagascar Mission has shared in the progress of the last ten years more markedly than any other field. Twelve years ago the burning of the national idols in-



SLAVE GIRLS OF MADAGASCAR POUNDING RICE.

ciety determined to establish a mission there. But it was not until 1811 that the first missionary, Dr. Vanderkemp was sent out. He died before reaching the country. In 1818 the Rev. S. Bevan and Rev. D. Jones were sent out. Other missionaries were sent out in 1821 and 1822. At first the mission was successful, but in 1836 the missionaries were expelled and from that time until 1861 the laws were severe against Christianity, and many of the native Christians were put to death. On the 15th of August, 1861, Queen Ranavalona died, after a reign of thirty-three years. Her son, Prince Rakato succeeded under the name of Radama II. "The sun did not set on the day on which he became king of Madagascar, before he had proclaimed equal protection to all its inhabitants, and declared that every man was free to worship God according to the dictates of his own conscience, without fear or danger." The prisons were opened and the exiles recalled. It was soon known that there was perfect liberty of worship, and in 1862 the London Missionary Society resumed work there by sending four ordained ministers, a medical missionary, a school-master and a printer. From that time to the present, with but little interruption, there has been a steady progress in the mission work on the island.

The practice in Madagascar of holding slaves appears to have existed from the earliest times. Slaves are derived from captives taken in war; persons condemned to slavery for crime or political offences; and people who are sold for debt, and their descendents. Some of them are of African origin.



Beaimisaraka.

Bezanozano.

Hovas.

NATIVES OF MADAGASCAR.

augured a social revolution in the Hova kingdom, from which there has been no going back, and which has been followed by most startling results. The changes produced in some of the South Sea Islands, where chiefs and people together have embraced Christianity, have here been witnessed on a larger scale, and in connection with a more advanced and consolidated government. And it is most instructive to observe the effect produced by Christianity when its teachings are intelligently accepted and acted upon by the rulers of a people.

From whatever point of view the Malagasy people are regarded, the change produced during ten years is most remarkable. One of the collateral results of Christian instruction is to be found in the political progress of the nation. In the social life and habits of the people the change has not been less marked. The Malagasy are by nature exceedingly impure, and in their heathen state licentiousness of the grossest kind was the open rule. Now, there is a very marked change in the outward morality of the people in those districts where Christianity has obtained a firm footing; and it is hoped that a real change is being slowly wrought in their opinions and feelings on this subject.

When the Sovereign declared her conversion to the new faith by burning her idols, it is not to be wondered at that the people, accustomed to follow their leaders, came over in large numbers to Christianity. The commencement of the decade found the missionaries overwhelmed by the magnitude of the movement which had

thus set in. Thousands had cast off heathenism, had banded themselves together in Christian congregations, and were trying to conduct Christian worship according to their light. It was necessary that prompt action should be taken to meet, so far as was possible, the cry of a people thus simultaneously stretching out feeble hands to heaven for the Bread of Life. And it was even more needful to make provision for the future nourishment and training of those who had thus committed themselves to the care of the Christian Church.

The immediate need was met by the services of a very large number of native preachers of very various capacity and knowledge of the truth. The permanent want was provided for by paying special attention to the subject of education. The provision made for the training of native pastors and evangelists has already been referred to. In addition to this a Normal School which has been carried on in a small and feeble way since 1868 was re-organized in 1872, and has done most useful work in preparing a staff of carefully trained teachers. A similar Normal School for the Betsileo District was opened at Fianarantsoa in 1871; and a girls' Central School, providing a second grade education, was established in the capital in 1872. The Queen and Prime Minister have sympathized most heartily with these efforts to enlighten and instruct the people, and have done all in their power to insist upon the necessity of education. The result has been an increase in the number of schools from 359 at the end of 1870 to 862 ten years after, in which 43,904 children are receiving a good elementary education. And there are now upwards of 26,000 adults able to read.

To supply the demand for books which has thus been created, the printing press has been kept constantly at work, and has, during the ten years, issued not less than 1,500,000 copies of publications of various kinds.

The Directors would take the opportunity here to express the deep obligation under which the Society has been laid by the continued and generous aid of the Religious Tract Society and the British and Foreign Bible Society. This aid has been given to all their missions without stint or grudging, and has made it possible to supply the wants of the people in a way which would have been quite impossible without such help. In the South Sea and Madagascar Missions, in particular, this generous aid has been most conspicuous.

Previous to 1870, the missionaries in Madagascar were all gathered in the capital, and their efforts were centred upon the churches in the immediate neighborhood. The first forward move of the new decade was made in the direction of the Betsileo country. A second movement was made in 1875 to the Antsihanika district, north-east from Antananarivo. The third mission was to Mojanga in the Iboina district, on the north-west coast. And, finally, last year a missionary was stationed at Tamatave, the principal port on the east coast.

As the result of the labors of ten years the number of churches has increased from 800 to nearly 1,200. The

membership has grown from 37,113 to 71,585. The number of adults able to read is now 26,217, as compared with about 11,000 in 1871. And the contributions of the churches for all purposes during the ten years, including the money collected by the Palace Church for evangelistic and educational purposes, is about £40,000.

The Society dedicated in January last a college building in Antananarivo, the capital of Madagascar. "It was commenced in 1869 as a theological institution for the training of native pastors and evangelists. In 1876 it was enlarged into a general college, having a secular as well as a theological department. Since its establishment, one hundred and nine ministerial students have been trained and sent forth, of whom twenty-seven are now laboring in connection with the mission, in addition to ten others who, after six years' faithful service as evangelists, have been called to occupy important positions in the Government. Thirteen secular students also finished their course of study at the close of the last session, and are to be employed in the service of the State."

The London Missionary Society report this year as follows respecting the Antsihanaka Mission in Madagascar: "The Antsihanaka Province lies to the north of Imerina, the journey between the respective capitals occupying six days. The province covers an area of some two thousand square miles, and it contains a population of about 40,000. Since the year 1875 mission labors have been carried on in the district by the Rev. J. Pearse, assisted by native evangelists. The ignorance and superstition of the Sihanaka as a tribe are proverbial; and these characteristics manifest themselves less in active opposition to the Gospel than in a solid indifference to its message. So far as the outward observance of the Sabbath by attendance at public worship is concerned, but little is left to desire. The people, however, fail to take any personal interest in the truths taught, and are too unconcerned, either to question or to contradict them. Notwithstanding these drawbacks our missionary brother is not left without encouragement in his work. During his five years' residence twenty-four adults have been baptized, and some of them admitted to the church; and this number might have been greatly enlarged were the probation to which candidates are submitted less thorough and searching. Three Sihanaka youths are now under a course of training in the Normal School at Antananarivo who, it is hoped, will in due time return as teachers or evangelists to their countrymen. In a review of the mission which has just been issued from the local press in the capital Mr. Pearse thus writes:—

"Every vestige of public idolatry has been swept away from the Antsihanika District. The chief influence which brought about that result was the conduct of the Queen of Madagascar in ordering the Royal idols to be destroyed in 1869. This was referred to by the Prime Minister in the speech he made at the opening of the Chapel Royal, in April last, and was spoken of by him as a "wonderful thing" to have taken place in Madagascar; and in it we all gratefully acknowledge the power of God and the operations of the Holy Spirit. The pop-

ulation of Antsihanika may now be described as non-idolators and non-christian. It is a blessed thing that we can affirm the former. The great mass of the people however, including those who attend our services, are still undoubtedly heathen at heart, and also in many of their beliefs and practices; and the tenacity with which they cling to their superstitions, after having given up their idols, reminds me of the Welsh chieftain who, having embraced the Gospel in a way, abandoned the profession of heathenism, but still retained the practice of cannibalism; and, that there might be no need for work on the Sunday, had his human victims killed and also cooked on Saturday.

In my Report for 1877-78, I gave a short account of how large numbers of the people at that time wore a single grain of Indian corn around their neck as a talisman against a disease which, it was affirmed, a tenrec had announced would appear. During this year, a similar story agitated the people. In the month of February, a report was circulated that a dog had spoken, and announced that a hurricane, causing grievous famine, would devastate the district; that immense hailstones would descend; and that even the heavens would fall. To prevent this calamity the people were told to get six black and six white beads, and to wear them round the neck, as that would prevent any harm overtaking the wearer. The result was that men, women, and children were seen with these twelve beads hung by a thread round the neck, believing in their talismanic power to preserve them from evil.

Only a few weeks ago, among those who came into the dispensary, was a man far advanced in life, who wore around his neck a greasy string upon which were threaded two black and two white beads. I asked him what was the object of wearing them. On hearing my question, he put his hand to the string, which had the effect of breaking it. "Oh!" he said, "it is of no further use since it is broken. She said so," he continued; "yes, she said that if the thread broke it would avail no longer." "Well," I asked, "what is the meaning of it?" "Oh!" he replied, "a sorceress in our village told us to wear four beads like that and we all obeyed her. She said that it was necessary, in order to cause the rains to fall; and when we did it the rain came last year, whereas, if we had not obeyed her, there would have been a drought!"

The giant evil with which we have to contend, and the greatest practical hindrance to our work here, is the extensive manufacture of rum, and the rum drinking by which the Sihanika are enslaved. Even in Christian England it is, alas, too well known that drink is the prolific parent of almost every other evil; and here it is abundantly manifest that by it the Sihanika are chained to ignorance, superstition, and sins."

The Rev. J. Sibree, Jr. of Madagascar said at the Mildmay Conference: "How long has Christianity been at work in Madagascar? The Jesuits had a mission there in the seventeenth century and have had influence, more or less, over portions of it for nearly two hundred years past. But their mission was without permanent result on the country, and this may be easily accounted for by this fact, that they never gave the people the Word of God. They gave them the Lord's Prayer, the *Hail Mary!* the Ten Commandments—with the second of course left out—and short portions of the Bible; but they never gave them so much as a single book, either

of the Old or New Testament.

Our Protestant missions date from 1820; and our missionary work in Madagascar has three very distinctly marked periods: the period of *planting* the Gospel; the period of its *persecution*; and the period of its *progress*. The first of these lasted sixteen years, the second twenty five years, and the last (from 1862 to the present day) another period of sixteen years. Our brethren who began to labor in the Capital in 1820 laid the foundations upon which we have been building for several years past. They did a noble work; they reduced the language to writing; they gave the people their own tongue in a written form; they translated and printed the whole Word of God; they gave the people an educational system, provided them with a considerable literature, and taught them many of the useful arts of civilized life. Their labors laid that firm foundation which resisted for twenty-five years all that a heathen queen could do to root religion out of the land. Then I am asked, What are the results; the results patent to any intelligent and honest traveler who may pass through the country? I think we have some very undeniable facts which may be brought forward to show that Christianity is now exerting a very real and solid influence upon the social life of the people. It is introducing *civilization* and opening up commerce in a way unmistakable to those who know what the country was a few years ago, and can contrast it with its position at the present time. With regard to the clothing, dwellings, and other matters connected with civilization, we have seen a wonderful advance during the last eight or nine years. I remember that when I went there last in 1863, there was not a single European house of business in the Capital. Now, we have a number of them, and trade is extending largely along the eastern coast, so that, as in all other parts of the world, we find that Christianity is the true civilizer, and brings blessings both for this life and for that which is to come. We have seen the tone of *morals* in the last eight or ten years especially, greatly improved. The people were very immoral, and are so still where the Gospel is not known. Chastity and purity were almost unknown things. But now, in the central province of Imerina, polygamy may be said to have disappeared. We have a very enlightened and Christian public opinion growing up among the people, and such an influence is brought to bear upon them that many evil things, if done at all, have to be done in secret. We have seen also the kindly influence of the Gospel in doing away with *cruel customs and laws*. By the old code of laws in force during the time of the persecuting queen, a great number of offences were punished by death, and the wife and family of a delinquent were reduced to slavery. That has all passed away. The law by which soldiers were burned alive for running away in battle is also now a thing of the past. We now see how the loving, kindly, and beneficent influence of the Gospel is doing away with the old cruel habits of the people. Then there is the *amelioration of war*. In

heathen times the Malagasy were extremely disregarding of life, and when at war the Hovas carried fire and sword and destruction everywhere. But when the last war expedition set out, the Prime Minister said to the leaders and officers, "Now, remember that you are not to do as you once did. You are going to fight with the Queen's subjects, and there must be no life taken except

numbers it is true, had worked with much unanimity during his absence; he was struck by the change which had come over the coast regions, where foreign capital is now largely employed, and the English and Creole population so increased as to lay serious responsibilities on the Church. A new church is in progress at Andoveranto; and another of most church-like appearance, of which the



BETEL PALM OF MADAGASCAR.

there is armed resistance." And so that became a *Missionary* expedition, by which the Gospel was preached among the heathen, and an opening made for the Gospel in the south-western part of the island, which I hope may soon be occupied by our native Missionaries. Christianity is spreading through a great portion of the country, and if our people rise to their responsibilities, it is only a matter of time for the whole island to be brought to the knowledge of our Lord and Saviour.

The S. P. G. in Madagascar.

The Society for the Propagation of the Gospel commenced work in Madagascar in 1864. The annual report for this year does not give the membership. The other statistics are, 11 missionaries, of whom 4 are native; 37 catechists. There are also connected with the Ladies' Association, 3 lady missionaries and 5 native teachers.

"At the College at Ambatoharanana there have been unavoidable delays and troubles in regard to the erection of the Church, but the work of the Institution has made progress which calls for devout thankfulness. The Rev. G. H. Smith writes that he is now settled at St. Paul's College, assisting the Rev. F. A. Gregory. The Bishop on his return found that the Mission Staff, in diminished



TREE FERN OF MADAGASCAR.

catechist was both architect and builder, was recently opened at Ambohimanga. An unusual kind of endowment has been provided at Amboitany; two cows have been bought by subscription, through the exertions of the catechist, as Church property, the sale of their milk being a source of income."

Mission Work in Madagascar.

In addition to the London Missionary Society and the S. P. G., there are the Missionary Union of the Quakers and the Norwegian Lutheran Society. The Quakers, or Friends as they are sometimes called, were active in procuring the abolition of slavery, which was accomplished in 1877. They have also erected school-houses and given special attention to the educational work. Last year they reported 85 schools, with 2,860 scholars. The Norwegian Lutheran Society reported in 1879 that they had 1,000 baptized converts, 4,000 children receiving instruction in their schools, and had 20,000 adherents.

Native Missionary Society in Madagascar.

It is one of the cheering proofs of the prosperity of the native churches in Madagascar that they have their own Missionary Society, managed by their own people, and supported by their own contributions; the work of

which is being carried on with much success.

The Society was started about five years ago, and early in 1876 they sent out two missionaries to a wild heathen tribe, who soon got suspicious of them and drove them away. The missionaries feared that this would break up the Society; but no, they met again a year after, and decided to send two more. Mr. Richard-



MADAGASCAR PALACE AND HOMES OF NOBLES.

son of the London Missionary Society accompanied them in their journey to the west of the island. They found the people very barbarous, and many of them drove them from their towns. At last among the Tanosy they met with a chief named Radobo, who welcomed and promised to protect them, and with him they settled down. Mr. Richardson continued his journey to the coast, where he was set upon by a number of savages, who murdered one of his attendants, robbed him of everything he had except the clothes he stood up in, and threatened his own life. With only one lad he had to take the journey of 500 miles back to the capital, under the heat of the tropical sun. Meanwhile the native missionaries remained under the protection of Radobo, and for some months all went on well, and the prospect looked very encouraging.

But the jealousy of the neighboring tribes was aroused, and Radobo found himself exposed to their attacks in consequence of the support he was giving the mission. Shots were fired into the town, and several were killed. "We will give you to the dogs," was the threat to the missionaries themselves. They stood their ground bravely, but at last were obliged to leave, and thus the second attempt to establish a mission failed also.

It is greatly to the credit of the Malagasy that they

were not disheartened. Another band of missionaries offered, and it was determined to send them to a remote district, southeast from the capital. At the dedication service held July 11, 1878, the Prime Minister of Madagascar was present, and delivered a most excellent address. "As Prime Minister of Madagascar," he said, "I have no business here, but as a man loving the Lord Jesus Christ, and desiring to promote His kingdom, I have as much right here as any of you." He spoke of how he had once gone to that same district in a war, in which ten thousand of the people were killed. Then turning to the missionaries he said, "It is not on an errand like that that you are going now, but to bring those people to know Jesus Christ and His salvation. Do not threaten them. Remember how Christ bore with the



NATIVE PREACHER OF MADAGASCAR.

ignorance of His hearers. He threatened not, nor was He easily angered. Gentleness and meekness were his method of winning them to Himself. Let such be your practice." Then turning to the congregation at large, met as they were in the Memorial Church, built on the rock from which the martyrs had been hurled, he said, "Years ago there were gathered on this spot some officers of the kingdom, and my father among them. They had come to carry out the sentence of death upon the Christians. My father saw in the company of the martyrs a girl, fourteen years' of age. 'Take that child away,' he said; 'she is a fool.' 'No, sir, I am no fool,' she answered, 'but I love the Lord Jesus Christ; throw me over with the rest.' 'Take the child away,' my father said the second time; 'she is a fool.' Again she answered, 'I am no fool, I love the Lord Jesus Christ; throw me over.' If a girl in those dark times could give her life for the love of the Saviour, shall we hesitate to give of our substance to send the missionaries to the heathen?" The speech of the Prime Minister was received with the greatest enthusiasm, the audience again and again clapping their hands for joy.

The mission thus inaugurated has been remarkably successful, and 70 congregations have already been gathered.—*Stanley Pumphrey, in the Friend of Missions.*

Christianity in Madagascar.

BY ALFRED H. GUERNSEY.

The history of the introduction of Christianity into Madagascar, and of the persecutions which ensued, is of singular interest. Within the space of a single generation, and in our own days, there have been enacted on a smaller stage all the essential scenes of the great persecutions under Nero, Domitian, and Diocletian. The English Protestant martyrs who were burned under Mary, and the Catholics who were hanged under Elizabeth, have their representatives among the Malagasy; and it would seem that the establishment of Christianity in the Roman Empire through the conversion of Constantine is likely to have its parallel in Madagascar by the conversion of Queen Ranavolana II.

Toward the close of the last century King Iamboasalama ascended the throne of the petty Hova kingdom of Imerina. He made war upon his neighbors, whom he subjugated right and left, even down to the coast. Assuming the name of Impoin-Imerina, "The Desire of Imerina," he established his capital on a hitherto uninhabited hill, to which he brought conquered subjects from all parts of his dominions. He died in 1808, and was succeeded by his son Radama, a youth of sixteen. The young monarch extended still wider the bounds of his dominions, and was soon considered the sovereign not merely of Imerina, but of nearly the whole island of Madagascar.

The French from Mauritius and the Isle of Bourbon made some attempts upon Madagascar; but Radama only laughed at them. "I have two generals," he boasted, "General Forest and General Fever, in whose hands I can safely leave any invading army." Still, he was well pleased when in 1810 Mauritius fell into the hands of the English; and when in 1816 the British Governor sent an embassy to him, the envoy was gladly welcomed and he even sent his two young brothers to be educated under the eye of the Governor of Mauritius. He agreed to abolish the slave-trade upon condition that the English would annually supply him with a certain amount of firearms and ammunition, two horses, and a complete suit of fine clothes for himself. He also induced an English officer to remain with him to instruct his soldiers in European tactics. The subject of Christian missions was broached; and to these Radama had not the slightest objection. He sent a letter to the Directors of the London Missionary Society, in which he said:

"Being satisfied that the missionaries sent out by your Society have no other object than to enlighten the people and show them the means of being happy after the manner of European nations, I request you to send me as many missionaries as you may deem proper, together with their families if they desire it; *provided* that you send skillful artisans to make my people workmen as well as Christians. The missionaries who are particularly required at present are persons who are able to instruct my people in the Christian religion, and also in various trades, such as weaving, iron-working, carpentering, and the like."

The Missionary Society had long had an eye upon

Madagascar as a field of labor; and in 1818 two Welshmen, David Jones and Samuel Beven, were sent thither, each being accompanied by his wife and child. Unfortunately, they established their station upon the unhealthy coast, where they were attacked by fever, and in a few weeks all were dead except Mr. Jones, and he was obliged to go to Mauritius to regain his exhausted strength. But his heart was upon the work to which he had been called, and in 1820 he returned to Madagascar going straight to the capital, where he was warmly welcomed by Radama. Before long he was joined by David Griffiths, like himself a Welshman. These two men were the pioneers of Christian missions in Madagascar.

A little later two other ordained missionaries, two missionary printers, and six skillful mechanics, were sent out, and to their combined labors is due much of the immediate success which attended the enterprise. Livingstone's cardinal idea, that for the successful prosecution of missionary work the arts of civilization must go hand-in-hand with preaching, was thus practically anticipated. Schools were established; the language was first practically reduced to writing, although the Arabs had long before expressed Malagasy words, after a fashion, in the cumbrous Arabic characters, and Radama had already learned to read it. Before ten years had passed a Grammar and Spelling-book had been compiled; the whole Bible was translated and printed; and there was fully fifteen thousand native youth, many of whom were converts, who were able to read their own copious and flexible language.

Radama, as long as he lived, was a firm friend of the missionaries, although he never became even nominally a Christian, or abandoned the superstitions of his fathers. But he had a keen appreciation of the material benefits accruing from the work of the missionaries and artisans. In 1825 there was a public examination of the schools. Radama was present and made a speech to the pupils. "The knowledge which you are gaining," he said, "is good—good for trade." And good for Radama too; for as in Madagascar the labor of all men is the property of the sovereign, he had now at his command several thousands of men more or less instructed in such useful arts as iron-working, tanning, carpentering and building.

Radama died July 27th, 1828, at the age of thirty-six. For some time his death was concealed from the people. He had no living son, and it was believed that he had named as his successor his nephew, Rakatoba, who was strongly inclined toward Christianity, and his accession boded ill to the ancient heathenism. Of what followed we know only the chief results. Two days after the death of Radama a *kabary* or convocation of the people was summoned to be held in the great Place of Consecration, that all might take the oath of fealty to "whomsoever the King should appoint as his successor in the Government," the death of Radama being still kept concealed. On the 30th of August public proclamation was made that the great Radama "had retired—gone to his

fathers," and that he had named as his successor Rana-valona, his "senior wife," who thereupon assumed the sovereignty. Her title, however, was of the frailest. The King of Madagascar may have twelve legal wives; but of these only one is recognized as Queen, and Rana-valona was not that one.

To make good her hold upon the sovereignty, she had to wade through seas of blood. Rakatoba appears to have been murdered before Rana-valona was proclaimed. But there were still others who might be dangerous, and these were ruthlessly made way with. Most of the near relations of Radama were put to death; his mother, brother and sister by starvation.

Rana-valona at first showed no disposition to interfere with the work of the missionaries, for she perceived as clearly as Radama had done the material advantages which her kingdom was reaping from the instructions given by the artisans connected with them. In 1831, eleven years after the establishment of the mission at the capital, the direct results of Christian labor had become apparent to all. Several converts had been baptized, two native churches had been organized in the capital, and large and ever increasing congregations assembled every Sunday to listen to the teachings of the missionaries. It was clear to all men that a new order of things was imminent in Madagascar. The Queen had been gradually falling more and more under the influence of the heathen leaders, who spared no efforts to inflame her against the Christians. Circumstances favored their purposes. The French had built two small forts on the coast, had made an attack upon the port of Tamatave, and had shown a disposition toward further aggressions. It was reported that the English also meant to make themselves masters of the island, and that the native Christians were in secret league with them. At length one of the most important chiefs prostrated himself before the Queen, and begged that she would give him a new and sharp spear. The foreigners, he said, had dishonored the ancestral idols of the Hovas, and were on the point of seizing the land. He wanted the spear in order to thrust it through his own heart; for he did not wish to live to see the ruin of his country. The Queen sat silent for half an hour, and then announced that her mind was made up. She would put an end to the new religion, if it cost the life of every Christian in her dominions.

On the 29th of February, 1835, an edict was issued addressed to all the English and French residing on the island. They were told that among themselves they might observe all their religious rites; but the Queen would not permit the Malagasy to change the observances of their ancestors; and there must henceforth be no public Christian worship, nor any baptism of her subjects.

Sunday, March 1st, 1835, is a day which is to Madagascar all that the revocation of the Edict of Nantes, just a century and a half before, was to France. A great *kabary*, or convocation had been summoned in the Sacred

Place of the capital, and it was announced far and wide that an edict of high import was to be proclaimed. At early dawn the booming of cannon called the people together. Fifteen thousand soldiers were drawn up on the eminences overlooking the plain. When all preparations were complete, the Prime Minister read aloud the royal edict. It is very long, and we quote only a few of its leading passages:

"I am not a sovereign, saith Rana-valona-manjaka, that deceives or is deceived. I announce to you what I mean to do, and how I shall govern you. To whom hath the kingdom been left but to me? Now on the subject of reviling the idols, treating the divinations as a trifle, and throwing down the tombs of the Vazimba, I abhor that, saith Rana-valona-manjaka. You say the idols are nothing; but by them it is that the Twelve Kings have been established; and, now they are changed to nothing. The sovereign counts them sacred; and are the people to esteem them as nothing? This is my affair, saith Rana-valona-manjaka, and I hold him guilty who destroys them.

"As to baptism, observance of the Sabbath, societies, and places of worship distinct from the schools, how many rulers are there in this land? Is it not I that rule? These things are not to be done, saith Rana-valona-manjaka, for they are not the customs of our ancestors, and I do not change these customs, except as to things alone which improve my country.

"Now then, those who have observed baptism, entered into societies, or made separate houses for worship, I grant you one month, says Rana-valona manjaka, to confess; and if you do not come out within that period, I denounce death against such; for I am not a sovereign that deceives, and servants are not to be deceived. Mark the time. It is one month from yonder sun of this Sabbath that I give you to confess."

This edict was no idle threat, although it was more than two years before the punishment of death was actually inflicted. Four hundred officers of the army were degraded, and two thousand persons were mulcted in heavy fines. The missionaries, though not directly molested, were hampered in so many ways, that they were forced to abandon the field of labor; David Jones, one of the first to come, being the last to leave, in July, 1836. Christianity was to all seeming effectually trampled out in Madagascar. But it had taken deeper root than any man could have dared to believe. The Bibles which had been printed were most effective missionaries; and little bands of converts met secretly, here and there, whenever and wherever they could, to read the sacred pages. The first Christian that was put to death was Rasalama, a young woman. When brought to the place of execution, she asked to be allowed a few moments for prayer. This was granted; but while upon her knees, the spear of the executioner pierced her body. It is affirmed that, like our Blessed Lord she passed away from this mortal life before the weapon had touched her. Upon the spot where the proto-martyr of the Malagasy was imprisoned before her execution now rises one of the Memorial Churches of Antananarivo, the first building in Madagascar ever erected expressly for Christian worship. It is of stone, and would be counted a handsome structure in England or America.

From this time for twenty years persecution was unrelenting, but the year of 1849 was one of special severity. This appears to have been occasioned by the charge

that the Prince Royal now twenty years of age, had some time before become a Christian.

The numbers who were put to death in this persecution, are not known. The most probable estimate is from sixty to eighty. But these form a small fraction of the number of martyrs. At one time more than a hundred who had preached, or were found with books in their possession, were reduced to slavery, together with their wives and children, their property being confiscated; more than two thousand were subjected to fine or imprisonment; and many—no one knows their number—were compelled to hide in the caves and forest depths. The actual death roll of the Recording Angel doubtless contains the names of many hundreds who died from privation, and from the severe labor which was imposed upon them.

After the departure of the missionaries in 1836 there was, for twenty years, little intercourse between Madagascar and the rest of the world, only an occasional trading vessel touching at the ports. In 1852 letters were received stating that owing to the influence of Rakotandiana, the Prince Royal, great amelioration had been made in the condition of things; and Mr. Ellis, the Foreign Secretary of the London Missionary Society, was deputed to visit the island to see for himself the state of affairs. In 1853, and again in 1854, he went to Tamatave, but was not allowed to proceed to the capital. In 1856 he went again, and found the Government more complaisant. The English had just paid \$15,000 as an indemnity for some injury which they had inflicted ten years before; the Queen was in high good humor, and she invited Mr. Ellis to visit the capital. Ranavalona received him with much honor, and he became quite intimate with the Prince and Princess Royal, of whom he formed the highest opinion. He found abundant reason to assure himself that Christianity was by no means crushed out. The public schools had indeed been abolished, but those who had been instructed in them were tacitly allowed to teach others to read, and he learned that secret meetings were still held in the depths of the forest, in lonely dwellings, in caves, and in ruined tombs. But it was evident that no public profession of Christianity would be allowed so long as Ranavalona lived. Indeed, in 1859, two years after his departure, there was another sharp outburst of persecution, in spite of the efforts of the Prince Royal.

At length on the 15th of August, 1861, the long reign of Ranavalona, which had lasted thirty-three years came to an end. She had named her son as her successor; but a plot was formed to set him aside in favor of his cousin. This, however, came to naught, and Rakotandiana was proclaimed in the Place of Consecration, under the title of Radama II. His accession seemed to promise the opening of a new era for Madagascar. He took no vengeance upon the Prince who had aspired to the throne, or upon his adherents. He openly avowed himself the protector of the persecuted Christians, recalled those who had been banished, and gave free per-

mission to missionaries to enter the island. Three Christian congregations were immediately formed in Antananarivo, hundreds began to assemble for worship in the light of open day, and before long the stones of a Memorial Church began to rise on the spot where the first martyr had met her fate.

The good news was not long in reaching England, and in 1862 Mr. Ellis, accompanied by six missionaries was sent to Madagascar. They went straight to the capital, and found that there were there and in its neighborhood five thousand avowed Christians, gathered into twenty-five congregations for worship. But the young King proved unequal to the task of government. His imperious mother, although always recognizing him as her destined successor, had never allowed him any share in public affairs. He now associated himself with unwise companions of his own age, who brought him into disrepute with the nobles. He gave himself up to intemperance; and, if we may judge by some of his acts, lost his reason. Discontent increased, which was at length brought to a climax by a strange act on the part of the King. He announced that he was about to issue an edict by which any persons, or even villages, who had a quarrel with each other might be allowed to settle it by fighting, upon giving due notice; and if any one was killed the slayer should go free. The nobles remonstrated, but Radama would not listen to them. A tumult broke out, and Radama shut himself up in his palace. On the morning of May 12th, 1863, a small body of the malcontents forced their way into the palace and seized the person of the King. "Do not hurt me," he cried; "my person is sacred!" "We do not know that," was the reply; "but we do know that you have brought ruin upon the kingdom!" The Queen was present; but whether she was privy to the movement is uncertain. She begged that the life of her husband should be spared; they might depose him, she said, but not shed his blood. It was in vain. A cord was passed around the neck of the unhappy monarch, and a black mantle thrown over his head. Strong hands twisted the fatal cord, and when in a few minutes the cloth was removed there was disclosed the blackened and distorted visage of the dead Radama II. When night came the corpse was borne, like that of a felon, to a village six miles from the capital, and buried, a small hut being erected over the grave.

The Queen was placed upon the throne by the nobles, she assuming the name of Rasoharina. She was not a Christian, but showed no disposition to interfere with Christianity. Indeed, if she had the disposition to do so, she had been deprived of the power; for she had signed a compact, in virtue of which the sovereign was no longer absolute in Madagascar. This document, which we may style the Malagasy Magna Charta, provides that the nobles and heads of the people were to have a voice in making the laws; that no one should be executed unless a jury of twelve persons found him guilty of some crime by law punishable by death; that

the trial by ordeal should be abolished; that religion was free to all, natives and foreigners, Christians and non-Christians; that, while domestic slavery was not abolished, and slaves might be sold in the country, none should be sold abroad; and, finally, that the Queen should drink no intoxicating liquor.

Queen Rasoherina died, April 1, 1868, and was quietly succeeded by her sister, who took the name of Ranavalona II. She and her husband, who had been made Prime Minister, had been known as at least strongly inclined in favor of Christianity; and from the moment that she was proclaimed Queen it was apparent that some decisive changes were in contemplation. How great the changes were to be were manifested at her coronation, which took place on the 30th of September, five months after her accession. It was significant that this solemn ceremony was held, not in Imahamasina, the old Place of Consecration, but in Andohalo, the open-air Place of Justice, an oval valley of some seven acres, with sides sloping to the center. From the very extremities of the kingdom multitudes had assembled here on that bright Spring-day—for in the southern hemisphere September answers to our April. From early dawn the great crowd, dressed in their brightest colors, had filled the broad space. At nine o'clock the procession moved from the royal palace. There were all the great functionaries of state and the chief civil and military officers. The Queen was borne in her palanquin of scarlet and gold, by the side of which walked a hundred ladies of the highest rank, all dressed in European costumes. In the centre of the natural amphitheatre rises a sacred stone upon which the Malagasy sovereigns had been wont to take their place on great public occasions. The Queen alighted from her palanquin, and mounted the sacred stone, where she stood a few moments. But it was another significant fact that the coronation was not to take place on this rock.

Near it was erected a platform covered by a canopy of green velvet embroidered with gold, having a dome shaped top, of scarlet velvet ornamented with silver spearheads. On the four sides of the platform were inscribed in the native language the mottoes: "Glory to God," "Peace on Earth," "Good will to Men," and "God be with us." At the right hand of the Queen was a table on which lay a Bible and a copy of the Laws of Madagascar. In vain did the wondering spectators from a distance look for any of their old national idols, which had held a conspicuous place even at the coronation of Radama II. In their place was a white silken flag, with the cipher of the Queen and a royal crown. Into the royal speech was interwoven passages of Scripture, such as: "The commandment is a lamp, and the law is a light;" "Mark the perfect man, and behold the upright, for the end of that man is peace." Near the close of the speech was this notable utterance: "And as to the praying"—that being the usual word by which the Christian religion is designated—"it is not compulsory, nor is there any hindrance, for God made you." Thus

perfect freedom of religion became part and substance of the civil institutions of Madagascar.

Events now pressed rapidly toward the foreshadowed issue. Within less than two months after the coronation, a regular religious service was instituted in the royal palace. Soon a proclamation was issued that no public work should be performed on Sunday, and that the markets should be held on some other day; not long after, it was ordered that the people should abstain from their ordinary labors on Sunday and Easter Day. On Sunday, February 21st, 1869, the Queen and her husband were publicly baptized in the name of the Father and of the Son, and of the Holy Ghost. In September the image of Kelimalzala, the chief idol of the Malagasy, was publicly burned in the sacred village of Ambohim-anambola. An officer was sent to the village, who dragged the idol from its shrine and exposed it to the people. "Whose idol is this?" he asked. "It belongs to the Queen," replied the bystanders; to which the officer made answer: "If this idol be mine," saith Ranavalomanjaka, "I need it not; let it be burned." This was followed by an immediate burning of all the idols throughout the central provinces, and as far as the Hova dominion was practically extended.

When Ranavalona II. came to the throne the number of those who avowed their adherence to Christianity was about 20,000. Within nine months there were 37,000; a year more, and there were 153,000; another year, and they were numbered at 231,000; in 1875 they were estimated at 300,000; and there is no doubt that by this time the numbers have very considerably increased. At the dates of the latest reports there were in Madagascar thirty missionaries connected with the London Missionary Society, five or six with the Friends' Foreign Mission, about twenty with the Norwegian Missionary Society, and ten or twelve with the Society for the Propagation of the Gospel in Foreign Parts. More than a thousand congregations have been formed, and several thousands of native agents are engaged in various kinds of Christian work. The schools are numerous; there are seven or eight hundred in connection with the London and Friends' Societies alone, and there are three Mission printing-presses at work, which issue about 200,000 volumes a year.—*Sunday Magazine*.

Mr. Henry Clark, of Madagascar, said at the Mildmay Conference, "The Malagasy Church is rising to a sense of its responsibility. They have received the light and they are desirous of sending that light to others. I indulge the hope that the Malagasy Church will rise to a higher work than they are now doing, and will send Missionaries across into Africa, to which large Continent they owe so heavy a debt. A large part of the great results which we have reaped in Madagascar must be put down to the Bible. When the Missionaries were driven from the island they left the written Word behind them. It proved to be the power of God unto salvation."

The American Board.

Annual Meeting of the American Board.

The American Board held its seventy-second annual meeting at St. Louis, Oct. 18-21, 1881. The Hon. Alpheus Hardy, of Boston, presided.

The treasurer's report showed that the total amount received during the year, outside the Otis legacy, was \$451,214.10; the amount expended in ordinary work \$453,273.39. For enlarging and strengthening of missions, and for the establishment of missions in Africa, \$240,031.06 were drawn from the Otis bequest, bringing up the outlay for the year to \$693,304.45. About 74 per cent. of the receipts had come from New England. The committee on the treasurer's report said that the expense of administration is four and eight-tenths per cent. of the annual receipts.

A feature peculiar to the meeting was the setting apart each day, midway in the morning session, of one half hour for religious conference and prayer.

Secretary Clark made the statement that a large proportion of the missionaries that have gone and are going abroad this year are from the West and the states west of the Mississippi.

Rev. Dr. Alden said that from nearly 4000 Sunday-schools who were in the habit of making contributions to the funds, they had received as an average during the past five years \$5,104. He believed that this amount should be multiplied at least ten fold. Fifty thousand dollars from the 440,000 members of these Sunday-schools would be an average of less than one cent a month.

The election of officers was held with the following result:

President—Mark Hopkins, D.D. LL.D.

Vice-President—Hon. Wm. E. Dodge.

Prudential Committee—Augustus C. Thompson, D. D., Hon. Alpheus Hardy, Ezra Farnsworth, Esq., Joseph S. Ropes, Esq., Prof. Egbert C. Smyth, E. B. Webb, D.D., C. C. Burr, Esq., Eldridge Forrey, Esq., Rev. Isaac R. Worcester.

Corresponding Secretaries—Nathaniel G. Clark, D.D., E. K. Alden, D.D., John O. Means, D.D.

Recording Secretary—Rev. H. A. Stimson.

Treasurer—Langdon S. Ward.

Auditors—Hon. Avery Plumer, Arthur W. Tufts, Esq., J. M. Gordon, Esq.

The next annual meeting will be held in Portland, Maine. We give the following extracts from the reports presented and speeches made:

MEXICO.

Rev. Robert West said that in Mexico was a population of ten millions of souls dwelling in darkness, and he could heartily recommend the expending of \$100,000 in Mexico during the coming year. Think of delivering ten millions of people who for centuries have been the victims of slavery—transformed from one of the most enlightened countries in the world, when the Spaniards first undertook its conquest, to a land benighted with ignorance, superstition, and slavery. This is the result

of a conquest and vaunted conversion of a people who themselves 300 years ago comprised a nation of 30,000,000 of souls that could have instructed Europe, as it then was, in civilization; but who, those monsters that considered themselves the representatives of the highest civilization of the old continent, converted by their passion, avarice, and pride into 10,000,000 of degraded heathen, who, while they profess to practice the religion forced upon them, still look at the rising sun every morning, expecting Montezuma to return and deliver them from their bondage.

One great Catholic prelate boasted in a letter to his master at Rome that he had converted 250,000 of these people, but had to do it by means of torture. These conversions are said to have reached as many as 20,000 a day, and was brought about by whipping the poor wretches under the tropical sun with thongs until they fainted, and forcing them to work in mines where the ever present priest was at hand to ply his vocation, and in case of refusal on their part to become converted were immediately visited with torture.

The Committee in Mexico said that the work of the Board in Mexico was now represented by a single station from which the missionary in charge with his wife was about to withdraw; and thus far the effort had been unsuccessful to find three or four young men of ability and experience in Christian work to go to that field. The immediate demand was for men.

MICRONESIA.

The Committee on Micronesia stated that these missions planted amid privations, patient toils and personal dangers, have, during the past year been greatly blessed.

Rev. Albert Sturges, a missionary from Micronesia, told of the vast change that had been wrought since the first days of his ministration. In the island, before he left, 1,000 Christians brought him to their fine stone church, and he wept tears of joy where he had wept tears of sorrow because they had refused teachers.

Rev. Mr. Freer, of Honolulu, said that Micronesia differed from the rest of the world in its physical, moral and social conditions. The race was wasting and dwindling away.

DAKOTA.

The Committee on the Dakota Mission said that there were nine churches under the care of four missionaries and their assistants, and there were 615 members. The men are taking on themselves the drudgery which was formerly laid upon the women, and the women taught by the mission ladies are learning the more womanly duties of a Christian civilization. The mission is earnestly and heartily prosecuting its work of education, which is essential to secure abiding fruits from its evangelical efforts.

TURKEY.

The Committee reported that while the evangelistic work had been steadily carried on in Western Turkey, great prominence had been given to education. Much that was a permanent gain to the cause of enlightenment

and piety had already been wrought.

Rev. Dr. Washburn, President of Robert College at Constantinople, said that the temporal power of Mohammedanism will soon be at an end.

The Committee on the Central and Eastern Turkey Missions stated that all departments of missionary work had encountered great difficulty from the unsettled condition of affairs in the Turkish Empire. One of the most encouraging signs of progress was the newly awakened intellectual life, which not only sustains, but demands greatly enlarged facilities for education.

Rev. Mr. Parmelee said that in the Eastern field the number of Church members in the last eighteen years had increased from 333 to 1,897.

The European-Turkey Mission is primarily the mission to the Bulgarians. Bulgaria, though owing a nominal allegiance to the Sultan, is substantially independent. It has a population of about 8,000,000. The Bulgarian Church, though locally independent, is within the pale of the Greek communion, and affords a door of access to that body. The Committee recommend the strengthening of the mission.

INDIA.

The Committee reported that Mahratta Mission had met with painful losses during the year in the death of Mrs. Robert Hume, and of the native pastor in Bombay.

In the fifty years since the station at Ahmednuggur was opened, over 2,300 persons have been received into the churches, and nearly one-third of these within the last five years. Gratifying progress had been made by the churches in the direction of self-support, four of the 24 being now wholly independent. One of these was less than two years old. The millions of India are waking from their long sleep.

The Committee on the Madura and Ceylon Missions said that the report from these fields called for devout gratitude. Sometimes twelve castes were found in a single church. The fourteen native pastors in this district are all supported without foreign aid. More than half of all the offerings for various benevolent objects came from handfuls of grain and tithes. While the Board has in all 28 laborers from home in the Madura Mission, there are nearly 400 native laborers, pastors, catechists, teachers and Bible-women, whose work extends to some 350 towns and villages. In the Madura District there is an open door for Bible-women. It is estimated that not less than 20,000 have heard the gospel by this agency alone. The educational work in Ceylon had proven to be the long arm of the lever for the salvation of the people.

AFRICA.

The Committee on the Zulu Mission reported that there had been a reduction of the working force of the Mission, but re-enforcements were on the way. There had been an increase in the number in attendance on the schools. The chief interest in the Mission at the present time centered in the effort to extend its operations into Umzila's Kingdom, which is believed to be the most im-

portant point for new missions in Southeastern Africa.

The West Central African Mission has probably arrived at Bihe, and re-enforcements left in August and September of this year. Rev. and Mrs. Wesley M. Stover, Rev. W. E. Fay, and Miss Mary J. Mawhir are under appointment, waiting for the favorable traveling season of next Spring to proceed to Bihe.

CHINA.

Prof. Judson Smith read the report concerning the Foochow and North China Missions. The work in these interesting, but most difficult, missions has been prosecuted during the past year under unusual embarrassments, but with sound judgment and great fidelity, and with encouraging results. The growth of churches and communicants is slower than in many other missions, the delay in raising up a native ministry is more protracted, but the progress is much more rapid than in former years, and there is good reason to expect that the day of larger fruits and broadened work is drawing near. These missions should be re-enforced promptly and generously in order that the precious results of past labors may not be lost, and that new openings, which are rapidly multiplying, may be entered at once and in force. It is a most gratifying fact that the new Province of Shansee is to be entered this year, and that an interest has been awakened in this particular field, which is gathering a special band at Oberlin for its immediate and permanent evangelization.

The many favorable signs in China, political, commercial, industrial, educational, and religious, the release of native Christians from the imposts of idolatry, the establishment of an Anglo-Chinese College, the introduction of mining operations, and of the telegraph, the general opening of China to commerce and travel; these things, which show that God's hand is upon China as well as upon Russia and England and America; these things all invite and urge upon the Board bold and aggressive measures in pushing forward the work so well begun in the missions already established, and in pursuing onward to the still unoccupied lands. We recommend that the breadth, the greatness, the urgency, the promise of this work, be clearly stated and earnestly pressed upon the attention of all our churches and ministers and teachers; that the call for laborers here, as God makes us to see it and feel it, be brought home to those who are now selecting the field and form of their life-work. We believe that there will be a hearty, generous response; that Christian zeal will follow eagerly the plain and glorious movements of God's providence and spirit in opening this vast empire to evangelization, and will move steadily, patiently, strongly forward to the Christianization of this great people.

Rev. Dr. Judson Smith, of Oberlin, read a very interesting paper on China, a portion of which we will publish in January.

JAPAN.

The Committee reported that twelve years ago the American Board sent David Crosby Green as its first

missionary to Japan. Then the people were the slaves of despotism, suspicion and ignorance. To-day they have a common school system similar to that in New England, a system of colleges supported by the Government, and laws making education compulsory. They have a civil and criminal code modeled after that of France. They have local popular assemblies which are already exerting a strong influence on local affairs, and are gradually preparing the way for a national parliament. They have Courts to which the officers of the Provisional Government are amenable. Since 1873 religious toleration has prevailed, though imprisonment, exile, and even death, awaited those who dared to teach our first missionaries the language. Railroads and telegraphs have been introduced, and scores of their brightest young men have been sent to this country and Europe to be educated. While these rapid strides which the Japanese have made in civilization cannot be said to be directly owing to Christianity, they are owing to the ambition of the Japanese to copy what they have found best in the civilization of Christian countries. So we may say that, indirectly, they owe all their wonderful progress to Christianity.

Hardly less wonderful than this is the progress of the Christian religion among this people. This is owing undoubtedly in no small degree to the fact that the first work of our missionaries was among the Samurai, the retainers of the old Dominion, and who constituted what might be called the middle class of Japan. The intelligence of these men was such that when any of them became converted they were able to act at once as missionaries among their own people.

The progress of the missionary work in Japan during the past year has been very encouraging. There has been an increase of 27 per cent. in the church members, and the contributions have been at the rate of about \$6 per member, an increase of \$1.25 per member during the year, and which would be equivalent to at least \$30 in this country.

Another remarkable evidence of progress during the past year has been the mass meetings which have been held at Kioto, Osaka, Tokio and other cities, where audiences of over 3000 people of all classes have been drawn together to hear the principles of Christianity stated and discussed by our missionaries and by the native preachers and teachers. At Kioto some 200 Buddhist priests were present. At Osaka the priests in vain endeavored to procure from the courts a condemnation of the Provincial Governor for allowing such meetings to be held. Such meetings, so largely attended, are a new feature in the history of modern missions.

AUSTRIA.

Rev. H. A. Schauffler, missionary of the Board in Austria, said that the Board had in Austria two principal stations—Prague, the capital, with 200,000 inhabitants, in Bohemia, whose population is 6,000,000; and Brunn, with 80,000, in Moravia, whose inhabitants are over 2,000,000. It had besides out-stations in Gratz

(Styria), in the Tyrol, and at Tabor, in the center of Bohemia.

It might be asked, What call was there for them, American Christians, to prosecute vigilantly the work begun nine years ago? In the first place they have precisely the same reason for preaching the Gospel in Austria to the Catholics that there is for proclaiming it to a population nominally Christians in Turkey. He did not hesitate to say that if the moral degradation of a people and their need of the Gospel was the standard by which they were to measure their obligation to bring it to them, then a greater obligation rested upon them to carry it to the Catholics than there did to those nominal Christians. You here, brethren, in St. Louis, do not know what the Catholic Church is, though you may know a great deal about it. You can only know what Catholicism—or rather, Romanism Papalism—is by observing it in those countries where it has held sway for centuries, and carried the principles of its system to their logical and necessary results. Well did Dr. J. P. Thompson at Glasgow, in 1876, say in a brilliant speech that where Rome rules the people it ruins them, and that it has degraded, and is degrading, nations and individuals. One fact that bore testimony to this was that Rome fosters licentiousness, gross and refined. It did so before Luther's time, when it was said: "The nearer to Rome the nearer to hell." It did so in the time of Raphael, who painted Madonnas for the adoration of the "faithful," and lewd pictures for the bedrooms of Cardinals. And so in Austria at the present day: the priests lead the way. Sworn to celibacy, they unblushingly live in sin, with large families of children around them; and nobody expects any better state of things. In Austria, women—nay, girls—had tearfully told his wife how they had fled affrighted and endangered from the confessional, whither they had gone to lay down their burden of sin, and where the indecent questions of the confessor had been suggestive of licentiousness. In Prague she had shed bitter tears when a girl had come in and spoken unblushingly of a misfortune which, had it befallen her in this country, would have broken her heart and driven her from virtuous circles. This manner of life was the rule, not the exception. Not long ago, a policeman in Prague, whose wife attended the evangelical meetings, drove her from his home, having mistaken the evangelist for a priest. He had often been on the night watch, and the scandals he had witnessed had determined him that no wife of his should frequent the company of a priest. In Prague, in Brunn, there are large hospitals maintained by the Government with every comfort, every facility for the victims of any rank to hide their shame, and when they depart they need not take their children with them. Friends of St. Louis, do you know that there is a secret establishment of the kind in this city?

Now, Rome is destroying the morals of every city over which it has sway in Austria. Therefore do they need the gospel. In the second place it was their duty

to support the gospel cause in Austria, because of the deliverance which God had wrought for them. He called on them to go forward and vanquish their mighty foes. A door had been opened for them, and they must go forward through it. And he would tell how it came about. In a village near Prague there was a well-to-do farmer's wife, very religious, and very worldly—they go together. Are there any such in this city? Very religious—giving altar-pieces to the churches; very worldly—given to balls and amusements. Some tracts and a Bible came into her hands. They seized on her heart and won it. She thought that the priest would be delighted by the same agent that had won her heart, and so she began to distribute tracts and testaments. But the priest pounced upon this inflammatory material and confiscated her boy's testament. Then fearing he had gone too far, and not wishing to alienate such a rich and influential parishioner, he called upon her and said: "I hope you are not offended by what I have done." "No, I am not offended, but I am astonished. You yourself have preached to us from the pulpit that the English and Americans are prosperous because they observe the Sabbath and read the Scriptures." With Jesuit slyness he told her that he had no objection to the Bible, but she had other books and he would like to examine them, fearing she might lose her faith. "My faith, Mr. Parson! how could I lose it when I never had any?" So the priest, discomfited, gave up the contest, but Rome's favorite argument—persecution—was invoked. The gen-darmes chased the evangelical Christians from place to place. One Sabbath a policeman broke into the house of a devoted Christian who was having family prayers, tore the book from his hand and dashed it on the table, then held the bayonet to his breast and threatened to pierce him through and through if he would not desist from the praise of God. The sick wife was thrown on her sick-bed again, the children were terrified. But the enemy had overreached himself. God caused the wrath of man to praise Him. The case came before the Evangelical Alliance and enlisted their sympathies. An influential delegation waited upon the kind hearted Emperor of Austria and presented him with an address, and they received substantial favors from a ministry that was and is to-day greatly under the influence of Papal power. God had set an open door before them and no man should shut it. They would reconquer a country that was once Protestant. Bohemia was once the land of Huss, but this doctrine had been stamped out by fire and sword in the same year that the Fathers landed upon Plymouth Rock. Again God had set on this missionary work the seal of His approval. He would now give them a specimen brick from God's building. Not two years ago a well formed, fine looking man came to him for a card to the meetings—for reasons which it was unnecessary to dilate upon there he never admitted any one without a card. This man was a socialist, and when he heard in the gospel, "Thou art the man," convicting him of sin, he rebelled. He stayed away, but the reverend

speaker went after him to the workshop. He put before him the necessity of acknowledging himself a sinner and laying hold on the Saviour. But the man protested: "What, I a sinner, who work hard with my hands?" He had subscribed for a Christian newspaper, but had neglected it, and with a heavy heart the reverend speaker took him a couple of numbers. Behold! to his great surprise the master workman, also a Socialist, said he would take the paper himself, and showed his earnestness by going down in his pocket and paying for it. Soon that Socialist was attending the church meetings and sitting in a front seat with a steady stream of tears flowing down his cheeks. He was changed from a lion into a lamb, and the last Sabbath the speaker was in Brunn he had the inexpressible joy of welcoming him to the Lord's Supper.

He read a short extract from a letter of Counselor Sarasin praising the work, and kindly refrained from reading another of eighteen pages, written by Pastor Schubert. The pastor placed great value upon the work done by this little church; only for its fighting, the evangelical element would be crushed to earth. In conclusion the speaker told the story of the Roman matrons who, when their country was in danger, cast all their jewels and ornaments upon its altar, and expressed the hope that the missionary spirit would inspire his hearers to sacrifice all that they were and had.

In addition to what has been given above we append extended extracts from two very valuable papers presented to the Board:

Annual Survey of the American Board of Foreign Missions.

[Presented at the Annual Meeting at St. Louis, in October, 1881.]

BY REV. N. G. CLARK, D. D., FOREIGN SECRETARY.

The year past has been one of steady progress and enlargement in the missionary work. Without neglecting the various enterprises already in hand, it has seemed but just to follow the leadings of Providence into such new fields as presented the greatest needs and the largest opportunities, and were most closely connected with the world's evangelization. Though among the last to be opened to the influences of the Gospel, China and Africa, the two strong-holds of heathenism, may be said to have peculiar claims on the Christians of the United States; one, because of its immense population now first waking from the slumbers of ages, our near neighbor on the west; and the other our neighbor on the southeast, that some fitting reparation may be made for centuries of abuse by the so-called Christian world.

CHANGES IN THE MISSIONARY RANKS.

It is with profound regret that we speak of the removal of so many valued laborers taken away in the midst of their days and of their usefulness:—Rev. Win- low Pinkerton, a man of rare self-sacrifice and devotion, as he was on the way to establish a mission in Umzila's Kingdom; Mrs. Laura E. Smith, of Marsovan, Western Turkey, greatly beloved by all who knew her, for her sweet, Christian spirit; Miss Mary F. Chambers, of Erz-

room, after a period of labor, brief, yet long enough to have shown gifts and character of a high order; Mrs. Abbie S. Hume, of Ahmednuggur, missionary daughter wedded to missionary son, faithful to the double consecration; Mrs. Delia E. Curtis, of Osaka, Japan, a woman of fine culture, of gentle, winning ways, thoroughly devoted to her work; Mrs. Emma C. Hall, of Fort Berthold, in the Dakota Mission, where she had labored to bring wild Indians under the influences of the Gospel; Mrs. Jennie H. Taylor, at Apaiang, in Micronesia, after but a single year in her island home; and Mrs. Helen M. Bond, one of the veteran missionaries in the Sandwich Islands, laboring to the last with untiring zeal for the welfare of the Hawaiian race.

Thirteen others, including three ordained missionaries and one physician with their wives, have ceased to be connected with the Board. Fourteen missionaries have returned to their several fields, and forty new laborers have joined the missions, including nine ordained missionaries, two physicians, and thirteen unmarried ladies, of whom two go out as medical missionaries to North China.

MISSIONARY CHILDREN.

Forty-eight children of the missionaries received aid from the Board in the past year in grants ranging from \$100 to \$150 each. Mrs. Walker has had twenty regular members in her missionary family, besides receiving from time to time many missionary guests,—thirty-five for example during the month of September. Supplementing the grants from the Board, Mrs. Walker has aided missionary children under her care, and disbursed to fourteen others outside of her family the sum of \$2,530.84, and received from friends interested in her work \$2,331.63. This simple statement shows at once the value and the extent of her labors and her need of assistance.

AFRICA.

Within the past fifteen months fifteen new laborers have been sent to Africa, and four more are under appointment to go in the early spring. Eight of these reinforce the Zulu Mission, including its enlargement in Umzila's Country, and eleven are designated to the West Central African Mission, of which Bihe is to be the center. The new missionaries are possessed of various gifts and acquirements, and of no less varied practical experience. They have been selected and assigned to their respective fields with great carefulness, and in the confident expectation of their acquitting themselves worthily in the important trusts committed to them.

The first attempt to enter Umzila's Kingdom, of which an account was given at the last annual meeting, was not to succeed. Mr. Pinkerton was providentially delayed for many weeks along an unhealthy coast till his strength and the supplies for his journey had become reduced; yet with a resolute purpose that would brook no delay or defeat he pressed on, to fall a victim to the African fever, while the coveted goal was almost in sight. This effort of the Board to enlarge its field in

Africa has been consecrated by a costly sacrifice. The first word to greet Mr. Richards on reaching Africa was tidings of the death of him with whom he had hoped to be associated; but, nothing daunted, with a consecration of which his few words in his farewell address at Lowell gave promise, he expressed himself as ready to go forward and take up the work which Mr. Pinkerton had laid down. While efforts are in progress to open a new field, the old Zulu Mission, which must serve as a base of supplies for native laborers, is not to be neglected. New missionaries are to strengthen the hands of the men grown gray in the service, and to enlarge and reorganize the training school at Adams in keeping with the growing work.

Thus far everything seems to confirm the wisdom of the Board in selecting the region about Bihe as a field of missionary effort from the Western coast. * * *

TURKISH MISSIONS.

Missionary effort in the Turkish Empire is still hindered by the political and social condition of the country, from which there seems to be as yet no relief. The people are becoming poorer every year and less able to help themselves. It is only as the Gospel rouses to a better hope, and as education is introduced, that any light appears to dispel the general gloom. How long such a state of things can endure is a problem that is the puzzle of statesmen—a puzzle that is, perhaps, waiting its solution at the hands of American missionaries. * * *

With a view to securing accurate information from those best qualified to give it, inquiries were addressed a few months since to one of the older missionaries in each of the Turkish Missions in reference to the following points: the development of education in the old communities outside of our work, the observance of the old rites and religious ceremonies, and especially in regard to the religious life of the people.

From the replies received it is evident that no figures can measure the indirect results of the missionary work in enlightening the popular mind. The new generation is unlike that of fifty years ago, when William Goodell entered the harbor of Constantinople. The education among the Armenians of that day was limited to an A. B. C. book, collections of psalms, and a volume on the ceremonies of the church, and rarely anything further, and all in a dead language practically unknown to the common people. To-day, school-books, as arithmetica, geographies, grammars, histories, etc., in the language of the people, are prepared and published by native authors. Many of the text-books, issued by the missionaries are now introduced into the schools, and they are used more and more every year. The immediate result is the breaking away of the younger class from the superstitions of the old church, and often, too, from all moral restraint. This latter result comes largely from the influence of immoral and skeptical teachers sent out from Constantinople to meet the demand that is coming up from all quarters for education.

A sentiment of nationality holds thousands of men from coming out as Protestants, and retains them in the

old communion, whose rites and forms have ceased to be regarded. This sentiment is carefully nurtured by a selfish priesthood, and every effort made to hold them under their influence. If there were vitality enough in the old church to secure a reform, we might rejoice in such a result, and welcome it as the fulfillment of our object in sending missionaries to this field. But the drift is not toward reform, but toward the rejection of all religion. This is true not only of Armenians, but also of Greeks and Bulgarians.

At this point should be mentioned an effort on the part of certain English churchmen, ostensibly, to help forward a reform movement by the introduction of the English liturgy and services. They kindly recognize the great work done by Americans in enlightening the people and preparing them to accept a system of worship and polity more in accordance with their previous tastes and habits. How far this effort may be successful backed, as it is said to be, by promises of pecuniary aid, cannot be foreseen.

• INDIA AND CEYLON.

In India and Ceylon the number of additions to the churches is increasing year by year, and the influence of the Gospel is more and more recognized in the character and lives of those who bear the Christian name. No better illustration of the power of a godly life has been given of late to the world than upon the death of Pastor Vishnupunt, at Bombay, when all classes—Mohammedans, Hindus included—joined with the Christians in a hearty tribute to his memory. Few Christians anywhere have shown more self-denial and readiness to make sacrifices to sustain the institutions of the Gospel than the members of the churches in the Madura Mission.

At Pasumalai, in the Madura Mission, a new hall built to accommodate advanced students, is named after Mr. Otis, to indicate the source from which the funds came for its erection. Jaffna College reports continued success and increase of members. But best of all is the fact that two-thirds of the three older classes are professed followers of Christ.

The points of special interest in these missions are the following: the large and constantly increasing number of Mohammedans who attend on the preaching of the Gospel in Bombay; the efforts to prepare a well-educated and efficient native agency; the remarkable growth and success of woman's work in the Madura and Ceylon Missions through the labors of missionary ladies and well-trained native Bible-women. Through these agencies during the past year not less than 20,000 women and girls have been told the story of Christ in the Madura Mission. In general, it may be said that the prospect in these missions was never more encouraging, and the same may be said of the missionary work of all missionary societies in India.

CHINA

The advantage of having Christian men as representatives of our Government in foreign lands has been hap-

pily illustrated in China. Through the good offices of Dr. Angell, American Minister, and Mr. Holcomb, United States Secretary of Legation, that which is known as the opium clause, forbidding Americans to engage in the opium traffic in the Chinese Empire, was inserted in the late Treaty; and Protestant Christians have been released from all taxes and contributions for the support of idolatrous worship and ceremonies. The first act, decried in some quarters by interested parties, was honorable to our country, and called forth from a Chinese official the significant remark that this clause is in keeping with the doctrine of our Jesus. It is to be hoped that this is to be the beginning of the deliverance of the Empire from a most unjust abuse suffered at the hands of so-called Christian nations. The second act, the exemption of Protestant Christians from the cost of, and so from complicity with, idolatry, presents a pleasant instance of toleration and generous consideration on the part of a heathen government. Add to these notable events of the year the beginning, if not the completion, of a telegraph line from Shanghai to Peking, indicating the advance of Western civilization, with all that it signifies in the near future, and we may well say of these three events that they mark a new era in the history of China; and are likely to be of the greatest moment in relation to its evangelization. The apparent reaction seen in the recall of the young men studying in this country will only hasten a result which it was intended to defeat. These young men after breathing for years the intellectual and moral atmosphere of New England, will return as the champions of free institutions and advocates of progress.

In singular connection with these events is the success now attending missionary effort and the rapid growth of native churches and Christian communities. A half-dozen professed followers of Christ forty years ago, are represented to-day by over 300 churches and 20,000 communicants, more than half of whom have been added during the last five years, and China is open to Christian effort throughout its vast domain. Shall we improve the opportunity? The Foochow Mission though suffering greatly from loss of workers by death and illness, reports healthful progress, additions on professions of faith, and especially growth in Christian grace. The Northern Mission has been strongly reinforced; two female physicians long needed, and new men to strengthen existing stations, have been sent out. Better still is the organization at Oberlin of the "China Band," with a view to establishing a mission in provinces to the westward that have long waited for the heralds of the cross, and have remained practically unoccupied.

JAPAN.

Three points are worthy of special consideration in the Japan Mission: The success of the Kioto Training School in sending forth able and self-denying preachers of the Gospel; the practical realization of just views of self-support as seen in meeting expenses for churches, evangelists, and pupils in the schools, and the wonderful

eagerness of the people to hear the Gospel, great audiences reckoned by thousands crowding the public places of resort, and listening hour after hour to the preaching of the Word by native preachers and missionaries. There has been nothing like it in the history of modern missions. "No other topic," writes Mr. De Forest, of Otsaka, "will now draw the multitudes together in Japan like discussions on Christianity." More copies of the Scriptures have been put in circulation the past year than in all the previous history of the mission. Christian books of all kinds are in great demand. Nothing has so fully shown the value of a thorough Christian training of young men for the ministry as the practical ability, good sense and devotion of most of the native pastors and preachers in this field. They justify and commend to all who have the privilege of preparing young men for this work the following method set forth by one of the missionary teachers in Kioto. "Oh, how I have travailed for each one of them! How many of them I have sometimes almost given up as I have struggled and wept and prayed over them and with them, trying to help them over their difficulties! It is the Lord who has done it and not I. I left them again and again with Him. I have left them with Him now, and the work also." Such immediate personal influence tells on the character of young men.

MICRONESIA.

The special interest in Micronesia the past year centres on the Gilbert Islands, long regarded as the least hopeful. The audience of from twelve to thirteen hundred that welcomed Mr. Taylor on his return to a portion of his field might well have strengthened him for his future labors, and prepared him for the great trial in store for him months after in the death of his wife. The Micronesia field is one of peculiar trial and hardships, despite all efforts to provide for the comfort of missionaries. During the year two missionary families have been constrained by ill health to return to their native land. On the other hand, Mrs. Snow, with an associate missionary, Miss Cathcart, has gone back to Kusaie, one of her former homes in the Marshall group, where she hopes to do good work among the women; and nearly five hundred new members were added to the Church in this field during the year,—results in some degree proportioned to the difficulties encountered.

Dr. Hyde, in charge of the North Pacific Institute, finds happy proof of the value of his work in the men he is sending forth to be pastors and preachers. He is also active and quite indispensable in every good work for the benefit of all classes in the Hawaiian Islands. There is special need of such a man and of the dozen more men and women who have recently gone to the Islands as teachers and preachers, though not in immediate connection with this Board. A great change is going on in the character of the population. The Chinese adult men outnumber the Hawaiians; Portuguese Romanists are coming in large numbers from the Madeira Islands; thirty French priests are busy in the interest

of the Papacy; Bishop Willis would make all Anglicans. Mormon agents do not miss their opportunity, while the incoming heathenism, with low and debasing customs, tend to drag everything down to its own level. So the contest is renewed and maintained that the field once won shall not be lost.

NORTH AMERICAN INDIANS.

The work of Christianizing and civilizing the Dakotas goes on with little change. While popular attention is largely drawn off to Hampton and Carlisle, it is believed that work quite as well adapted to the real wants of the Indians, and at far less expense, is practicable at Santee Agency and at other points in the Dakota Mission. The offensive restriction imposed by the Commissioner of Indian Affairs was afterward removed by Mr. Schurz, on representations made as directed, by the Board last year, and the way is now open to send well trained native teachers and preachers to any portion of the Sioux remaining uncared for.

PAPAL LANDS.

The work in Western Mexico has not been satisfactory.

In Spain healthful progress is reported, and it is in contemplation to establish a school of a high grade for the Christian training of girls and young women, and a school of evangelists for young men.

In Austria the church at Prague is growing in numbers and in moral character. Individuals at other points give evidence of true spiritual life, and are thus commending the Gospel to their fellow men. But more than figures can express, the work of the Board in Austria is of vital moment to the Free Church movement in Germany and Switzerland, as well as in Austria, in holding up a true standard of Christian life and church discipline.

CONCLUSION.

The year will be remembered for the establishment of a new mission in Central Africa; for encouragement to enlarge missionary operations in China; for the remarkable interest developed in Japan; for the advance in higher Christian education in the Turkish Empire and in India; for the manifest blessing attending woman's work in nearly every mission field; and the illustration of the value of the boarding school in the development of Christian character where, removed from unfavorable home influences, the pupils are brought day by day under the personal care and influence of Christian teachers.

The statistics show an increase of seventeen in the number of missionaries, and one hundred more places where the Gospel is preached, over two thousand additions to the churches on profession of faith, three hundred more youth in higher institutions of Christian learning, and twenty-five hundred more in common schools, and thousands more of women visited in their homes by missionary ladies and Bible women under their direction. If the year has not fully realized our hopes in the number of souls who have turned from idols to

serve the living God, we may gratefully recognize his blessing in the work accomplished and in preparation for larger results in the future.

GENERAL SUMMARY 1880-1881.

MISSIONS.

Number of Missions.....	17
Number of Stations.....	81
Number of Out-stations.....	738

LABORERS EMPLOYED.

Number of ordained Missionaries ¹ (5 being Physicians).....	159
Number of Physicians not ordained, men and women.....	11
Number of other Male Assistants.....	10
Number of other Female Assistants ²	250
Whole number of laborers sent from this country —	430
Number of Native Pastors.....	141
Number of Native Preachers and Catechists....	365
Number of Native School teachers.....	1,005
Number of other Native Helpers.....	206—1,717
Whole No. of laborers connected with Missions —	2,147

THE PRESS.

Pages printed, as far as reported (Turkish, Japan, North China, Zulu, and India Missions).....	25,000,000
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THE CHURCHES.

Number of Churches.....	272
Number of Church Members, as nearly as can be learned..	18,446
Added during the year, as nearly as can learned.....	2,161

EDUCATIONAL DEPARTMENT.

Number of Training, Theological Schools, and Station Classes.....	51
Number of Pupils in the above.....	1,468
Number of Boarding-schools for Girls.....	38
Number of Pupils in Boarding-schools for Girl....	1,420
Number of Common Schools.....	791
Number of Pupils in Common Schools.....	30,472
Whole number of Pupils.....	33,860

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Our Great Trust.

BY REV. N. G. CLARK, D.D., FOREIGN SECRETARY.

[Extracts from a paper read at the Annual Meeting of the American Board, St. Louis, October 19, 1881.]

We are come to one of the critical periods of history when the future of races and countries turns on the decision almost of an hour. The lines of providence converge on this age as on the first century of the Christian era. The world in every part is now for the first time opened to Christian effort,—nations long sunk in ignorance and superstition, startled from their slumbers by the light of a new era, are shaking off their old faiths and turning eagerly to Christian nations for light and guidance. Shall it be to receive the infidelity and materialism of our time, a stone instead of the bread of life? Ten years now may be better than a century twenty or thirty years hence. Can we afford to neglect these millions that are ready to perish? We may well be instructed by the example of the early church. Our Lord charged his disciples that repentance and remission of sins should be preached in his name unto all nations, beginning not "at," as the old version has it, but "from Jerusalem," a correction worth to the cause of Christ all

that the revision has cost. He gave his disciples ten days to tarry at Jerusalem, prayerfully to wait for the enduing with power from the Holy Ghost, and then they were to go; important as they might deem it to remain in their own country, so central, so remarkably situated for influence on other nations, they were to go. And the command with the promise of the Master's blessing still is, go.

The two branches of the missionary service must be carried on together, and neither can be neglected without loss to the other. If the home field must be cultivated for the sake of the needful supplies, these supplies must be used, and the work abroad carried on for the sake of its healthful reaction at home. The dictum that the foreign work has reached its limit, and that enlargement should henceforth be chiefly within our own borders, is bad philosophy and worse Christianity. We cannot do without the examples of self-denials and self-sacrifice, and of personal consecration which are presented us in the foreign field. The giving up of kindred and friends, and all the attractions of our high Christian civilization in unselfish devotion to the welfare of those who can make no return, never fails to stir the hearts of men and rouse to generous Christian sentiment. Who shall measure the home influence of men like Bishop Patteson, David T. Stoddard, and David Livingstone; or of women like Harriet Newell and Fidelia Fiske? We cannot do without the illustrations of the simple power of the gospel, shown in the transformation of individual character amid the utmost varieties of race and culture, from the lowest barbarian of the Southern Seas to the learned Brahman or Buddhist of India or China. The gospel, unaided by the influences of education or popular favor, thus approves itself to be the power of God unto salvation to every one that believeth.

The spirit of missions, whether at home or abroad, is the spirit of Christ. And by how much the need is the more urgent, the wretchedness more complete, the self-sacrifice the greater, the more influential is the spirit of missions on Christian life at home, in saving us from absorption in the comforts and pleasures and luxuries of our civilization, and from yielding unduly to the demands of our social positions and relationship. No side issues can be made on questions of time. The world is now one in its great interests, and the work of Christ is urgent everywhere. Every vigorous appeal, whether for evangelists, for Christian colleges and seminaries, or for a religious press to help forward the work at home, will apply with equal if not greater force to every foreign field. The same motives may be urged for sending men to Umzila's country, to the Chinese province of Shansi, to the Dakota Territory, and to New Mexico. The difference is only in the relative need, and in the possibility of becoming acquainted with the gospel in the several localities.

Yet, with all our enlarged opportunities, with all our growth in numbers and in power as churches of Christ in this country, it is a painful fact that distinctively missionary effort has not kept pace with other religious activity. Immense sums have been spent on church-build-

¹ Including nine still supported at the Sandwich Islands.² Including ten at the Sandwich Islands.

ing and the accessories of public worship; on local benevolent enterprises of every grade and name; on public institutions,—colleges, academies, and libraries,—all valuable in their place, but absorbing too large a share of the means of the church, and leaving too little for evangelical efforts. The gospel should be first, the incidentals afterwards. Only a just recognition of the trust we hold for the world, our own country included, can lead to a wise economy of our stewardship. Can it be in accordance with the plan of God, in accordance with our vows of consecration to his service, that so little should be done for the work abroad, that so little advance should have been made in the donations of the constituency of the American Board; that during the last thirty years the membership of the Congregational churches should have increased by fifty per cent., and in resources doubtless a hundred, probably even two hundred, per cent., without a proportionate increase in their offerings to the cause of Christ in foreign lands? In the time of distress two years ago, when the work was cut down to the lowest point possible without giving up a portion of the field occupied, a great bequest was poured into the treasury of the Board, every dollar of which is being used for enlargement from the point of that fearful reduction,—given, it would seem, to beckon us to better things, and to suggest to the churches the true scale of effort.

Now comes the practical question, How shall the trust be fulfilled? There must be the awakening of a profounder missionary spirit throughout the land, and a renewed spirit of consecration to the Head of the Church. In order to do this, the members of our churches must be made acquainted with the condition of other nations now without the gospel, with the favorable opportunities to reach them, and with the progress and success attending missionary efforts. The public mind must be disabused of its prejudices and misapprehensions, now strangely misled by unjust comparisons and misrepresentations, repeated over and over in public addresses and in public journals till they gain popular credit, or are quietly acquiesced in. Let the truth, and the whole truth, be made known, and we may trust to the spirit of Christ in his people to meet the exigencies of the missionary work in every part of the globe. Let pains be taken to secure the widest possible circulation of missionary intelligence in every form, through missionary magazines, through the religious and even secular newspapers, till all men everywhere shall recognize that this is emphatically the missionary age, and recognize, too, the supreme duty and privilege of the hour.

Every wide-awake pastor will seek to keep his people alive to the great issues of the time; to elevate and to broaden their sympathies, and to prompt them, however poor and weak in numbers, to have some part in all the great benevolent enterprises of the church. The poorest ought not to be deprived of the spiritual blessings to their own hearts and homes that come from self denial and sacrifice for their fellowmen. One meeting for prayer every month, in which the thoughts of Christians

shall be turned away from their own interests and brought into fellowship with the saints of all lands and ages, and into loving sympathy with the Master, is a necessity to healthful growth in grace. No man deserves to be called an intelligent Christian who does not keep himself informed in regard to the great religious movements of the time; and how shall he be informed if he read not the *Missionary Herald*—or other missionary magazines? Let the Woman's Boards have their auxiliaries in every church, and so unite the Christian women at home in living sympathy as fellow-laborers with their sisters in the foreign field, and then let them instruct fathers, husbands, and brothers in the work, and train up their children to a share in it. Let every Sabbath school be educated to give to all the great benevolent enterprises, instead of wasting, as is too often done, its contributions on secondary or minor objects, many of which are of doubtful value. A missionary concert once or twice a year in the Sabbath school may add greatly to the interest of the scholars, and help educate the men and women of the future to generous work in the cause of Christ.

Christ for the world! This is the great lesson chanted in the temple service at Jerusalem, the inspiration of prophecy, the special charge of our Lord, illustrated in the lives of individual Christians of every race and clime, and, in the historical development of different nations, in singular correspondence to the purity and fullness of their Christian life. The providence of God prepares for it, making all material progress of use to the breaking down of prejudices and opposition, sweeping away the false teachings of centuries, beckoning us ever onward, while the successes that attend our efforts, so disproportionate to the means employed, give evidence of higher than human agencies. To us is given the great privilege of having part in the last and greatest triumphs of the Redeemer's work, in the spiritual and social regeneration of mankind. To us pre-eminently is given the establishment of Christian states and empires round the globe. By every sentiment of gratitude that can stir a generous Christian heart, in view of what the gospel has been to our country; by every sentiment of loyalty to our great Leader that should prompt to a loving obedience to his command; by the loftiest motives that can move a redeemed soul eager to offer its tribute of love, conscious of its high privilege as an heir of glory, we are called to accept and to fulfill our sacred trust. Christ for the world, and the world for Christ!

The China Band of Oberlin.

Professor Smith made an address before the American Board last month, showing what a band of devoted young men had done for China in the Seminary wherein he is professor. The story is called a Sketch of the Formation of the China Band in Oberlin Theological Seminary, and is as follows:

Some two years ago Rev. D. Z. Sheffield, of the North China Mission, spent two days at Oberlin, giving public addresses and conversing familiarly with our theological

tudents on the missionary work in China, its difficulties, its attractions and its needs. One of the students was attracted and interested by these interviews so much as to offer himself to the Board for China.

A great revival of missionary interest followed these events through all the year. The meeting of the American Board at Lowell last October, and the call for volunteers in the missionary service, so powerfully presented here, came like the call of God, and brought several of them to the purpose of entering the foreign field.

The studies in church history in the Seminary provisionally fell upon the deeds of the missionary monks of England, who went out in the seventh and eighth centuries in bands of twelve, with a leader, to convert the Franks and Germans, and gave definite shape and direction to the forming plans of the young men. They reasoned that what was a good plan for the conversion of Germany in the eighth century, must be a good plan also for the conversion of China in the nineteenth century. And so they formed themselves into a band engaged to missionary labors, and asked the officers of the Board to assign them some new unoccupied field which they might enter and win for Christ. And thus the China band was formed, and Shanse selected as its field.

It was the wish of these young men that one of their professors should go out as their leader, and they gave him an earnest call to go before them. This could not be, although that Professor felt that no call to labor had ever come more directly from God, and would have deemed it the greatest privilege of his life to have led such a noble band to such a glorious work.

Two men are already sent out to this work; two more are under appointment of the Board, and the band is constantly re-enforcing from the lower classes in the seminary and from graduates of the seminary who are already settled in the ministry. Oberlin has done many a noble piece of work in the past, but this opportunity to evangelize Shanse with its 14,000,000 souls is the grandest work she has ever yet attempted. And it is the fixed and prayerful purpose of her teachers and her students that this great trust in Christ's Kingdom shall not have been committed to her in vain.

Rev. John F. Smith, of Turkey, said at the meeting of the American Board that the whole sum and substance of the Bible is loyalty to God and love of neighbor as of ourself, but loyalty to God is infinitely more than love for neighbor or self. It is so with the ten millions of Christians of the evangelical churches, the members of which are giving on an average twenty-one cents a year for missions in foreign lands, and twenty-eight cents for some work, or forty-nine cents for every interest outside their own immediate neighborhood? What the church needs to take home to itself is that it is more blessed to give than to receive. If the cause was but rightly appreciated, instead of the missionaries being told there was no money for them, the people would be thrusting it upon them.

General Articles.

Native Christians in India.

Mr. Jones, of Mana Madura, gives the following account of his discovery of a little company of disciples in an out-of-the-way corner of the southern portion of his field. The village is a small one, and difficult to reach, and Mr. Jones had never visited it before. He writes:

"I had heard that there were three families of the pariah caste who wished to unite with us; but since Mr. Capron's death they had been neglected entirely. I was also told that they were good Christians, and on that ground I was urged to do something for them. On visiting them, I found them living in the merest hovels. They are the poorest of the poor, and as a natural accompaniment to this, they are humble in intellectual capacity. In order to have a good opportunity to speak to them, we went under a tree, and had a delightful meeting; and there I learned about them and their affairs.

"For several years no missionary or catechist has visited them, and so they have not during that time listened to the Gospel news from those without. I saw one in the midst of them who is most severely afflicted with leprosy. His body is being consumed by that terrible disease, and, as a consequence, he can hardly move from place to place. It required some strength of nerves to look upon him; and were it not that he showed a particularly bright and happy face, I might have shunned him. I found on inquiry that he was the faithful pillar of that—shall I call it a church?—I presume not, for not one of them is baptized. Mr. Capron, some years ago, when that leper was a healthy boy, took him to the Mana Madura boarding school, and kept him in it for a year, until he could read a little, and had learned not a little about our blessed religion. The boy then went back to his village. There he learned more by practicing upon God's Word. Not long after, about five years ago, he was attacked by leprosy. Mr. Capron very kindly did all he could for him in preventing the progress of the disease, but without any apparent effect. But his Christian kindness and charity did bear fruit in the sick one's life. For, after Mr. Capron had gone home to his reward, this leper, being the only one in the place who can read, held meetings with his people, and instructed them in God's Word according to his limited strength and means. He seems very evidently to be one of those who is taught of God. They have prayers together, and never retire, they say, without turning first heavenward in prayer and praise. They listened to my words with absorbed attention, and drank in all that was said with an apparent joy that spoke for itself. Then they importuned me so earnestly for a catechist who should come to them at least once a week, and they spoken of by all who had been to see them confident that the Lord has, among the lonely this secluded spot, raised to himself a peculi-

Mr. S. W. Howland writes of a series of meetings held at Chavagacherry:

"At the last meeting on Sabbath evening I noticed sitting on the same mat a Brahmin and his wife, two Mohammedans, four farmers, three covias, former slaves, and two low caste tree-climbers. In former times this would not have been done. The meetings were not without results. An educated surveyor who had brought trouble on himself and family by drink, was reconciled to his Christian wife, took the pledge, and is trying to live as a Christian. Sabbath afternoon services were started in a distant village, to be carried on by the people themselves, with occasional visits from pastor or catechist. Week-day prayer-meetings were also started in two villages. We took our portable organ with us everywhere, as we find it a great help.

"The work here at Oodoopitty is going on about as usual. Three were received to the church two weeks ago; two of them from the boarding school, and the other, the son of Christian parents, his mother having been received last year. As I write, I hear the noise of men and boys, as if in great sport, accompanied by blows of pickaxe and crowbar and falling masonry. They are demolishing a temple in front of our gate. It would be a joyful sound were it not for the fact that their object is to build a larger. I have had two calls late at evening, for fear of being seen, by a young man, of the family of gurus, or priests. He is a neighbor of one of our graduates, and becoming interested in Bible truth, talked with her father. He took his daughter's Bible to read, but being uneducated and not a Christian, found difficulties, and the daughter was called in to explain. Such a proceeding would not have been considered proper were it not for his position as priest. He seems really interested, and would like to enter our training-school."

JAFFNA COLLEGE.

The report from this college for 1880 says that the average number of students for the year has been sixty-seven. A class of ten was graduated last summer, and a new class of eighteen entered. Mr. E. P. Hastings writes:

"There has been no special religious interest in the college during the year. Students have been attentive at the daily prayers and in the meetings. The prayer meeting among themselves has generally been well sustained. From twelve to fifteen have attended the inquiry meeting on the Sabbath. Nine have been admitted to the church during the year. There are now, at the close of the year, sixty-six students connected with the college, of whom twenty-three are communicants, and twelve others sons of Christian parents. One church member, a member of the senior middle class, has been removed by death. He united with the church in April, and died in November, having been sick but a short time."

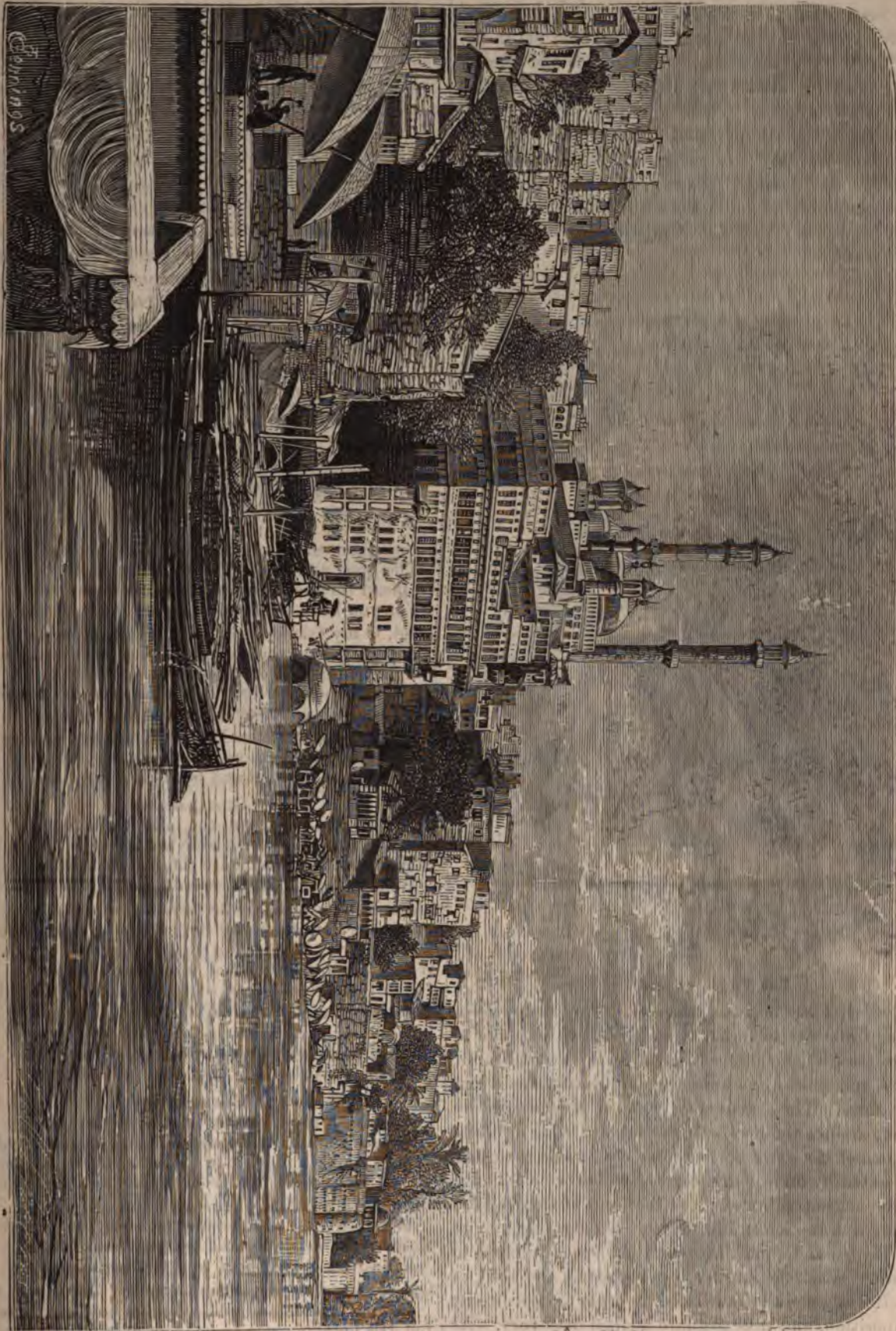
The desire for Education among the people of India has greatly increased.

Benares.

Benares is a city on the left side of the Ganges in India. It covers about three miles in front and one mile in depth the immediate margin of the river, which is comparatively steep, being chiefly occupied by flight of steps where crowds of all classes spend the day in business amusement or devotion. This scene, backed by the minarets of about three hundred mosques, and the pinnacles of about one thousand pagodas, presents a very picturesque appearance to spectators on the opposite shore of the Ganges. It has a population of about 200,000.

Rev. Narayan Sheshadri on Mission Work in India.

The following is the synopsis of a lecture delivered last winter by Rev. Narayan Sheshadri in Toronto, Canada. He said that thirty-eight years ago he was a Brahmin, the Brahmins, and was ashamed to acknowledge this, imagining himself a deity, he had blessed grey hair men and women. In 1838 he went to Bombay, but not to join Christianity; his great ambition was to obtain thorough knowledge of the English language. When he went there he thought that half a dozen missionaries could not convert him, but he found out his mistake. He studied there under the late Dr. Wilson, Dr. Mitchell and the late Dr. Nisbett, from whom he learned the truths of Christianity. The Hindus, he said, were great philosophers, and had been such when the inhabitants of other lands were naked savages. Their philosophy declared that God was not a person, but an immutable principle without life. How they could evolve life out of this principle it was impossible to say. This was a mystery; but then the great scientists of the present day walk in the midst of mysteries, and yet refuse to believe the mysteries of religion. Part of the doctrines of his forefathers was simply the evolution of modern times, yet they lived centuries before Darwin. Mr. Sheshadri declared that his conversion from idolatry had taken place by noticing how wonderfully the prophecies of the Bible had been fulfilled. When he had embraced Christianity, he had abandoned his mother and all his family, but then he thought nothing of when he remembered the suffering of Christ. In 1864 he went to Jolna, about 400 miles from Bombay. He went there to see two young Christians who had located there. In 1880 these had reached the number of 600. In 1864 these two young men could not read, but now 400 persons were able to read the Bible in their native tongue. The Government had donated to the Christian settlement there 800 acres of land, upon 500 acres of which there was a small assessment, but the remaining 300 was a perpetual grant. This settlement he had called Bethel, and the church Zion Church. They had planted there 250 Mango trees, which he considered the best fruit in the world, and would not be surprised that had been the fruit of which old Eve had been forbidden. The people there were greatly given to thieving and had asked him if they could not now and then steal a few bananas. There was another station in charge of his wife at no great distance. During the great famine they had taken charge of about 50 orphan children.



THE CITY OF BENARES.

had at other stations 500 converts, in addition to the 600 which he had mentioned, so they could see his labors had not been altogether in vain. And after all he was only one laborer in the great mission field of India. Part of the work of the pioneer missionaries had been to translate the Bible into twenty different languages; that had been a grand work. There were now in India 500,000 converts to Christianity, and these would certainly increase immeasurably. In one year 60,000 persons had been added. He thought, however, that the world was only just beginning to understand missionary work, and believed his country would be Christianized within two hundred years.



The Thugs of India.

The word *Thug* means a deceiver. The Thugs are a religious fraternity in India, which profess to do honor to the goddess Kali, but are addicted to the committal of murders, and chiefly live upon the plunder obtained from their victims. They generally commit the murder by throwing round the neck of the victim a rope or cloth, which one of the gang holds at one end, while the other end is seized by an accomplice, and while the two Thugs draw the noose tight, and press the head of their victim forward, a third seizes him by the leg causing him to fall to the ground, and they can then speedily put him to death. After the murder is perpetrated, the body of the victim is generally mutilated, in order to expedite its decomposition, and thus to guard against discovery. As a rule, they do not slay women.

First Hindu Convert.

The first Hindu convert of modern Protestant missions was brought to Christ by means of a physician. When Dr. Carey went to India, Dr. Thomas, a surgeon, accompanied him. They labored six years without seeing any results, but one day a carpenter, while working about the mission, fell and injured his arm. Dr. Thomas was called, and while binding up the wound, he told the story of Christ to those gathered about him. The carpenter was so touched that he went to the missionaries to hear more, and soon became an earnest Christian. Although greatly persecuted, he came out boldly and was baptized by Dr. Carey in the Ganges in the presence of crowds of Hindus and Mohammedans who came to the banks to watch the scene. He lived twenty years after to work for Christ, and wrote tracts and several hymns, one of which begins:

"O, thou, my soul, forget no more
The Friend who all thy sorrows bore;
Let every idol be forget,
But, O, my soul, forget Him not."

Missionary Colloquy.

(To be spoken by young girls in costume.)

BY MRS. MARY BRAINARD.

MEXICO, first.

I come from the land where the light and the darkness,
The good and the evil, are ever at strife,
To plead for the famishing ones ere they perish,
For you have the bread and the water of life.
I fled, O my friends, from the cell of a convent,
A place where the monk and the priest have control,
Where the dark, secret Jesuit holds inquisition
To crush out the light of the Lord from the soul.
Oh, send to my people the Gospel of Jesus,
Let the words of the Master their fetters unbind!
"Come over and help us," for dark superstition
Debauches the soul and bewilders the mind.

INDIA, second.

I come to you here from the land of the Veda,
Where the bars of division are stronger than death,
Where man is feared more than the beasts of the jungle,
Where the ties of affection dissolve at a breath.
Oh, rich in its gems is the home of my childhood,
Strange flowers spread its landscape, strange stars dot
the sky,
Where Nature is crowned as a priestess forever,
In all our green vales, on our mountains so high.
Yet send to our people the Gospel of Jesus,
In all our zenanas to teach of His love;
Oh, tell those who dwell by the glorious Ganges,
Of the River of Life, and the Eden above!

CHINA, third.

I come from the far-away land of the sunrise,
Where Buddha is worshipped, and Christ is unknown,
Where sin hath its root in the heart of the nation,
And poisons all life, from the hut to the throne.
Oh, dark is the fate of the wife and the mother,
Where the lot of a woman is worse than a slave,
Enshrouded in gloom and encircled in sorrow,
Till love's dearest gift to a girl is the grave.
Oh, send to our people the Gospel of Jesus,
Let our priests and philosophers bow at His feet,
Let His heralds come to us from over the waters,
And quickly His offer of mercy repeat!

AFRICA, *fourth*.

I come from a land where darkness has thickly
 Brooded over our tribes like the night of the grave,
 Till the world, in its scorn, has given us only
 The brand of the serf and the lash of the slave.
 Your traders came to us across the wide waters,
 But oh! 'twas for greed, 'twas for gold that they came.
 They filled all their ships with our sons and our
 daughters;
 Their civilization was only a name.
 Oh, send to our people the Gospel of Jesus,
 That blesses the nations all over the earth!
 Oh! spread out His banner of mercy above us,
 Till the latest-born child of His kingdom has birth!

AMERICA, *fifth*.

Dear sisters, we give you this Gospel of Jesus,
 Sent down from the Father above.
 Our hearts have grown glad in the light of His presence,
 While telling His story of love.
 O sisters, believe there is rest for the weary,
 There is hope for the sin-darkened soul,
 There is strength for the weak, there are gifts for the
 needy
 More precious than silver or gold.
 He died to redeem us. Now, risen in glory,
 He has triumphed o'er death and the grave.
 Go home to your people, and tell the glad story
 That Jesus is waiting to save.

—*Heathen Woman's Friend.*

Stirring up the Gifts.

BY EMMA L. BURNETT.

One Sabbath a minister preached from the words, "Stir up the gift of God which is in thee" (2 Timothy 1: 6); and after a brief explanation of the import of the words as they were originally spoken, make use of them to deliver a forcible and pointed discourse concerning the duty of all persons to make the most of their talents in God's service.

The next day several ladies of the congregation happening to meet at Mrs. Lyle's, they fell to talking about the sermon, which had rather stirred them up. Very likely this is what the minister expected, or, at least, hoped for.

"Well," said Mrs. McKinlay, "I don't know that I have any gifts to stir up."

"You wouldn't like any one else to say that," remarked sharp Minnie Lyle.

Mrs. McKinlay laughed good-naturedly. "No, I don't suppose I should; but what I mean is, that though I may have kind of a *knack* about some things, I have no decided talents—nothing you could call a *gift*."

"But your kind of a *knack* is just the very thing," exclaimed Miss Lansing eagerly. "You know Dr. — said in his sermon that *all* endowments and qualities of every kind which God bestows upon us are gifts. Personal attractiveness, graces of body or mind, acquisitions of wealth, knowledge or skill, places of power and influence, he regarded as gifts which we are to use for God's glory."

"That is all very true," said Mrs. Lyle. "But we may

have some of these gifts and yet they may not be available; for some reason or other we may not be able to make use of them."

"That is exactly where part of the stirring up comes in," replied Miss Lansing. "We must *make* them available. We must shape them so that they will fit in when they are needed. I will read you something else the doctor said, for I took some notes. He said, 'It is necessary also that we *develop* our gifts. All the forces with which God endows Christian life are susceptible of growth, culture, enlargement.' Then again: 'To stir up the gift which is in thee is to obtain all information, obey all rules, improve all opportunities, acquire all arts, do all work, lay hold of all advantages and facilities by which your own life may be made happier and stronger and your efforts for the world more successful.'"

"Oh yes," said Mrs. Lyle, "it's very easy to stand up in the pulpit and say all that, but it isn't so easy to put it into practice."

"I don't know about that," said Bessie Lansing. "When one is very much interested in anything, it is wonderful how all the energies of one's body and soul are brought to bear on that object."

"I suppose, Miss Bessie, you think gifts and everything else ought to be stirred up in behalf of foreign missions—that's your hobby," said Mrs. Lyle.

"Yes," answered Bessie, brightly; "and I don't know of any gift which cannot be turned to some account in that work. It takes in everything."

"Now, I'm sure," said Miss Dawes, "there's nothing I can do. Foreign missions is not in my line at all. I *can* take an interest in Dorcas societies and ward committees, but the other is so far away."

"Far away!" exclaimed Bessie, with shining eyes. "Far away! when people in Philadelphia, Chicago, and Omaha, and people in Tokio, Allahabad, and Corisco are pouring out their hearts in letters to each other; when our sons and daughters, our brothers and sisters and dearest friends, are preaching and teaching in all parts of the world; when workers at home and workers abroad are always praying for each other! It isn't far away! It's the very nearest thing!"

"Well," said Miss Dawes, breaking the short silence which followed what Bessie had said, "I should like to help in the work if I felt there was anything I could do."

"I'll tell you, said Bessie; "just go to a good presbyterial meeting, or a meeting of some wide-awake auxiliary, and get stirred up yourself. Then you'll soon begin to search around for gifts, and you'll find them."

"Tell me one," laughed Miss Dawes.

"I have heard that you write the most delicious little notes to your friends."

"Why no, indeed!" disclaimed Miss Dawes, yet blushing with pleasure; "and even if I do—if people think so—how is that going to help on the missionary cause?"

"Easily enough. You can in that way interest people in the work. Tell them about *such* a good meeting; then the next time they will want to go, and then they

will want to do. The thing is to give them a start. Laura Forbes told me it was because of a spicy little note she received from you, telling about Prof. Widner's lectures on Rome, that she was induced to attend them, and became so interested that now she is deep in the study of ancient history—much better for her than reading so many novels."

"I'm glad you told me that," Miss Dawes said, looking pleased; and the little Machiavellian Bessie felt sure she had touched the right spring.

"Bessie and I were just saying the other day," remarked Miss Lansing, "that many things ladies do now can be turned to such good account in missionary work. For instance, many ladies are studying elocution—having their voices trained, and becoming good readers. Now, when so much of the interest in the work is created and kept up by means of the various meetings which are held, this kind of training comes in very good place. Then music is such an important feature, and in every little circle there are ladies who can sing and play and know how to select appropriate music. There are ladies, too, who have great gifts in the way of organizing and directing, so, other things being equal, they are the very ones to have charge of bands and circles."

"Yes," said Mrs. Lyle, "it's very good work, and I hope you young people will do all you can; but I can hardly be expected to take much part. When a woman gets to be forty-five or fifty she naturally feels like leaving all such things to her daughters."

"I do not feel so," remarked Mrs. Reid, who, in her quiet way, was a devoted "foreign worker;" "I want to do something myself—and forty-five or fifty is too soon to retire. One may look forward to twenty or thirty years more of life, and what wonderful years the next twenty or thirty years are going to be in mission work! I shouldn't want to be left out."

"Nor I," burst in Bessie, half crying; "just when everything is coming true, too!"

"Coming true?" questioned one of the ladies.

"Well, being fulfilled. When deserts are blossoming like the rose, and nations are being born in a day, and the knowledge of the Lord is spreading and spreading! It's just sublime to be allowed to help a little!"

"I dare say it would spread a great deal faster if we all had your enthusiasm," said Mrs. Lyle, with a half sigh.

"It's one of my gifts. I don't hesitate to claim it; and I'm going to keep stirring it up all the time."

"My particular gift is fancy work," said Minnie. "Does that come in in foreign missions, Bessie?"

"Comes in splendidly. You can make some money that way."

"Not very much," said Minnie, with a slight shrug.

"You hardly expect a woman who is shut up in the house most of the time, taking care of five small children, to do anything in your favorite work?" said Mrs. McKinlay

"She can train up all the five small children to be missionaries."

"Oh, no; not that!" said Mrs. McKinlay, shuddering.

"I declare, Bessie, I never saw such a girl in my life!" exclaimed Minnie. "I believe, if a woman was bound hand and foot and chained to a dungeon floor, you would think she could do something for missions."

"She could pray," answered Bessie, softly. "'Thy kingdom come' can be heard from the lowest depths of the darkest dungeon."—*Woman's Work for Woman*.

How Can We Interest Young Children in Missions?

BY MRS. DR. KNOX OF ELMIRA.

This is a very important question, and one that should find an appropriate answer if the children are to be prepared hereafter to carry on vigorously the work of Missions, now so auspiciously begun in all parts of the world. Those who are now young children will soon be the active men and women of our churches, on whom will devolve the prosecution of all branches of Christian work. Good habits formed early, and information acquired in childhood, will create a character for the future, and give the foundation of knowledge that will be the only sure basis for good work hereafter. How can this be accomplished?

1st. We must be intensely interested ourselves. Children are discerning, and will not be influenced by pretenses. If we, who attempt to teach them, are not thoroughly interested, they will discover it; and as there will be no sincerity, there will be no response.

2d. In order to secure interest in Missions, ourselves, we must acquire information. It is impossible to be deeply interested in that of which we know little, or in that of which we possess but a general knowledge. We must be familiar with facts and details. We may hear that there has been a destructive fire in Chicago, or Boston, or any other place with which we are familiar, and this general information strikes no responsive chord in our hearts. We feel no special pity and no lasting interest unless we learn some of the particulars of the great disaster. We may read that a terrible fire in Tokio, Japan, burned over a district three or four miles long, and three quarters of a mile wide. We say that was dreadful! It must have produced much suffering. If this is all we learn of the fact, it produces only a slight and passing emotion. But let some eye-witness tell of the crowds rushing through the streets, towards the river to escape the fast pursuing fire; of the aged, the young, the sick, the dying, rudely and suddenly torn from their beds, and carried hastily, with slight covering, through the screaming, and rushing, and frightened crowd; especially let some personal friend relate the minute circumstances by which he barely escaped with his life—losing clothing, furniture, everything; and we feel such stirrings of sympathy as lead to offers of any help within our power to bestow. It is precisely so with missions and missionaries. If they hold only a

listant, indistinct place in the mind, no real excited. But become familiar with the very e some men or women are nobly toiling against icles, to give the Gospel to a heathen people; they live, and work and study; become ac-ith the natives, their manners and customs, dices and life-long habits, their ignorance and superstition and degradation; and interest is pity excited, sympathy enlisted; until the , How can I help in this grand work? How I do to assist those self-denying and hard-issionaries? The more we know about mis-and mission work, both at home and abroad, leeply shall we be interested, and the more ll we be to help on the good work.

eeper feeling and higher motive, which will etter work and more systematic, prominent ve to Christ, and a consequent sincere desire his last command. The last words of a loving me a sacredness, and those who cherish the such a friend make strenuous efforts to carry sed wishes. Then, when we consider what a have in Jesus, if our hearts are filled with m, we have the highest impelling motive for is cause.

interest children, we must impart to them this isting in our own hearts, derived from a of facts and a love to Christ. The facts old to them in a simple, natural, interesting at will take hold of their imagination, sym- memory. Relate incidents that they can l. Take an imaginary journey with them, eathen lands; describing scenery, people and If done in an enthusiastic, natural manner, accompany the tourist with great delight. It emembered that children like minute details. ce, to give them some adequate idea of dis- which they know very little, talk to them in this style:

! I know a lady, or I once heard of a lady, or, , in the fascinating story style, begin with— was a lady, who went to a country far, far e started in the cars, and rode all day or all l she came to the great city of New York. that way (pointing in the direction of New /hen there she went on board a great steam- sailed away off out of sight; sailed all day, er dinner and supper on the boat. Then, rew dark, she went into a real cunning little o sleep, and the boat sailed on and on all en the place was so far away, she had to stay o all day and all night, again, and again, and il Sunday came, etc. It usually seems long Sunday to another, to a young child; and by ie story had been stretched so as to cover a would begin to wonder at the distance. interest them in the far-away land, describe ; tell how the strange people came swarming

around the ship, asking to help the people on shore; and when this good lady reached the city, she was astonished to find the children running around the streets without clothing. She found their homes so-and-so, according to the country to be described. Their sympathies could be easily excited, so as to induce them to contribute towards a supply of clothing.

Beginning with material facts, go on to spiritual wants. Show how misery and degradation and vice prevail where the Bible is not known. Refer to the various common blessings enjoyed in this Christian land, and show how we owe them to God, our Heavenly Father. Then the transition is easy to show the difference between the one, only living and true God, and the false gods of the heathen.

From this proceed further, to show how Jesus Christ has left this work for us to do. We work for Him, we work with Him; it is a duty, a privilege, a pleasure.

The minds and hearts of young children are plastic and responsive. It is a high and noble work to train them in ways of righteousness. It is a work that richly repays the laborer, when well, wisely and thoroughly done.

5th. This educational work must be commenced early by the parents, particularly the mother. Sow the good seed before the enemy sows tares. Enforce and substantiate these teachings with the Word of God. Plant Bible verses pertaining to the subject permanently in the memory. As soon as a child can talk and memorize, teach it Bible verses. The Word is the seed, and God will give it increase, for His Word shall not return void.

The Sunday-school teacher must supplement the home teachings as the child grows older; but the Sunday-school instruction can never take the place of home work. At home, in the earliest years of life, the good foundations should be laid; and then the Sunday-school teacher may help fill in the superstructure. Then, in brief, to instruct children in the subject of Missions, we must

1st. Be interested ourselves.

2d. Promote our own interest by gaining information, and by love to Christ.

3d. Impart our information to the children in a way that will interest them, and train them to act also from love to Christ, and give them plenty of the good seed of the Word which the Holy Spirit will bless.

4th. Parents must begin the work early, and teachers co-operate as the child grows older.

Accompany this all with earnest prayer, and there will be no trouble about interesting children in the cause of Home and Foreign Missions.—*N. Y. Evangelist.*

Rev. J. H. Layenberger writes from Chefoo, China, that in the village of Martswang where eighteen persons were baptized, ten children, ranging from 8 to 12 years, were discovered in a room by themselves wrestling with God for a blessing; praying that they might be saved. Let Christian children pray for the Chinese children.

Missionary Tea Parties.

We have heard of "quilting-bees," "pound parties," and the "Boston tea-party," where over three hundred chests of tea were speedily disposed of, but it was left for our Santa Barbara auxiliary to originate the idea of a missionary tea-party. It has there proved so great a success, that we are glad to give to our readers the following full and interesting description of one of these gatherings, as sent us by Mrs. Guild of Santa Barbara, at the request of Mrs. Noble.

On alternate months in the full of the moon our meeting is appointed at the house of one of the members, the ladies freely offering their homes for this purpose. The last, our annual meeting, held in August this year, was at the residence of Mrs. John Hunter, in the Montecito, and perhaps I cannot do better than to describe it to you as a sample of the rest. At half-past three o'clock on Friday afternoon a company of forty ladies were assembled in Mrs. Hunter's parlor. The drive thither of four miles over a pretty road, with the grand old mountains on one hand and the sparkling sea with its invigorating breezes on the other, was an excellent preparation both physically and mentally, for the meeting. There is always a stimulus in a full room, too, hence on this special occasion our programme seemed unusually interesting. We listened to the reports of our officers, and learned that we have a fund of about eighty dollars in the Treasury; have held nine meetings during the eleven months—one being omitted on account of a storm, the other on account of the absence from town of many of our members; of these nine meetings four were held in the church, and five at private houses. We also had very interesting letters, one from Mrs. Col. Otis of Alaska, describing the manners and customs of the Aleutian Islanders; nor was earnest, fervent prayer omitted. It was nearly five o'clock when the meeting closed, but no one thought the session a moment too long. For a little time the ladies clustered together in social groups, or sauntered about in the beautiful orchard surrounding Mrs. Hunter's cottage. Then some young ladies appeared in the parlors, bearing the "missionary tables," which being a specialty of our society deserve special mention. Light frames were prepared about three feet long and two feet wide, upon which are tacked pieces of white oil-cloth; thus are made tables, which resting easily upon the laps of two people, one at either end, afford a comfortable sitting for six people, holding a cup and plate for each. Portable, readily cleansed, cosy, a dozen or more of these little tables are carried in their bag to every place of meeting. The incoming of the tables, a sure sign of something pleasant to follow, brought in all the wanderers from the garden. Meantime the party had been largely increased in numbers by the arrival of the gentlemen who are always invited to "tea," and a number of ladies who could not come earlier. Ninety in all sat down to the well-served "tea," which offered a menu varied and delicious. After the appetites were thoroughly satisfied there was more social

visiting, some music and recitations. Then a collection was taken up, for the benefit of those who had no opportunity of giving in the afternoon, or who preferred to give to Home Missions, to which the evening collection is always devoted. Seven dollars was taken on this occasion. Early in the evening, considering the distance from town, the "tea-party" adjourned till next month, when we meet at the church, where there is always a good number present.

Our average attendance is twenty-six. We have adopted the plan of selecting from month to month a special mission-field upon which anybody who can is expected to report. To our main society we have added a sort of sub-auxiliary known as the "Advanced Guard and Sisterhood" composed of young people of both sexes. This is a regularly organized and officered society, holding their own monthly meetings, also meeting occasionally with us, and always contributing as they are able to the treasury. Altogether we have had a very successful year. Mrs. Welden, our President, is full of zeal and enthusiasm. It is largely to her efforts that our society owes its increased membership and popularity.—*Pacific*.

Home Missionary Work.

It was a gray, windy afternoon—such an one as March dispenses frequently—splendid for kites and welcome to the boys, but not so agreeable to ladies who wish to go out and make calls. Mrs. Ellis felt quite justified in undertaking some work which she had been deferring until she should have an afternoon free from many interruptions. She was clever and popular, and her house was conveniently placed for the running in of callers, and therefore her leisure was liable to be invaded.

"I'll just go over those accounts and straighten them out," she said to herself, "answer Sister Kate's last letter, write to Jennie Wells about the formation of an Auxiliary at Briarhedge, and rip my brown silk apart, so that it shall be ready for the dressmaker."

Books and papers spread upon the desk, the inkstand open, the pens in order, and Mrs. Ellis, who had an aversion to such work, fairly in the midst of it, when the door bell rung. Presently Miss Sparks was announced. Miss Sparks of all people! The dullest, slowest, most monotonous of women, always going over the same story of sickness, of neglect, of discouragement. Always complaining that the minister never came to see her, and acknowledging that his wife did, but that wasn't the same thing you know; a body wants to see her pastor and talk of experimental religion and receive advice and sympathy, and really Mr. Ames did not cross her door once a year, and old Domine Riker—he, when alive used to come every few week and never left without praying with her; but she knew she wasn't situated as she was when dear father was living, and could pay for one of the best seats in the sanctuary, etc., etc. Always telling how badly the young people of this generation behave, and how much flirting there was in the choir, and how probable it was that Cleanthe Dingwall's engagement to

Squire Holden's grandson would be broken, etc., etc.

Mrs. Ellis sighed when she heard her visitor's name. The wind came howling around the corner of the house, and the blinds rattled as if they had the ague. The bronze clock on the mantle, with its sweet, far-away cathedral chime, struck the hour of three. The fire was

Conversion of a Prominent Roman Catholic.

The papers have given us information of the conversion of Count Enrico Campello, a canon of the Vatican at Rome. He has connected himself with the Methodist Church. His letter to Cardinal Borromeo is worthy of preservation and is here given:



GATE OF SEVERUS AT ROME.

burning cheerily in the grate, a red glow at its heart, and light blue flames playing over its top. Mrs. Ellis said:

"Here's an end of my afternoon," and felt cross. But presently a better thought stirred in her mind. "This neighbor of mine is not a happy woman. She is lonely, she has few resources, she is growing old, and she has not many to love her. I will accept what has come in my way, and try to make her hour with me a pleasant spot in her day."

So the round-faced, cheery, sunshiny lady went to meet the sharp, angular, sour-visaged lady, with a cordial hand and a welcoming smile. And though the accounts were not balanced, nor the letters written, nor the brown dress ripped that afternoon, so long did the visitor stay, yet I think it was home missionary work which Mrs. Ellis did, and fairly to be counted among that which the Lord will recognize when He shall say, "Inasmuch as ye did it to one of the least of these, ye did it unto me."—*Christian Intelligencer*.

Most Reverend Eminence:

During the last years of the Pontificate of Pius IX., I was more than once on the eve of directing to your Eminence a letter to express that which I now write to you. But I was always deterred from doing so by the fear of giving pain to so old a man and one to whom I felt a sense of gratitude. When Pecci succeeded him in the Pontificate, I hoped at first, like so many others, for a better future for the Church and for our Country. But now that hope has disappeared, and nothing remains for me than without hesitation to fulfill the imperious duty imposed by my convictions as a Christian and as an Italian. These convictions, your Eminence, do not permit me to longer be a member of an institution which, conquered in the struggle by progress and liberty, still keeps its ministers in the midst of society like an Indian caste.

I hoped from the new Pontiff at least a truce to the evils that so long have afflicted us; but the condemnation of the recent publication of Curci, which redoubles the outrage previously made to Andisio, tears away the veil and shows plainly that the wrath of the party is

now implacable. Yet history shows that such condemnations formerly inflicted on the greatest men of Italy and of other nations which now attack two venerable priests, of pure life and orthodox faith,—these condemnations, I repeat, have always resulted in honor of the victims and unpopularity, or worse, of the judges. In the meantime, all this is manifest proof of the worst of all tyrannies, which not only condemns but oppresses the victim and imposes silence—that silence once having been procured only after his last sigh of agony.

What proof more convincing and what more certain consequence can be drawn from these condemnations? No other than that this strife will never end, and that the reconciliation between Church and State desired by every good Christian and citizen will never take place. If, therefore, the strife is irreconcilable from the obstinacy of those who govern Catholicism, a necessary consequence of the system and strengthened by the cupidity of men,—if the conquered party obstinately continues the combat without good reason, heedless of schisms and even of the Christian idea,—I say that this blindness finds no example except in that of Judaism. How true this is, is proved by the last Allocution—a collection of facts either not true or exaggerated,—with which it was sought to aggravate the condition of the Papacy and involve Italy with it in a common ruin, so that a new power might arise. These facts cause every veil of prejudice to fall from my eyes and forcibly relieve me from every bond.

I issue from the ranks of the Roman Clergy to fight in that of the pure Gospel of Christ, thus remaining true to my vocation and persuaded that I shall find peace for my soul. Thus strong in the doctrines of my Divine Master, neither adulterated or counterfeited, I may openly profess myself a Christian without hypocrisy, and an Italian citizen without being a traitor to my country.

To this decision none will suspect, and, least of all, your Eminence, that I have been induced by ill-treatment or unsatisfied ambition. I can, instead, affirm that although well received everywhere, I was especially honored by the kindness of my colleagues, of which I shall always preserve affectionate remembrance, and will be the cordial friend of all, without exception. The dignity of Canon of the first church in the world I valued above all earthly ambitions. These, therefore, are the reasons that urge me, and also the disgust for a life spent almost entirely in the uninterrupted celebration of a service five or six hours every day. This can only be considered by reasonable persons as a stupid feticism and the most degrading idleness. The chief reasons that have encouraged me to this step have been the study of the faith in the unsuspected pages of ancient Christianity, and in the modern works of the immortal Rosmini, Gioberti, Ventura, and of the excellent priest and curate of Rome, De Sanctis.

I beg your Eminence, therefore, to acquaint the Pontiff with my voluntary resignation of the office of Canon of the Patriarchal Basilica of the Vatican, and I insist particularly on its being voluntary, as I will never permit my resignation to be classed with that of many victims from whom, as lately from my excellent and unfortunate friend, it was violently exacted. After ten years of mature reflection, of internal inquietude, of deluded hopes, I can to-day swear before God and Jesus Christ, who will judge us all, that for no other reason than the peace of my conscience do I take this step, and many distinguished ecclesiastics with whom I have had confidential conversations could testify to it. I know too well that, like many others, I too must sustain atrocious

and cowardly attacks, especially from those newspapers paid by the party that reigns supreme in the Vatican. But, God be thanked, their vile arms have long been despised. I shall respond only by silence and by the prayer with which I shall close this letter. God grant that my example may have many imitators from those who, like me, deceived in youth, and afterwards kept in fear by this worst of systems, now wear the chains of their slavery. For many of these the light of science, the continual deceptions of a long life, the anguish and oppression which they suffer, are not sufficient to free them. Only from the peace of the sepulchre do I hope for the cessation of every internal and external strife, and the reward of so much sorrow in the blessed immortality of a second life.

King Mtesa and Protestant Missions in his Kingdom.

Mr. Stanley in the course of his travels became acquainted with Mtesa, king of Uganda, a powerful monarch, whose dominions border on Lake Victoria Nyanza, in Africa. He, and other travelers represented the king as friendly to the English and willing to encourage the introduction of commerce and Christianity into his country. The English Church Missionary Society, had already commenced a mission at Mpwapwa, about 280 miles inland, and determined to send missionaries to Uganda. The missionaries left Mpwapwa in October 1876, and reached the Southern shore of Victoria Nyanza, in April 1877. Here they put together their mission boat and launched it upon the lake, and in June, moved to Ukerewe, a large island on the lake, the chief of which had shown himself friendly. Here they received letters from King Mtesa urging the missionaries to come to him. One of the missionaries, Dr. John Smith, had died on the way. Two others, Lieutenant Smith and Mr. T. C. Wilson, commenced the journey and reached Rubaga, the capital of Uganda, on Saturday evening June 30, 1877, but Ukerewe remained the head quarters of the mission, Mr. O'Neill, a missionary, remaining in charge.

Mtesa was most friendly and showed an earnest desire to know more of Christianity. Mr. Wilson, writing from Rubaga, on Nov. 29, 1877, said, "The services at the palace on Sunday mornings have been regularly held, and are fairly well attended; and it is a great thing in so young a mission, and before one knows the language, to be able to give some, at any rate, the opportunity of hearing regularly the Word of God, and of receiving some instruction in the truths of our holy religion. The people are, as a rule, very attentive, and seem to take an interest in what is read and spoken to them, especially on our Lord's parables. I make the services more like classes in a Sunday-school than a regular service, as I find it keeps their attention better, and gives them more opportunities for asking questions, and so letting me see how far they understood or not. I begin by reading a chapter from the Old Testament. I read four or five verses at a time, and explain and comment on them, answering any questions that may be asked; then a chapter from the New Testament is read in the same manner; a short address follows, and I conclude with a few prayers from the Prayer-Book, the people all kneeling and joining in the *Amens*. The questions that are asked are often decidedly intelligent, and I must say I have often had to teach far more inattentive and unappreciative classes in England."

In 1878 a quarrel arose between Lukongeh, the chief of the island of Ukerewe, and Songoro, a resident Arab Merchant. Lieutenant Smith, returned to Ukerewe in November, and Songoro begged that his wives and children might be sent away on the boat belonging to the mission. This was done, leaving Smith and O'Neil on the island with only six men belonging to the mission. Almost immediately afterward, in the first week in December, Songoro and his men being attacked by Lukongeh with a large force, fled to the mission station for protection. Lieut. Smith, refusing to give up Songoro, he and all with him were

killed with the exception of a native carpenter who was taken prisoner. When the boat returned, the native carpenter who was in charge of her, hearing what had happened, went to Rubaga, and took the news to Mr. Wilson. Mr. MacKay who had been sent out with the original party and had been detained on the coast by the state of his health, joined Mr. Wilson at Kagei, at the southern end of the lake. The chief Lukongeh, on being visited, stated that he never intended to kill the white men, and they were killed by his soldiers by mistake, and he still wished that white men should come and teach his people. The mission was re-enforced in 1879.

Three of Mtesa's chiefs accompanied Rev. C. T. Wilson and Dr. Falkin to England, arriving there in April 1880. After they left Uganda the latter part of 1879, a change was manifested by Mtesa in his treatment of the missionaries. A revival of the original idolatry of the land was attempted by some of the chiefs, and "Mtesa and his chiefs, in solemn conclave, resolved to reject both Islam and Christianity, and cling to the superstition of their fathers."

The Rev. C. T. Wilson, speaking of the religious ideas of the Waganda, the people over whom Mtesa rules, says, "Their religious ideas are not of a very high order, though superior to those of many negroes. They have one god, Katonda, i. e., the Creator, of whom they know but little, beyond the fact that he made the world and mankind. They have other gods, however, to whom they make offerings, such as the native deities Mukusa and Chiwuka, and they render similar propitiatory homage to thunder and small-pox."

The missionaries have had much to contend against, in the Romiah priests whose plan is "to buy little boys and girls, and place them in seminaries, teaching them the forms and ceremonies of the Romiah religion."

The chiefs that arrived in England in April of 1880 as envoys to the Queen, returned this year, reaching Uganda on the 18th of March, and, together with Messrs. O'Flaherty and Stokes of the English Church Missionary Society, were received in a cordial manner. The last reports show that the Missionaries of the Church Missionary Society are stationed as follows: Messrs. O'Flaherty and Mackay in Uganda; Mr. Pearson at Kagei, and Messrs. Litchfield, Stokes and Copplestone at Uyui.

Pray for the Missionaries.

By Mrs. J. H. MORRISON, of Dehra, India.

 H, you cannot realize how much we all need the prayers of God's children in more favored lands! I have heard some say that they imagine missionaries must be better and holier than other people; but I confess with shame and sadness that we are "of like passions with other men." But this is not all, though this alone should be quite sufficient reason why we should be prayed for. In addition to our own inherent sinfulness and frailty, we are placed in a country, among a people, where the very atmosphere is vile, and the more we go among them the more we are forced to breathe corruption. It takes some time to realize the fact, but eventually we discover that we are losing moral tone. The daily sights and sounds to which we are exposed become familiar, and after a time we cease to be so shocked at what formerly would have made us blush for shame. Can you imagine it? But even this is not all, for something like this you can find within your own cities, if you look for it. Not only are we forced to breathe a corrupt and tainted atmosphere, not only are our own moral and spiritual constitutions weakened by constant contact with evil, but—and here I could almost cry aloud with pain—we have nothing to counteract these influences, none of the many external aids which you so abundantly possess.

You have your church services, your society meetings, your Christian social fellowship; when you have been where you see and hear evil, you can come back and rest and refresh and strengthen yourself by seeing and hearing what is good and pure

and holy. What have we? We go out among the heathen; we are met on every side by what is impure and unholy; if we are faithful, we are wearied by our repeated (and apparently hopeless) efforts to stem and turn the tide of wickedness. We come home tired out, often discouraged; and are met at home by the same things from heathen servants, in a more disguised form, and have to be constantly on the watch to preserve our children from secret and insidious contamination. What have we in society? Some of us have at times been in stations where there was not *one* fellow Christian to speak to! And even where things are not so bad, the conditions of Indian life and society make frequent meetings and intercourse difficult, if not impossible, unless one had the time to devote one's self to that object.

What is there to raise our flagging spirits? You may say we have the Bible, private and family prayers, Sunday (and in most stations also weekly) services, and, above all, the presence of the Holy Spirit. Ah! if we had not these, where indeed should we be? But I do not need to tell you, who must know something of human weakness, that all the depressing, corrupting influences I have been speaking of have this very effect, that they rob us of the strength and refreshment which we might, and ought to derive from our spiritual privileges. And therefore it is that we need the presence of the Spirit; and when we are too weary, mayhap too cold, to invite Him ourselves, we need your prayers to invite Him for us. Pray for us, therefore, my sisters, earnestly, unceasingly, for we are growing parched and thirsty, and may the Spirit teach you *how* to pray!—*Woman's Work.*

Restoration of Solomon's Temple.

The *Daily Telegraph* of London says: "Reuf Pasha, the Turkish Governor of Jerusalem, has recently received imperative orders from Sultan Abdul Hamid to resume the work of restoration of Solomon's Temple, commenced under the reign of Abdul Aziz, but discontinued some five years ago. The Pasha has also been instructed to clear the great square fronting the Temple of all the rubbish and rank vegetation with which it is at present encumbered. In this square stands the famous Mosque of Omar, which derives a revenue of some £15,000 a year from pilgrim contributions and other sources. Hitherto the greater portion of this sum found its way annually to Stamboul. The Sultan, however, has decreed that henceforth it shall be applied to defraying the expenses of the work above alluded to, the present resumption of which, as well as their original inception, is due in reality to suggestions made at different times to the Ottoman authorities by members of the Austrian Imperial Family.

"The restoration of the Temple ruins was begun at the instance of Francis Joseph during his visit to the Holy Land, shortly after the accession of Abdul Aziz to the throne; and it was the recent pilgrimage of the Archduke Rudolph to Judæa that imparted a fresh impulse to the interrupted enterprise. Not only has the Commander of the Faithful signified it to be his sovereign will that the works should be carried out without further delay, but two officials of the Sublime Porte, Serid and Raif Effendim, have already left Constantinople for Jerusalem with instructions to take measures on their arrival for insuring the literal fulfilment of His Majesty's decree. The gratitude of Christians and Jews alike is due to Abdul Hamid for lending his high authority to so generous and enlightened an undertaking."

Mr. Keshub Chunder Sen's new church in Calcutta has adopted the title of "*The New Dispensation.*" It is producing a powerful impression; its preaching is eloquent and fervid; its worship is attractive to Theists; its teachings inculcate many high lessons of New Testament morality; there is great earnestness and zeal. The article however, by Dr. Knighton in this month's *Contemporary Review* compels the fear that the new system is a development of that "deceivableness of unrighteousness" which is to mark the last days. It recognizes the Koran and the Hindu Vedas as well as the Bible. If it so exalts Jesus as to catch the ear of Evangelicals, it also leaves something for Buddhists, Hindus, and Moslems to admire.—*The Christian.*

The Gospel in all Lands.

NEW YORK, NOVEMBER, 1881.

Malayan Missions.

The beautiful islands of the south-eastern coast of Asia are still mainly under the influence of the most degraded heathenism. Borneo with its two millions has a few stations under the Rhenish and English Propagation Societies. Java with its nine millions has a larger number of churches and laborers, amounting to less than thirty under the Dutch Societies. New Guinea, the largest island on the globe except Australia, has only been accessible to missionaries for seven years, but in that time the London Missionary Society has planted about thirty stations along its immense coast and among its numerous races, and a portion of the New Testament has already been translated into one of its languages. Nothing can surpass the story of courage, tact and devotion on the part of these noble pioneers. Something has been done in Sumatra by the Propagation Society and the Dutch missionaries. Celebes is the most prosperous of all the missions of the churches of Holland, and they have also some important stations and many thousand converts among the Malays of the neighboring peninsula.

But Madagascar is the crown of Malayan, as, indeed, of modern missions. After thirty years of persecution unequalled since the days of Pagan and Papal Rome, the lovely and prosperous island has enjoyed twenty years of peace and Christian progress. The blood of Malagasy martyrs has borne abundant fruit. Happily, but few foreign churches have contested the field or divided the native converts into sects and parties. The London Missionary Society has had the highest honor in this great work. Over seventy thousand communicants are enrolled in its churches, and more than three hundred thousand natives are now nominal Christians. There is a native Missionary Society with over seventy churches. The Society of Friends, Society for the Propagation of the Gospel, and Norwegians also occupy the field. Queen Ranavalona has recently issued a decree in favor of Sabbath observance and public morals which places the Government of Madagascar in favorable contrast with the most enlightened Christian Government, not excepting Great Britain or America.

The American Board.

The annual meeting of the American Board at St. Louis has just closed. It was very largely attended and among the members were many of the most distinguished ministers and missionaries of the Christian Church. Among the latter were Messrs. Park of India, Schauffler of Austria, Washburn of Robert College, Constantinople, Blodgett and Walker of China, Parmelee, House and Reynolds of Turkey, Green and Gulick of Japan, Rand and Sturges of Micronesia, and Miss Pinkerton of South

Africa. The annual sermon was preached by Dr. Behrends of Providence, and Dr. Clark the Senior Secretary read two very elaborate and comprehensive papers on the aspects and claims of the work. Forty-two new laborers were sent out during the past year. Including a large appropriation from the Otis legacy the sum of \$693,304 was expended during the year. The contributions of the churches amounted to about \$350,000, and the legacies to over \$90,000. There are now 2,161 laborers in the seventeen missions of the Board, of whom 433 are American, and 159 of these are ordained. There are 18,446 communicants connected with the 272 churches, and the conversions of the year amounted to 2,161 new members, an increase of about 14 per cent. In the various schools there are over thirty-three thousand pupils. The educational work of the Board is receiving much attention especially in Turkey, where a thousand young men are enjoying the advantages of higher education.

In India more than twenty thousand women have been reached during the year by the various female agencies, and in Ceylon a great spiritual movement and ingathering seems imminent. In China, Christians have been relieved from the government tax for the support of idolatry, and Americans have been prohibited by the late treaty from the infamous opium traffic. A China band has been organized in Oberlin Seminary, dedicated specially to missionary work in China, from which one laborer has gone forth already to the almost unoccupied province of Shanse. This Board is now laboring among a population of 40,000,000, a field as vast, almost, as the whole United States. Japan reports much encouraging success in the training of native preachers, deep and widespread eagerness among all classes to hear the Gospel, the attendance of vast audiences of thousands upon the public discussions of Christianity, and a spirit of independence and self-support on the part of the native Christians. Eighty-one out of the ninety students in Kiote are meeting their own expenses. A great conflict with Romanism and the moral evils of civilization is going on in the Hawaiian Islands. The work in Austria and Spain is hopeful and very important. The Mexican and American Indian fields report few changes. The African mission is the object of perhaps the deepest solicitude. The attempt to enlarge the Zulu mission by entering Umzila's kingdom has cost the life of its heroic leader and failed as yet, but the new West Central African mission, to be located at Bihe, is making hopeful progress, and eleven new missionaries are under appointment. Upon the whole it has been a year of steady progress and considerable enlargement. The spirit of the meeting was evidently charged with the highest and warmest impulses of consecration, enthusiasm and power. There is no such missionary gathering in America as the annual meeting of the American Board, and those religious bodies which simply append their missionary gatherings to the business proceedings of long Ecclesiastical Assemblies, might well add to the efficient

and faithful, but often cold, machinery of the Board room, much more of the warm enthusiasm of the great popular missionary convention. Hundreds go forth from such an interview with quickened and kindled impulses which, as Dr. Withrow well said in his closing address, are as necessary in the support and expansion of the glorious work as systematic training and all the machinery of giving and administration.

Missionary Statistics.

A valuable volume has just been published, *The Problem of Religious Progress*, by Dr. Dorchester, giving some interesting statistics of missionary progress. The figures are somewhat larger than former authorities have given for the results of missions, and the logic of arithmetic is certainly very startling as read in the light of these statements.

Fifty years ago, there were 502 mission stations in foreign lands. There are now 5,765, an increase of eleven fold. Fifty years ago there were 656 ordained missionaries, native and foreign. There are now 6,696, or an increase of more than tenfold. Then, there were 1,236 other laborers and assistants. Now there are 33,856, an increase of nearly *thirty* fold, and forming a total army of over 40,000 laborers engaged in the evangelization of the world.

Then, there were about 70,000 communicants; now there are 857,332, an increase of twelve fold. These 857,332 communicants, however, are reported from only about three fourths of the actual churches, leaving enough margin to make the aggregate over a million. The actual hearers of the Gospel and nominal adherents are estimated at over 3,000,000. The contributions of American Christians in this field have risen from about \$250,000 a year to \$2,500,000 per annum, an increase of ten fold. These hopeful figures, however, have another aspect of contrast and significance. These six thousand ministers are but one in ten of all the Protestant ministers in Christendom. These 40,000 laborers are but one out of every three thousand Protestants, and one to every 20,000 heathen; so that were every one of them a separate and distinct missionary, he would have a parish of 20,000. These 1,000,000 converts are but one in every 1200 of the world's lost population, and these \$2,500,000 per annum are but in the proportion of *eight cents* for every Protestant in the land, or *twenty-five cents* a year for every professing Christian in America.

True, American Christians have raised in the past fifty years *fifty million dollars* for foreign missions. But Americans spend more than that sum in one year for tobacco. And for alcohol the people of the United States in a *single day* just twice as much as all the churches of the land give annually to evangelize the world. Fifty millions in fifty years for the waters of life. Why, the saloons, distilleries, and excise departments receive that much every ten days for the waters of death! Oh, when will we stop this idle self-complacency and awake to find that we are trifling about God's sol-

emn work, and men's perishing souls? The "Problem of Religious Progress" will be much simplified when men honestly face the question of *religious selfishness*.

Missionary Specimens.

It is said that in the early days of Indian missions an English gentleman advertised for a native convert to fill a situation. It was long ere one appeared, but when at length he presented himself as a native Christian, his intending employer was scandalized and astonished to find him, after a brief interview, begin to swear. Such a disappointment must have been felt by many Christians when, a few weeks ago, after the announcement of the visit to our metropolis of the enlightened king of the Sandwich Islands, and the cheering account of their progress in civilization and Christianity, it was reported in the Monday papers that he had spent the Sabbath-day in pleasure travelling and sin. We have no right to assume that king Kalakua is a Christian because many of his subjects are, but it is a discouragement to find him coming from the loving reception of the little Christian church in Japan, whose first edifice his own people sent the means to erect, to sanction by his example a habit which is sapping the foundations and relaxing the spirit of public religion and morals in this land to a greater extent than the most ardent friends of the Sabbath dream. Few people know the degree of wickedness associated with many of our popular Sunday excursions. In contrast with such examples, it is delightful to find the native journals in Japan speaking of the lives of Christians as the special commendation of the new religion, and recommending its practicability on the ground of its superior morality.

Chinese Students.

The recall of the one hundred or more Chinese students who have been studying in American colleges seems to have been prompted by the influence of the party of conservatism in the Imperial Government. It cannot defeat the diffusion of enlightened ideas in China. From Japan, from California, from its own selfish commercial spirit, from the intense activities on every side, a spirit is abroad against which even China can erect no more her ancient Wall of partition. Perverted it may be, atheistic and godless they may become, but free thought and modern culture must pervade the millions of China.

We are not sure that the Government officials were wholly wrong in the report that the students were learning evil as well as good. We are not sure that they will all carry back with them to China, hearts as pure, principles as evangelical, culture as Christian, as their intellectual discipline has been thorough and stimulating. American colleges are not always the best places to learn the spirit of Christian missionaries.

As after the next number we shall send out the GOSPEL IN ALL LANDS every week, we ask our readers to pray that it may greatly aid the Missionary cause.

African Notes.

In connection with the loss of Major Malan, one of Africa's truest friends, and whose death has been so widely regretted, all whose eyes are turned in Christian solicitude to the Dark Continent, will rejoice to learn of Stanley's recovery, and the continuance of his valuable labors, in opening up the most important avenue to the heart of Africa. The appointment of the Rev. Dr. Garnet as American minister to Liberia, one of the last and wisest acts of the late President, will also secure for a wise and able friend of that land great opportunities of advocating and aiding its all important interests. In the same connection we rejoice to hear of the encouraging progress of the new American mission to Bihe, and their kind reception by the sovereigns and chiefs of the interior. We notice from the Catholic World that the Catholic invasion of Africa is regarded as one of that Church's most cherished enterprises, and armies of Propagandists are pressing in with the same unscrupulousness as ever marks their proselytizing march. Mr. Robert Arthington, the princely friend of new African missions has lately offered large sums to the American Baptists and English Wesleyans to induce them to attempt new enterprises in that great field.

Belief of a Buddhist Priest.

The annual report of the S. P. G. Society contains the following account of a conversation with a Buddhist priest of the Shinshiu sect in Japan: "He had been educated at a school where the most advanced opinions of modern science are current, and being able to read English, he was well acquainted with many of the arguments most antagonistic to Christianity. I asked him how it was that he, a believer in evolution, and educated in such a school, was a member of the Buddhist priesthood? He answered: 1. That in his sect the priesthood was hereditary; 2. That he looked upon Buddhism, Christianity, Mohammedanism, Confucianism, as aids to morality; and 3. That evolution was quite in accordance with Buddhistic teachings. By this last statement he referred of course to the doctrine of the transmigration of the soul. He then expressed his disbelief in the existence, or the necessity for existence, of a personal God, stating that he thought the doctrine of evolution sufficient to account for every phenomenon of existence; that he had no manner of dislike to Christianity; that though he felt assured that it would be impossible for him ever to become a believer, still he would like occasionally to read the Scriptures with me. 'However,' he added, 'my principal object in coming to-day was, if possible, to learn something of the constitution and practical working of the Church of England. My sect is in great danger. Its government has always been on the principle of absolute monarchy. Now, however, a majority of the priests are anxious to bring about a form of representative government—a change which, in my opinion, would be fatal. I quite agreed with him in this, and after some further conversation he retired,

promising, in Japanese idiom, 'to give me trouble another day.' This great sect is far the most powerful in Japan, and the only one likely, I think, to give trouble to Christian teachers.

The Defection of Count di Campello.

The *Foreign Missionary* says:—"No wonder that the defection of Count di Campello from the canonry of St. Peter's to the Methodist Church in Rome has brought upon him the bitter denunciation of Italians, and of some even who claim to sympathize with the Liberal party. They have not ceased to be Catholics, and his apostasy startles them. His letter of resignation addressed to Cardinal Borromeo, September 13th, gives evidence of a remarkably clear and comprehensive mind, and it puts the weak points of the hierarchical system of Rome in the most unenviable light. The *Lombardia*, a so-called Liberal paper of Rome, accuses him of having changed his religion merely to give loose rein to those unexemplary courses which he had been known to follow from the first, and it predicts that he will yet return to the bosom of the church. And this raises the queries, How could one known to be so corrupt have been suffered for years to occupy so high a position in the church? Why should the Holy Father be anxious to clasp such a prodigal to his bosom?"

The Baptism of God.

A German paper gives the following: A missionary in China met a Chinaman who, to the great surprise of the missionary, declared himself to be a Christian. "To what church do you belong?" asked the missionary. But the man had never heard of a church. "But who baptized you?" questioned the missionary further. "O, sir, God the Father baptized me." In great astonishment, the missionary asked him where he had heard of the Gospel. "Thirteen years ago," was the reply, "when I was a soldier, I accidentally heard a Dr. M. preach. After the sermon, I talked with him; and he gave me a New Testament, that I studied faithfully. In reading it, I found that baptism was needful, and I had a great desire to be baptized. One rainy day, as I was sitting in the door of my cabin, I read the words, 'He that believeth and is baptized, shall be saved.' And I said to myself, 'I believe, but how can I receive baptism?' for far and near there was no missionary. Then, as my eyes followed the falling rain, the thought occurred to me, 'It is God who sends down the rain; can I not pray him to baptize me?' So I bared my neck and breast, that they might be sprinkled, went out, fell upon my knees, and cried, 'Heavenly Father, I receive thy baptism in the name of the Father, of the Son, and of the Holy Spirit,' and now, in my heart, I have the conviction that I have received baptism from God himself."

We are pleased to hear, just as we go to press, that the Annual Meeting of the Inter-Seminary Missionary Alliance, held in Allegheny City, was well attended, and was rich in spiritual power.

Children's Department.

Two Mites: A Little Misunderstanding.

SUCH a funny thing is told to me,
And now I tell to you,
What a child as poor as poor can be,
For the missions tried to do.

The story of the widow's mite
Had taught this lesson, good:
Each gift is blessed in the dear Lord's sight
When we have done what we could.

Next Sabbath day said the little child,
"I've dot *two mice* for you."
"Two mice!" the teacher said, and smiled;
"What with them can I do?"

"I've brought my own two mice," she said,
"My *tonybution*, these;
You said, you know, that with *two mice*
The dear Lord once was pleased!"

Hushed was the rising merriment;
The two mice soon were sold;
Freely for them the rich ones spent
Their silver and their gold.

Ah! how they raised and raised the price,
All for the mission store!
So big a price for two small mice
Was never paid before!

Thus, sure enough, the gift was blessed,
The giver's heart made glad;
And so grew "more than all the rest,"
That poor child's "all she had!"

The Desert-Palm Society.

UT in a big farmhouse not far
from the city of T—live two
little girls named Mollie and Daisy.
Mollie is nine and Daisy is seven (at
least, they were nine and seven a year
ago, when our story begins); and
very bright, wide-awake children
they are. They had always lived in
the city; but a year or two ago their
father decided to move to the farm.

Of course, Mollie and Daisy were
delighted to be out in the country
through the long summer days; but
when the days began to grow short
and the evenings long, they would
have been glad to be back in the city.
Some of you who think it is a great
trial to go to school, or to Sunday
school, will be surprised to know how
Mollie and Daisy longed for them
both. Now that they couldn't go to
them they seemed very attractive
places.

Then there was another thing that
they missed, and that was their mis-
sion-circle. Dear Miss Brown who
was at the head of it, had always

made the meetings so interesting;
and then she had made them feel
that missionaries were real people,
and that boys and girls in this coun-
try could be a real help to them, till
they had come to think it was a very
grand thing to have a part in the
conversion of the world. The little
girls' mother was very fond of mis-
sionary work, too, and she was sorry
to have Mollie and Daisy lose their
interest in it. At last a bright
thought came into her head.

It was a cold, blustering day in
March, and the wind howled around
the house in a melancholy way, and
sudden snow-squalls now and then
made it very uncomfortable to be
out. Mollie and Daisy and their
mamma were sitting in their cosy
sitting-room by a bright open fire,
when their mamma said,—

"What do you suppose I am think-
ing about?"

"Oh, what is it? Something nice?"
asked both little girls at once.

"I think it is nice," she answered.
"Guess what it is."

"Is it something to do?" asked
Daisy, who had asked for "something
to do" several times since lessons
were over.

"Yes, something to do," said their
mother. "What do you think it is?"

"Something for this afternoon?"

"Yes."

"Is it to make candy?"

"No."

"To pop corn?"

"No."

"What can it be?" And they went
on questioning till they were so far
away from the truth, that at last
mamma said,—

"Dear me! you will never guess.
I shall have to tell you. I propose
that Miss Mollie and Daisy should
have a missionary society."

"A missionary society!" exclaimed
Daisy. "How can we? Who will
come to it?"

"Who will be officers?" asked Mol-
lie, who remembered very well the
importance of the votes she had given
for officers in the "Cheerful Work-
ers" when they lived in the city.

"Why, there are only just us two
children anywhere near. How can

we have a missionary society?" asked
Daisy.

"We will see," said mamma, look-
ing very wise. "I will now give no-
tice that a meeting will be held in
this sitting room this afternoon at
four o'clock" (it was then half-past
three), "and all interested are invited
to attend."

At four o'clock precisely the meet-
ing began. Mamma presided, and Mol-
lie and Daisy did the voting. First,
they must have a constitution. Mam-
ma wrote it, and the meeting voted
upon it. This was the constitution:—

ARTICLE I.—This Society shall be called
"The Desert-Palm," auxiliary to the Wo-
man's Board of Missions.

(They had quite a discussion about
the name, but at last settled on "The
Desert Palm," which was approved
by all present at the meeting. The
other articles were passed very quick-
ly.)

ART. II.—The officers of this Society
shall be a Secretary and Treasurer, chosen
annually.

ART. III.—The object of this Society
shall be the collection of money for mission-
ary purposes, and the cultivation of a mis-
sionary spirit among its members.

ART. IV.—All money raised by this So-
ciety shall be sent to the Treasurer of the
Woman's Board of Missions for the pur-
poses of their organization.

ART. V.—Any person may become an
honorary member by the payment of
twenty cents annually, a working member
ten cents annually, and a life member one
dollar.

Then they must have by-laws,
which were these:—

I.—Meetings for work shall be held every
Wednesday afternoon.

II.—Each working member shall con-
tribute one cent weekly, and a fine of one
cent if not engaged in society work.

Then came the election of officers.
The names were written,—or printed
rather: they were not old enough to
write,—and given to mamma to read.
Daisy voted for Mollie as secretary,
and Mollie voted for Daisy as treas-
urer; and it was quickly settled.
Then mamma read some missionary
stories; and almost before they knew
it the hour was over, and the meeting
closed.

From that time regular meetings
were held every Wednesday after-
noon, and it soon came to be one of
the pleasantest hours in the week to
the children; and it must be some-
thing very important indeed to make
them give it up.

Very soon the secretary began to be quite busy writing letters to people who had heard of the society, and the list of honorary members grew quite fast.

It wasn't long before the money began to come in, and then came Daisy's turn to have a good deal to do. Such a time as she had with her treasurer's book, keeping all the accounts straight, and counting the money over and over again to be sure it was all right!

But they did not depend on what people gave them, by any means. They had their missionary hens and ducks and turkeys, their missionary fruits and vegetables; and in the winter they were quite busy making articles to sell to their friends. What they liked best was their poultry. Mollie decided to give her favorite hen "Goldy" to missions, and Daisy set apart a beautiful white duck. In course of time Goldy was rejoicing in seven little yellow chickens, and there were seven ducklings to delight Daisy's heart. The chickens were named Wide-Awake, Mountain-Rill, Busy-Bee, Little Waterer, Willing Worker, and Pansy-Band; and the ducklings, Columbus, Captain Cook, Hudson, Commodore Perry, Captain Bray, Grace Darling, and Ida Lewis.

Never were ducks and chickens watched with greater care than these; but in spite of all their little owners could do, they met with a great many hairbreadth escapes. Busy-Bee mistook the family she belonged to, and ventured into the ducks' tub one day, and would have been drowned, if Daisy hadn't happened to see her, and pull her out. Columbus was always wandering off, perhaps to see if he could find a new world; and—But I couldn't begin to tell you what happened to them all. I will only say that they all lived to grow up, and are still helping the treasury of the Desert-Palm.

Some of the little feathered helpers didn't seem to fare so well, however. Mollie's turkey began beautifully with thirteen little ones. As they were turkeys, they were named after Turkey missionaries. As long as they stayed in the coop, every-

thing went well; but, when they began to go out into the world, the mother, like many real mothers in Turkey, seemed to know very little about taking care of her children. When she came home at night, she was very apt to come home with one less than went out with her. First Mr. Tracy was lost, then Mrs. Tracy and Charlie Tracy, then Miss Charlotte Ely, Eddy Trowbridge, and Mr. and Mrs. Wheeler. Then there were only six left,—Dr. Hamlin, Clara Hamlin, Nettie Washburn, Manasian, Dr. and Mrs. Schaffler.

One night the turkey and her little ones didn't come home. The next morning they found the old one; but what do you think! There was not one little one with her. Poor Mollie was rather discouraged at this; and papa said he thought that turkey was a hopeless case, and she had better be sold: so Mollie took her to the market, and sold her for fifty-five cents.

Daisy had a hen which she called Black-striped White-head, which she thought was a "perfect beauty." Her chickens were all named after Japanese missionaries. They were Mr. Neesima and his sister, Mr. Alpheus Hardy (the gentleman who took care of Mr. Neesima in this country), Dr. Berry and Baby Berry, Mr. and Miss Davis, Mr., Mrs., and Baby Atkinson. She called Mr. Atkinson "Judge," because he looked like a little judge when he jumped on his mother's back. They fared much better than the turkeys; but they had their trials. The "Judge" disappeared one day with Dr. Berry; and poor Mrs. Atkinson and Baby were carried off by a hawk. For fear she might have the same trouble Mollie did with her turkeys, Daisy sold the rest for a dollar and eighty-eight cents.

Of course, it would be very strange if the little girls didn't have some discouragements; but they went bravely on in spite of them, till, before the end of the year, they had raised twenty-five dollars, instead of five, as they had expected when the society was started.—*Missionary Echoes.*

A Missionary Potato.

THE missionary concert at the Congregational Church, last Sunday night was interesting, and in some respects novel. There is a bit of history connected with it. Two little girls belonging to the Sunday-school some time ago became so inspired with missionary zeal that, after casting about for ways to get money for the purpose, they devised a doll show, and carried it through here last winter with considerable success, netting five dollars. That money they sent to Fisk University, with request for report concerning its use. A letter came back enclosing a letter from a Fisk student, written from Mississippi, where the young man was teaching to earn money to continue his studies at the University. That letter told of a colored boy, one of the pupils in the student's school, and made an appeal for him. The boy was the son of his mother's former master, and since she was emancipated the mother had married. The step-father hired the boy to horse-racers and saloon-keepers, and in various ways kept him under bad influences and away from school. The boy and his mother were ambitious that he should be educated; and when, a short time previous, the step-father had sickened and died, one obstacle seemed removed.

Another obstacle was lack of means, and for that the student appealed, in a letter written in answer to one from our people here, and it was for that purpose that the concert of last Sunday night was given by the Young People's Missionary Circle of the Congregational Sabbath-school, organized since the little girls' doll show enterprise. But now the enterprise is shared with them by the other churches, for they all suspended their services on this occasion, and Messrs. Sanders, Walter, and Monroe participated in the devotional exercises, and their people swelled the congregation. The exercises, recitations, essays and Jubilee songs were creditable and entertaining.

A collection was taken for the

benefit of Master Walter, the ambitious Mississippi boy, and then a novel feature was introduced. Mr. Dickenson stated that last spring one of the boys in the congregation had noticed for two Sundays, in one corner of the church, a potato, from some source unknown. The thought came to the boy that he would take it home and plant it, for the benefit of missionary interests. He had done so, and now brought the proceeds, some twenty or thirty potatoes, big and little, but mostly little, and desired them to be sold to separate persons who would make the same use of them next year.

The potatoes were thereupon offered for sale, and bought up, mostly at ten cents a piece; and we may expect to hear more about that missionary potato next year. Potatoes \$2.25.

The proceeds of the evening amounted to \$15.05, which is forwarded to the student at the University, where he has already taken the boy Walter, trusting that the needed help will come. The student's name is McClellan. — *Cambridge (Ill.) Chronicle.*

Tsay Yin's Temper.

TSAY YIN was lately a pupil in the mission school of the Methodist Episcopal Church at Kiu Kiang. Her story of how she got rid of a bad temper, may be profitably read and her conduct imitated by others besides Chinese girls. "I came here to boarding-school years ago, and with other things I soon learned about the doctrine (Gospel). When I came I was exceedingly bad, and with every other bad trait had a fiery temper that made it very hard for Miss Howe to govern me. After a while I believed the doctrine, and tried to obey God's commandments and learn to pray. I grew a little better, but my trouble *always* was my quick temper. Sometimes I made up my mind to be a Christian, and would do very well for a few hours, but something was sure to happen to make me angry,—and then I would do something bad. Last year I came to help Dr. Bushnell in her dispensary. I soon learned to like her very much, and tried

very hard to be good. But my trouble is with my ugly temper! Last Sunday the 'doctor miss' called me and talked to me, because I had not done some work she had told me to do, and said I must do it on Monday. I was *just* as angry as I could be,—oh, so very angry at being reprimanded, and when the 'doctor miss' left me, I went to work *as hard as I could*, though I *knew* it was Sunday. I was working hard and was very angry, when the doctor came into the room and exclaimed, 'Why, Tsay Yin, what do you mean,—have you forgotten that it is Sunday?' And then I threw down the work and ran to my room, thinking all the time what a *dreadfully* wicked girl I was, and what wrong things my temper led me into. Miss Howe had talked to me often of a new heart, and a Holy Spirit who would dwell within me and help me; but I never knew what she meant by it, and I did not understand how anybody could *know* her sins were forgiven. But that Sunday morning I prayed all the morning to God that He would forgive the great sin I had committed, and make my heart pure and clean; and do you know, after a few hours I *knew* my sins were forgiven, and I have been exceedingly happy ever since, for now I know that Christ has manifested Himself unto me."

A Novel Entertainment.

It was given by boys connected with the Presbyterian Church at York, Pa., in the interest of Foreign Missions, and demonstrated two things: 1st. That lads between twelve and sixteen, can be interested in subjects that are dignified and profitable. 2d. That a popular assembly can be equally interested in the presentation of such subjects.

On the evening of the 14th inst. was held the third anniversary of a missionary society called "The Band of Cheerful Workers." Under the leadership of Mr. Henry Small, an indefatigable laborer in every good cause, twenty bright intelligent boys have been in the habit of meeting every month to consider some subject connected with Foreign Missions, and to contribute for the cause moneys which they have specially earned for the purpose. Thus, also, they have incidentally become acquainted with methods of conducting business, preparing minutes, etc.

For this anniversary, a large platform had

been prepared, tastefully decorated with flags and mottoes, in the midst of which stood a missionary clock which was to be used in one of the pieces, to strike out the rapidly passing hours, and emphasize the call for haste in sending the gospel to millions that are perishing for lack of knowledge.

An opening address of welcome to the audience was appropriately given by one of the boys, after which all joined in singing, "Jesus shall reign where'er the sun, doth his successive journeys run." Prayer was next offered by the pastor, Rev. Dr. Niles, and another hymn sung. Then came the original and impressive exercise connected with the missionary clock, participated in by thirteen boys. Following this, a duet, "Watchman! tell us of the night;" then a recitation, "The Beautiful Hand." That Christian patriot's hymn, "My Country, 'tis of thee, sweet land of liberty," was next sung with fine effect; after which, the most attractive and elaborate piece was enacted by about ten boys, entitled, "Seeking Information."

Before one of the tallest and most dignified, who represented America, with her wealth of civil and religious privileges, under the Gospel of Christ, appeared successively the representatives of different nations, dressed in characteristic costume, and making known the condition and wants of their unevangelized millions. The improvised African, stammering in broken speech, pleaded eloquently for the Dark Continent which Livingstone and Stanley had visited. The Persian, in the rich robes of the sun-worshiper, told of the land of Ahasuerus and Esther, fallen from her high position, and of late famishing both with spiritual and physical hunger. Dressed in loose flowing garments, with wooden shoes and long queue, appeared the Chinaman, who made an earnest appeal, "all the same-ee," for the 400,000,000 of the Celestial Empire, and then gave way to a brother in Japan, gorgeously dressed in the style of that interesting country. Then came the representative from India, with cool white garments and fleecy turban, to plead for the land where Martyn and Scudder toiled and triumphed. Next the Turk in his magnificent garb of crimson and gold, asked for something better than the followers of the False Prophet had been taught. He was followed by the North American Indian, with striped blanket, and coronet of feathers, offering the pipe of peace to such as were friendly, but armed also with scalping-knife, and demanding justice in return for past outrages.

All together formed a striking tableau. It was an object lesson, showing the responsibility of Christian America, with all her resources and distinguishing privileges, to other nations of the globe. And in the closing reply to these assembled representatives, it was fitting that the speech in behalf of our civilization and our Christianity, should offer words of sympathy, and assurances of missionary help. After this, reports were read by the Secretary and Treasurer of the Band, followed by addresses from the Pastor and Rev. Mr. Dunsmore, of Kansas. Finally, with the doxology and benediction, the audience was dismissed. — *Observer.*

Missionary News.

Ecumenical Conference Mission Notes.

Dr. Reid stated that of the 27 bodies represented in the Conference, but 9 had entered the foreign heathen fields—namely, the Wesleyans of Great Britain, Methodist Episcopal Church, Methodist Episcopal Church South, Methodist Church of Canada, United Methodist Free Churches, Methodist New Connection, Primitive Methodists, United Brethren, and Australian Methodists. The Methodist communicants of India, Ceylon, and China were estimated at 13,157, with 315 ministers and 156 local preachers; those of Africa, Australia, and Polynesia at 126,790 members, with 612 ministers and 3,823 local preachers.

Rev. E. E. Jenkins said that Jesus was the most popular name in India—not the most loved and honored, but next to Vishnu and Buddha, the most widely known, the most frequently upon men's lips; and, without any exception from a human point of view, the most powerful. Jesus was the avowed leader, and the New Testament the avowed text-book of the most recent philosophical school in India.

Rev. Dr. Sulzberger read a paper which took the ground that missionary work in Papal and semi-infidel nations was absolutely required for their salvation and that it was a work of the Almighty, and could only be fulfilled by godly men who have an especial call to it.

Rev. H. J. Piggott, of Italy, insisted that the best hopes of their work in Italy lay with "honest skeptics" and "honest Catholics" of whom there were many, and that such persons would never be won by polemics, but by the teaching and preaching in the right spirit of the positive truths of Christianity. The great hope of a pure Christianity in Italy was in the practical testimony of the lives of their converts.

Rev. Robert Stephenson said they had in India and Ceylon 25,000 who were called Christians many of whom had forsaken all for Christ. They gave £20,000 for the support of the ministry and the development of educational work.

Rev. R. S. Maclay, D. D. of Japan, said that it took the Buddhists 900 years to win the Japanese to their religion, that is from the fourth to the thirteenth century. In 1549 the Jesuits entered the country and remained until 1620 when they were expelled. The influence of the Jesuits had been such that when Protestantism entered in 1859 it found a terrible legacy of bad feeling to overcome. The Methodist missionaries were sent out in 1872. In that year the first Christian Church was formed in Yokohama, comprising twelve members. Now in all the open ports of the Empire, and many large towns and cities of the interior,

the Gospel has been preached and Christian churches planted.

Rev. J. W. Waugh, D. D., of India said that the missionaries in India had found it a good thing to teach the Gospel by singing it into the people. It was estimated that there were 400,000 Christians now in India. Ten more laborers were needed where one was now engaged.

Rev. David Hill said that in China idolatry had lost its hold of the peoples' mind but the "worship of ancestors" had largely taken its place. Thirty millions sterling a year were spent in this worship. The Chinaman's idea of the other world was that it was the exact counterpart of this and that what was wanted here would be wanted there. Of the work already done, about one-fifth had been through the instrumentality of Methodist Missions.

Baptism of a Zulu Woman.

We who have been "sowing in tears" so long have had the pleasure to-day of knowing what it is to "reap in joy." I baptized to-day a young Zulu wife and her infant child; and another young native wife baptized as a child, sat down at the Lord's table for the first time,—converted since she came under our ministry.

The last mentioned is Andrina, the wife of Reuben Malisa. Reuben has been a member with us for about two years, having been baptized at Maritzburg some years before. Andrina was the utterly neglected child of a woman I never saw. The woman was a member of a church, and it was on her profession that Andrina was baptized. The father had been a bad character, and on the mother's re-marriage, the two neglected children came under the fostering care of Eliza, the wife of the catechist Thomas Mabuya—a woman who never seems satisfied unless she has some motherless or equally destitute children under her care.

Neglect and ill-treatment made Andrina a bad subject to deal with, and seems to have stupefied the younger child Willie. We had some anxious thoughts and fears for Andrina, that she would break away from the loving bonds. I spoke with her personally; warned and prayed with her. The change came, neither she nor we knew when or how. Now she is a quiet, happy, contented wife; and her confession of her faith was simple direct and touching. All she is, and has, she has got here. An ignorant, obstinate, stupid girl, she came under the influence of a Christian home. She learned at our school; her husband is one of our people.

The other case is a much more interesting one. Nomutya is the daughter of an *isanusi* and *innyanga*—a wizard and doctor in the station. He has just returned from an expedition into Zululand, where he has been imposing on the people, and getting cattle from them. One of his sons is walk-

ing in his footsteps. Nomutya's own mother is dead, and of her father's two wives, one is a witch-doctress, the other a coarse, rough woman. She, herself is naturally retiring, quiet, and modest. It seems strange to us that such a girl should come out of such a family.

Nomutya became Mrs. Dalzell's house-girl, and was with us for three years, when she left to be married to Commando, a young man residing on the mission lands. We take a special interest in Nomutya, and she has been a frequent visitor at the manse since her marriage, and later still with her little son. Mrs. Dalzell has been teaching her to read, and she has been getting on well. Our hearts thrilled when one morning she came, saying, "I wish to be baptized, and my child. Before my marriage, while I was with Mrs. Dalzell, I began to believe in and love the Lord Jesus."—"And your husband?"—"He says it is right for me to be baptized, and the child; but he—he is not ready yet."

I arranged to have them baptized before the communion service to-day. There was an attentive, and I think, deeply impressed audience, among whom was Commando,—not a few tear-dimmed eyes, while one sobbed audibly, as the solemn sacrament was administered, and Nomutya was received into the membership of the visible Church by the new name of "Mary," and her little son by that of "James."—*Dr. Dalzell to Lady Aberdeen.*

Methodist Episcopal.

Dr. Reid, Missionary Secretary of the Methodist Episcopal Church has lately returned from a visit to the Methodist Missions in Western Europe. He reports as follows:

In Italy steps were taken to secure title to church property. Rev. Dr. Vernon has shown wise economy in his investments in Rome. The problem of self-support is a difficult one in Italy. The people in their revulsion against the claims of the popish priesthood seem to retain a sort of aversion toward paying anything for the support of another church. It was however apparent that the native pastors were alive to the necessities of the case and are training the people to give. There are full congregations everywhere. The Sunday-schools are small but sustained. Count Campello, who had lately left the Romish for the Methodist Church appeared to be a man of power and purpose, sincere in his position. The Italy Mission is prosperous.

The Germany and Switzerland Conference numbers 85 preachers and about 12,000 members and probationers. The Wesleyan Church are in the same field and there seems to be little reason why the whole Methodism of Germany should not be, ere long, organized in one body, independent of the home church both in America and Great Britain. He had come

away impressed that the Methodist Church had done a great work in Germany and Switzerland and was still doing a great work there. The older churches had been greatly quickened in spiritual life by the influence of evangelical missions and that these churches are yet supported by the State has lately operated to hinder the secession from them of persons who have received their spiritual life from the Missions. With spiritual privileges now enjoyed in their former communion, these new converts will not readily assume the burdens incident to entering an independent organization. The less proportionate increase of membership in the mission in the last few years finds its full explanation in this fact.

In Sweden, most remarkable demonstrations of the Gospel were witnessed. The gratitude, love, and fervency of worship could not be excelled. Here are about 65 ministers with over 9000 members and probationers. They are rapidly building churches. Comparatively few years will bring self support.

The work in Norway though not so extensive or enthusiastic as in Sweden, is on a solid basis. In Denmark a better era had opened for the Mission. The preachers were united, hopeful, and the charges prosperous. It is time to begin expansion there. There is room for three times the present force in prominent and hopeful places. Throughout Scandinavia the people are able and willing to build their own chapels, requiring but the inspiration of a small grant from the Missionary Society.

Some attempt is being made in each of the nationalities in Scandinavia to promote theological education, but the means used hitherto are quite inadequate and inefficient. The work cannot become what it ought to be in the present plan. A Union Seminary for the three nations should be established, and the Sweden and Norway Conferences and the Denmark Mission have united in appointing a committee to confer with each other on the subject. They were encouraged to hope that some benevolent man in the United States would provide the needful building for such an institution.

Rev. L. N. Wheeler, D. D., and party have arrived in Yokohama. Dr. Wheeler has gone out to establish the new Methodist West China Mission. He sailed with his colleague, Rev. S. Lewis from San Francisco, Sept. 6. Rev. G. R. Davis, and F. D. Gamewell for the North China Mission, and Rev. L. W. Squire for the Japan Mission were of the company. The health of these brethren and that of their families has continued good except in the case of Mr. Lewis. Beside this party there were several other missionaries on board the "City of Peking," twenty-seven in all. A goodly proportion of them, representing four different denominations, united in the

daily study of the Scriptures during the voyage, and, incidentally, in the discussion of subjects directly pertaining to missionary work. These circumstances and a formal resolution which was passed by the company illustrate in a very happy way the tendency toward increase of spirit and action exhibited in many of our Protestant Foreign Missions. The following is the resolution:

"Inasmuch as a few of us—missionaries of different denominations, fellow voyagers on the steamship, the "City of Peking," have found our social intercourse, the joint study of God's Word, and the study of topics related to our common cause mutually pleasant and profitable: therefore, Resolved, That we join in thanks to Almighty God for his gracious care over us, and for having moved us to this Christian intercourse; and furthermore that we assure each other of our determination to do all in our power to maintain in our various fields of labor that true spirit of Christian unity which is well pleasing to our common Lord and Master; and that we pray that the same spirit of Christian unity may animate the Church of Christ everywhere; and finally we devoutly pray God to accompany each one of our number with his blessing and to crown our labors with abundant success."

Bishop Bowman writes as follows to the Secretaries concerning the meeting of the Japan Mission of the Methodist Episcopal Church, under date of Sept. 2: "We had a good session. A good spirit was manifest among the members, and the reports presented were quite satisfactory. The foreign missionaries showed great care and thought in regard to all the interests of the Mission. The natives, in the Conference discussions, in the prayer-meetings and love-feasts, and in the public exercises, gave evidence of study and other qualifications for their work, while at the same time they gave evidence of marked spiritual life. They have manifestly been well trained, and are making fine improvement. The work generally seems to be in good condition. There is great need of more men to occupy the field as it should be occupied. As you will remember, the centers were chosen when it was supposed more men could be furnished. As the work is somewhat scattered, it has been difficult to accomplish what has been done, and perhaps more could have been gained if the work had been more concentrated. It will not do, of course, to retire from any of the fields. But those new men should be sent as soon as possible, in order that the centers now occupied may be strengthened. Much work can be done out through the country. In order to do this well, the foreign missionaries must travel considerably, and organize and oversee the work. This they cannot do now so thoroughly as is needed. If we may judge from

what we see and hear, Japan is open to the gospel. Of course, it will take time, men, and money. But the results cannot be doubtful. I have been brought in contact with some of the oldest and best of the missionaries of other Churches, and with the agents of the Bible Societies. All are full of faith and hope. It is wonderful to hear how the Bible is received and sought for. Thousands of the Bibles are being distributed, largely by sale, all over the country, and this prepares the way for the missionary—indeed, it often leads to the calling of the missionaries by the people. . . . The Japanese converts appear to hold out about as well as those of other countries. The schools are doing well."

Presbyterian.

Rev. Gerald F. Dale writes from Zaleh, Syria, July 7, 1881.—Yesterday was communion day in Maallaka, and, as usual, the church in Zaleh was closed that the Protestants might attend the service in the neighboring village. Before the appointed hour groups of men, women and children might have been seen upon the road, and in such numbers as to show what a hold the missionary work was taking upon the people. The church in Maallaka was full. An Englishman living in the neighborhood presided at the organ. And the attention throughout was unusually good. After the preliminary exercises, and a sermon from Rom. 13: 13, seven persons—all under twenty-one years of age—arose and gave assent to the confession of faith, which was read in their hearing. It was a most touching sight, and made a deep impression upon the congregation which had gathered. One of the seven was a teacher of considerable promise in the new school at Deir Al Ghazel. Another was a quiet girl—a servant in Mr. March's family. Another was a lad whose brother is a priest, and whose mother is known far and wide for her violence and bigotry. Another was a young man whose father is still a Greek, and who was opposed to having his son profess Protestantism. Another was an earnest teacher in the British Syrian schools. But the two youngest were even more interesting cases. One, a mere boy, was the son of our bookstore keeper, who for several months has been giving undoubted evidence of a change of heart. As one of his relatives said, "the old Faraj has taken his departure, and a new Faraj has come in his stead." With two or three other boys he has been having a little prayer meeting in the vineyards, after returning from school. And some time ago his conscience was so uneasy because he had been accustomed to steal grapes from a neighbor's vineyard that he sent a little relative to confess what he had done, and to ask forgiveness. And even then he was not satisfied till he went in person to the owner of the vineyard to assure him of his repentance. As he has attended the mission

schools for several years, and has studied the Bible and mission catechisms (including the Westminster), his examination before the session was most satisfactory. The father and mother, three brothers, and three sisters, are all, now, church members. But the youngest of the seven was the daughter of our preacher, and only nine years of age. She has been accustomed for some time past to take her turn in leading the family devotions, and in taking part in the family in extemporaneous prayer. Her father is a man of prayer, and we have heard him say that he was determined that his children should know how to pray. It is not surprising that the three older children, aged fourteen, twelve, and nine years, are consistent professors of religion. This little girl's examination was most satisfactory. Her answers were so clear, so simple, so childlike. No member of the session doubted for one moment that our Saviour would receive her into the visible church. And as she sat by her teacher, her little feet scarcely reaching the ground, she seemed surprised that the teacher had not, long ago, made a profession of her faith. She asked her teacher whether she too was to unite with the church the next Sabbath, and then, nestling closer and looking up into her face, as if conscious that a new and sacred relationship now existed between them, she said, "Why, we are sisters." Fifteen persons have united with the station church since the beginning of the year. It costs something to be a Christian in Syria. We find that persecution from without is hard to bear, but a father's anger or a mother's tears are almost irresistible. Within a week three young people, who give satisfactory evidence of a change of heart, and who show an earnest desire to profess Christ before men, have been kept back by their bigoted parents.

Rev. T. F. Wallace writes from Zacatecas, Mexico. "El Refugio is a rancho of about one hundred souls, about nine or ten miles from San Bartolo. This was the first time it had been visited. The rancho is in possession of seven brothers, a sister and their mother over seventy years of age. The sister and six brothers have families. There are eleven families living in houses solidly built together around an open court a hundred feet square. They live thus to be safer from Indians and robbers; and although so closely together they live as harmoniously as one family. When we arrived we told the oldest brother that we had come in accordance with his wishes, and that it was for him to say whether it was worth our while to stop. He would by no means hear of our going on; said he would get together as many as possible, and at night when others came from work would collect them also, so that we might explain the Scriptures and have them decide for themselves whether the religion they had been

taught was in accordance with the word of God. As soon as we had finished a dinner hastily prepared, the eldest son brought his aged mother, one of her daughters-in-law, and two or three sons to the dining-room, to have us begin work with them. The whole afternoon and night until ten o'clock was taken up in opening up the Scriptures. For some of the women it was a "hard saying" that the Virgin Mary and their favorite time honored saints were not to be prayed to, and that Christ alone could mediate between them and their heavenly Father. As the rational Christian idea of prayer was unfolded to them, however, it was easy to see how favorably it impressed them. They became more and more interested the longer we talked with them, and I believe would have listened attentively all night had we had strength to talk so long.

A correspondent writes to *Woman's Work*: "We were delighted with the Chinese Christian Headquarters in San Francisco, and with the perfect deportment and almost enthusiasm with which those seventy-five youth (who are educated to stolidity from their birth) received the kind instructions of their teachers. The chapel in which the school is conducted is very convenient and pleasantly arranged for the work. It is a plain wooden building having a basement floor which is divided into several apartments. You first enter a large room which contains a desk and chair for the reader or leader at one end, and about fifty chairs, arranged in proper order for the audience. Upon the walls are mottoes and texts, and behind the leader's desk are three large frames containing the Creed, the Lord's Prayer and the Ten Commandments, in the Chinese character. Walking through this room we find a busy pleasant-looking class of 'China boys,' from fifteen to twenty-five, reading the Chinese classics. Their instructor was a remarkably interesting Chinese man, an intelligent Christian, who takes every opportunity to instill the higher doctrines of the great Teacher while teaching his class Confucius. This man acts as colporteur of the mission, and also looks up the pupils attending the evening schools, and visits any families who are willing to receive a Christian teacher. He is highly respected for his work's sake. Coming out of the building we ascend a short flight of steps, open a large door, and are ushered into a large apartment, divided into two rooms by folding-doors. Here is assembled the evening school. Very pleasant are the faces of the scholars, and very busy and intent they all appear. Our entrance caused but a momentary glance upward; then every eye was eagerly devouring its next syllable, for nearly all were learning a reading lesson as we entered. Being asked to teach a class we gladly took a seat by the first boy at our left. He smiled and began reading his les-

son as well as he was able. After teaching him for an hour, the question was asked, 'Are you a Christian?' 'No, not yet,' was the reply. 'Do you want to be one?' 'Oh yes; me learnee.' We were told afterward that he was a bigoted heathen but a few weeks before, but that now he remained to the devotional exercises at the close of the school and was quite changed. Two teachers have been sent back to China from this school, two young men have recently gone to Lane Seminary, and two have become teachers and colporteurs among their brethren in California. Surely this mission has reaped bountifully already, and if more prayer will but ascend continually, at the little monthly meetings of our women's missionary societies all over the land, for this mission, will not God increase its power for good a thousand fold, opening hitherto closed purses and closed hearts toward it, making it a very well-spring of good in this spiritual desert? The Chinese throng in San Francisco, and yet, heathen that they are, they are most quiet, unobtrusive inhabitants. Can their hearts but be gained for Christ, what a mission they may have among the millions of their own countrymen! If repulsed and abused by so-called Christians, what a curse they may become! even as were the Canaanites to the children of Israel—thorns in their sides throughout their generations."

Southern Presbyterian.

The Board of Missions of the Southern Presbyterian Church report in the *Missionary* for October: "We have letters from Hangchow as late as the 15th of July, and from Soochow to the 25th of July. A letter from Mr. Stuart, gives an account of the arrival of Mr. Houston and party at that place and of the joy consequent upon it. All the members of the mission except Mrs. Randolph, were spending the hot season on the mountain outside of the city, and all were in excellent health. The missionaries at Soochow were also well, but were feeling the hot weather very sensibly. An appropriation has been made for the building of a dwelling house for Mr. Davis, which he has greatly needed. We have had a letter from Pernambuco as late as the 27th of July, and from Campinas to the 3d of August. We were glad to learn that Rev. J. Rockwell Smith had gone down to Sao Paulo, in the hope of recruiting his health. Mr. and Mrs. Wardlaw were occupying the station at Pernambuco, and were in good health. We have pleasant intelligence from Campinas. The missionaries were all well, and their work was going on quietly and encouragingly. From Matamoros we have intelligence as late as the 27th of August. Mr. Hall will leave the station for a few months, in the hope of recruiting his health. He has been continuously in a warm climate for seven or eight years, and greatly

needs a more bracing climate. Mr. Graybill had just returned from a tour of twelve days among the ranches, having made a circuit of two hundred miles, and preached at three ranches that had not been previously visited. We have a letter from Mr. Reid, of the 29th of August. His new dwelling was about completed, and he expected to take possession of it in a day or two. A white-sulphur spring had been discovered on his new premises, and he had found the use of the water beneficial to his health. Miss Ronzone has just arrived in New York, expecting to spend a short time in the country for the improvement of her health.

Associate Reformed.

The Rev. Neill E. Pressly, missionary in Mexico of the Associate Reformed Presbyterian Church in the United States writes from Tampico, Mexico, to the Board of Foreign Missions: "Regular service has been held three times a week in the chapel; twice on the Sabbath day and on Wednesday night. The attendance varies from twenty to thirty odd. The great discouraging feature of the year is the indifference of the masses to everything spiritual. We did not have any of the fanatical spirit that seemed to prevail throughout the interior in the spring, but there is an opposition, a hatred among all the better classes to the Protestant cause, that influences in a greater or less degree those of the lower classes. The least ridicule will embitter them against the cause. An organization was effected the first of July with fifteen persons, twelve native and three Americans. The sacrament of the Lord's Supper was celebrated the first Sabbath of July. Nine persons have been baptized this year, eight adults and one child. The school is in a prosperous condition, and is what would be called an average school. The roll has over seventy pupils. Some of the children made good progress; two or three of the most advanced are beginning to speak English. All that can read have bought Testaments, and we have a Bible class every morning, spending three-quarters of an hour in the reading and questions."

American Board.

The *Missionary Herald* says that the last letters received from the missionaries of the American Board, on the way to Bihe, Africa, are dated July 29. They were then at Kalay's village in Bailunda, some six days march from Bihe, and ready to move on. All three of the party were well, though each had suffered somewhat from the fever. They report that in the early mornings their fingers are cold, the thermometer going down to about 50 deg., sometimes to 40 deg., but rising at noon to between 85 and 90 deg. in the shade. The natives and especially the King of Bailunda, are friend-

ly. The greatest difficulty is experienced in making the people understand the motives of our missionaries in coming among them. "You will not buy wax, rubber, ivory or slaves. What are you here for?" And when the object is explained, there seems to be no power to appreciate it. As to the language, Mr. Bagster reports that Messrs. Sanders and Miller can understand much of the conversation carried on among the natives. Mr. Sanders has now some 1,200 words written down, and is at work upon the structure of a language preparatory to reducing it to writing. Mr. Bagster writes: "We have no sighs and no discouragements in our camp. We just keep on rejoicing and going forward."

Dr. Gordon, of Kioto, Japan, writes, August 18:—

"Are you in America tired of hearing that it is a 'critical period' in Japan? Certain it is that the crisis has not yet reached the turning point. There has never been a time when the friends of Christianity here have felt more hopeful; nor one in which its opponents have felt and feared its power so much. Within the past two months at least three anti-Christian tracts have appeared. One of them opens by saying that 'Christianity is spreading like fire on a grassy plain, so that in capital and country there is no place where it is not preached.' This is an exaggeration, of course, but it shows that they are no longer insensible to its presence here. These tracts are circulated widely, and priests are sent out where Christian work is done to counteract its influence."

"The last number of the *Japan Mail*, the leading journal (in English) in Japan, thus refers to missionaries and their work, and the conflict of which I have spoken: 'The Buddhist priests have shown of late an unusual activity. Perhaps they begin to think that the inertia of hugeness does not furnish a sufficient safeguard against the active and untiring attacks of the Christian missionaries. If so they are not much mistaken. Their lazy existence, perfunctory incantations, and half-hearted homilies furnishes an unmistakably marked contrast to the never-flagging industry and self-denying zeal of the Western missionaries. Long and tolerably intimate intercourse with the Japanese enables us to say that the pure, upright lives and single minded earnestness of our own missionaries have not less power of persuasion here than the doctrine they preach. Fortunately men's minds, to whatever influence they may have been subjected, never lose their ability to appreciate the nobler aspects of human nature, and we are persuaded that many a native Christian believes quite as much for the sake of the teacher as for the sake of the thing taught.'

"Another item in this connection is the story that some twenty priests of a Buddhist school petitioned the head of the sect

to be allowed to enter the Christian church so that they might gain knowledge with which to oppose its advances. As was to be expected this opposition has a very inspiring effect on our young preachers. Their *esprit du corps* was never better. The chief danger is that *that* may induce them to embrace methods which the spirit of truth may not approve. Another danger is that the 'personal liberty' party in Japan may seek to use the growing power of Christianity to accomplish its own ends. We all need the wisdom of the serpent and the harmlessness of the dove."

Southern Methodist.

A child's paper, called *El Amigo de la Niñez* was started by the Mexican Mission, of the Southern Methodist Church in Mexico in August. It is edited by Miss Hallaran.

Amecameca is a city of six thousand inhabitants, fifty miles south-east of Mexico. A church is now being built there with money furnished by the "Rosebud Missionary Society of Virginia. The Southern Methodist Mission have here a flourishing school of one hundred and forty-five pupils.

General.

The *Civiltà Evangelica* reports from Rome that orders have been despatched to the missionary Jesuits in Africa to perform the office of spies on the Protestant missionaries, for the destruction of all their powers to evangelize the idolatrous tribes among whom they are laboring.

The *London Times* reports that Rev. Duff Macdonald and his mission party have met with much opposition on their way homewards from Blantyre, Central Africa, and that Mr. Ramsay (engineer of the mission) with all his men have been massacred. The mission party are now endeavoring to reach the Zambesi by way of Senna.

A school for evangelists is to be opened at 48 Rue de Lille, Paris, on the 15th of this month for the training of pioneers for the Gospel in France. It will be open to Christians of evangelical principles, who wish to devote themselves to the work of evangelists, colporteurs, scripture-readers, or Sunday-school teachers.

The last census for the town and suburbs of Calcutta shows the following numbers of Christians classed in their denominations:—Church of England, 8,768; Presbyterians, 1,869; Roman Catholics, 11,095; Armenians, 49; Greeks, 113; Lutherans, 329; Wesleyans and Baptists, 1,549; Independents, etc., 346; others not specified, 5,662; total professing Christians, 30,400; Unitarians, Theists, and Agnostics, 78.

A missionary writes from India: "In the twenty-four years that have passed since I first came to India, I have never seen such a spirit of hopefulness and faith among the missionary workers of all denominations as

there is now. The native Christians are waking up and becoming conscious of power, and becoming alive to their responsibilities and privileges."

Jerry McAuley, of the Water Street Mission, New York, has rented Cremorne Garden, in West Thirty-second street, at \$500 a year, and is fitting it up for a Mission. The neighborhood has become the worst in the twenty-ninth precinct. The repairs and improvements on the building, which it is expected will be ready to open about the end of the month, will cost about \$5,000.

The Santhals number about 8,000,000 and occupy the country in India between Bhagulpore and Midnapore. They are intensely superstitious and worship the sun and demons. Among these people there are German, English, Scotch, American and Scandinavian missionaries at work. They believe that all diseases are caused by a spirit taking possession of a person, and that different diseases are the effects of different spirits.

H. W. Hubbard, Esq., treasurer of the American Missionary Association, closed his books on September 30th, the last day of the fiscal year, and found a total of \$244,578.96. This is an advance of 30 per cent. on the last year and leaves in the treasury a balance of \$518.80. During the year the American Missionary Association has also used \$77,181.97 of the Stone Fund in the process of erecting the buildings for which it was designed. This makes a grand total for the year of \$321,710.93.

The Baptist Churches in the parish of St. Mary, Jamaica, have inaugurated the St. Mary Baptist Association Coolie Mission. Its object is to evangelize the coolies who are carried there from India for the purpose of working upon the various sugar estates. They are said to be in gross darkness and superstition, and cling to their heathen practices. They generally remain but a few years, and when their term of service has expired they are sent back to India. To convert them in Jamaica is to send the Gospel into the benighted portion of India.

The Moravians have been taking the lead in self-denying zeal for the extension of Christ's kingdom. Although they do not number at home more than 20,000 souls, they have gathered into the fold 78,000 heathen, of whom 24,000 are communicants. Through their labors the evangelization of the Esquimaux in Labrador and Greenland are almost complete. They have four stations among the American Indians, and six stations on the Mosquito Coast. They are also at work among the negroes of the West Indies, among the Kaffirs in South Africa, among the Aborigines in Australia, among a Mongolian race of Buddhists in a high valley of the Himalayas, and have stations in Dutch and British Guiana. Let their zeal stimulate others!

An appeal is being made for assistance in establishing a Medical Mission in Damascus. It contains 250,000 inhabitants, and for them there is not a single hospital or dispensary where the poor can obtain medical advice and medicine. Dr. Temple, an English physician offers his services free as consulting physician, and he has induced a qualified native doctor to give his services as resident physician. Funds are needed to pay a native dispenser, to pay the rent of two rooms, to procure the necessary supply of drugs, and to pay for one or more English lady nurses. Subscriptions will be received by Miss Louisa Proctor, Superintendent of British Syrian Schools, Damascus.

After paying a visit to Algeria in Africa in 1879, Rev. H. Grattan Guinness was deeply impressed with the spiritual destitution of the Kabyles, a nation of 2,000,000 of people totally unevangelized. He urged upon Rev. Geo. Pearse and wife to go there as missionaries. They did so and were cordially received. Mr. Pearse who was in England last month to seek for other laborers and to awaken an interest for this nation of Mohammedans says that a mission-house is being erected for him and he believes that much good can be done there, and the coast of North Africa from Tangiers to Alexandria has been hitherto entirely overlooked, and there is not a single missionary for the natives along its whole extent. He also says that in addition to the work amongst the Kabyles, there is much to be done in the circulation of the Arabic Scriptures, and a wide sphere of labor amongst the French colonists throughout Algeria.

The Constantinople correspondent of the 'Daily News' telegraphed on Sunday: Application has been made here to obtain from the Porte a grant of land in Syria to be allotted to the Jews who wish to emigrate from countries where they are being persecuted. In order to encourage Jewish families to engage in agriculture, it is proposed to open up means of communication by the construction of roads, tramways and railways, and to establish colonies in blocks of land around the railway stations. The project has been initiated by some English and German gentlemen, who by their influence and financial strength are able to carry out the undertaking, and who are willing to give any profits which may arise beyond the sum necessary to make the undertaking work satisfactory to the Government. The Council of Ministers has accepted the application in principle, and the project is now being examined in detail. The Sultan is reported to be favorably disposed towards the scheme, which beside benefiting the persecuted Jews, would also be a source of new revenues to the Imperial Treasury. As the traditional policy of the Porte has been to protect the Jews, it is by no means improbable that this project will receive the

Imperial sanction. — From *The Jewish Chronicle*, Sept. 9, 1881.

In the September number of "Evangelical Christendom" we find the following extract from a letter, dated the 4th August, from the Rev. T. R. Sampson, Athens, which will be read with interest: "It will be of interest to you to know exactly what was done by the Powers in Constantinople in reference to the question of religious liberty, and for which the Greek branch of the Evangelical Alliance has been working so hard. The third article of the recent treaty between Turkey and Greece is as follows: 'The life, the property, the honor, the religion, and the practices of the inhabitants of the provinces that shall be ceded to Greece, and who will remain under the Greek Government, shall be preserved strictly inviolate.' In Thessaly we have had a school and a church, with a bell on it, and free from taxation, but which have not been allowed by the Greek Government to the Greek Evangelical Church without restrictions, and these cannot be submitted to. It will greatly interest many of your friends and the Presbyterian readers of 'Evangelical Christendom,' to learn that a Presbytery was created in Athens in May last, with the title 'The Presbytery of the Greek Evangelical Church,' perhaps the first Presbytery held in Greece for fourteen centuries. The members of it are the Rev. Stavros Michaelidas, of Yamina; Rev. Demetrius Liaontsi, of Valos; and the Rev. Apostolos Aegyptianus, of Salonica. The following ministers were also present at the organization: the Rev. Dr. Alexander Thomson, the Rev. M. D. Kalopothakes, the Rev. Joshua Phippa, and the Rev. T. R. Sampson."

Rev. Samuel Manning, LL.D., the Secretary of the Religious Tract Society of London, died on September 12.

LITERARY.—The American Board have published a new map of China, size five by six feet. They are sold at 75 cents on paper, and \$1.25 on cloth. Orders can be addressed to C. N. Chapin, 1 Somerset street, Boston, Mass. This map is a cheap and good one, but it would be improved if it had more of the stations noted that are occupied by other Societies. As it is, its use will be mostly confined to those who are specially interested in the work of the American Board.

The large number who are in all lands studying the International Bible Lessons make any improvement in them of general interest. The devotional element is generally overlooked in the Lesson Helps. Realizing this, the Rev. Dr. Deems, of New York, will write an article on each lesson for 1882, entitled, "The Lesson in the Closet," which will show the spiritual truths taught, or suggested by the lesson. They will appear in the *Lesson Helper Quarterly*, published at 74 Bible House, New York.

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INTERIOR OF A MOSQUE IN TARTARY.

Unoccupied Mission Fields.

Unoccupied Mission Fields.

While Corea is the only country which may be said to be closed to Christian missionaries, the majority of the human race are without the Gospel. We refer to a subsequent article on the "Openings and Difficulties of Foreign Missionary Work," and to the Editorials in this number for information respecting the fields that are

dwelt in tents, and their chief possessions are large herds of camels, horses, sheep, asses, and mules. Their population probably numbers about 3,000,000. As they are of the same origin as the present rulers of China, similar interest as well as relationship ensure their chiefs many favors from the Chinese government; thus, some are married to princesses of the imperial house, so as to attach them more closely to the reigning family, while as a rule, the rich gifts they receive far exceed the nominal tribute exacted from them.

The Mongolians are middle-sized, strong and active;



A GROUP OF NATIVES OF MONGOLIA.

now untilled. As during the ensuing year we shall treat at length of mission work in all lands, we now give a brief account of only Corea and Central Asia as the basis of our illustrated articles.

The Country and People of Mongolia.

Mongolia is still a vast district in Central Asia, extending fully one thousand miles east and west, and in some parts as much as six hundred miles north to south. Its present boundaries east and north are Manchuria and Siberia, and on the south and west, Thibet and Turkestan. The whole of what is now usually recognized as Mongolia is considered to belong to the Chinese Empire. A large portion of Mongolia is occupied by the Great Gobi Desert.

Owing to the peculiar character of their country the Mongolians are essentially nomadic, and though in all parts acknowledging the emperor as their head, are still mostly under the rule of native chiefs, who govern with feudal rights the numerous tribes into which they are divided. By far the largest number of the population

their skin of a dark yellow hue; their faces broad, with flat noses and projecting ears. They have little beard, and generally shave off what they have except one tuft. They belong to the great group now often called Turanian, and are thus allied to the Chinese, Thibetans and the Japanese, and more remotely to the Esquimaux, Samoyedes, Lapps, Turks, and Magyars; in other words to nearly two-thirds of the whole human race. They were originally Buddhists, but many embraced the doctrines of Islam. At the present time nearly all who claim to be Mongolians have gone back to the faith of their ancestors, the religion of Buddha.

The Kirghis.

The Kirghis are a people who inhabit the vast plains in Western Mongolia, or (as it is sometimes called) Chinese Turkestan. They are a nomadic race, and with their flocks and herds they wander over the immense plains of Central Asia. They have many a conflict with their western neighbors, the Cossacks, and among both parties robber bands abound. The musician in the group

represented on page 242 is the chief of a band of robbers. Russia is now occupied in bringing under her yoke these wild tribes; and, with a view to that object, she has surrounded the steppes with Russian pickets, which are gradually encroaching upon the frontier, and reducing to submission one tribe after another, until at length—their independence being broken—they shall become the subjects of the Czar.

Just to the north of the Kirghis territory is that of the Mongol Buriats in Southern Siberia. In the reign

the country as only a small portion of it has been explored by foreigners.

Almost the whole of Thibet proper is now tributary to China. The government is to some extent however, in the hands of the Buddhist hierarchy, the name of the chief priest being the Dalai-lama or Lama Guru, and the second the Bogdo-lama. There are Chinese soldiers in all the chief towns. The Chinese generals have the entire control of the army and the direction of the most important temporal affairs. Commerce is in the hands



A KIRGHIS FAMILY GROUP.

of the Czar Nicholas, two English missionaries labored among this latter tribe, but the despotic emperor ordered them to leave the country, as he did all other foreign missionaries in all other parts of the empire. He prohibited also the circulation of the Scriptures in the language "understood of the people."

His successor, however, encourages the free circulation of the Scriptures; permits, with some restrictions, foreign missionaries to resume their labors, and aids what little missionary spirit there is in the Russo-Greek Church.

The Country and People of Thibet.

Thibet is the European name of a country in Central Asia, bounded on the north by Mongolia, on the east by China, and on the south and west by Hindustan. The native name is Bod. The area of the country is from 600,000 to 800,000 square miles. But little is known of

of the government, and is closely watched, there being Chinese garrisons at the entrance to all the chief passes.

The Lama Guru has his capital at Lhasa. Under him is the Gyalbo, or Rajah, who, under his orders, transacts all state business, aided by four ministers. From the day of the death of a Lama Guru, all male births are recorded in the city. Names are given them, and on the thirtieth day after the decease of the Lama slips of paper, each bearing the name of a child born within a month, are placed in a vessel; the chief of the four ministers then draws out one of the slips, and whichever child's name that bears, he is pronounced to be the future Lama Guru. He is then taught all that is required of him by the priests.

The religion of Thibet is Buddhism corrupted by Hindoo Swaism, and by Shamanism or spirit worship. Next to the two Lamas are the Khutaktus and the Khu-

bilghaus, who claim to be the incarnation of Buddhistic saints. There are an immense number of monasteries and priests throughout the country. The dead are not interred or burned, but exposed, and in the wall surrounding the cemetery is a hole for the purpose of letting in dogs and other flesh devouring-animals, while birds of prey assist in consuming the bodies.

Prayer-wheels are frequently used. They consist of hollow cylindrical copper bags, which revolve round a spindle, one end of which forms the handle. A slight twist of the hand makes the cylinder revolve, and each revolution represents one repetition of the prayer, which is written on a scroll kept under the cylinder. The prayer is sometimes engraved on the exterior of the wheel. The prayer-wheels are of all sizes, from that of a large barrel downwards; but those carried in the hand are generally four or six inches in height by about three in diameter with a handle projecting about four inches from the bottom of the cylinder. Large prayer-wheels are sometimes set up on a stream to be turned by the water.

Mr. Cameron of the Chinese Inland Mission made a tour through the southern portion of the country two years ago and thus describes the people:

The men seem to have no particular style of dressing their hair. Some are clean shaven and show a clean skin (priests), while many let their hair hang in tangled masses round the head, which would defy any man to get a comb through. Some plait it like the Chinese, but do not shave, and put the tail round the head. Occasionally a few silver rings set with stones are worn in these tails. The people all seem to love jewelry.

The hair of *the women* is jet black, and the fashion is to make it up in very small plaits, and allow it to hang down all round. To prevent the face being all covered, they cut about two inches in front, but leave it long enough to come down to the nose, which gives them a very peculiar appearance.

Their *head-dresses* are often of great value. Many have large pieces of silver attached to a piece of ribbon. This ribbon crosses about the center of the top of the head, and has plates of silver on each side, and they touch above the head when large. From this cross ribbon another runs down the back of the head, on which is the third plate of silver, about the same size as the others. From the ends of these ribbons are sus-

sended many strings of beads (about the size of a large pea), which at time are so long that they have to be tied up so as not to trail behind. All I saw had beads, but some had none of the ornaments; others had them, but much smaller than those described. I have seen some women with very large ornaments carrying burdens along the street.

The *dress* is varied. Some have sheepskin gowns, while others wear the thick, woollen stuff. All seem made to open in front, but overlap, and are kept tight by a belt round the waist. When dressed in skins the wool does for underclothing. On the counter of the shops, in the heat of the day, some may be seen with their right arm and breast exposed. I know not if they wear stockings (they make and sell woollen ones, but, alas! they have no heel) as the boots reach up to near the knee, and are made of strong but coarse native materials, with light leather soles.

Many of the people are good featured, and a few have clean faces; but as a rule both men and women are black with dirt. It is not

much to be wondered at, seeing they *live* in the midst of so much smoke, soot, and dirt, that they often look as if their persons had been unwashed for years. I have seen a young woman mix and eat her "tsan-pa" with a hand as dirty as can well be conceived.

Bokhara.

Bokhara is a country of Central Asia in Turkestan or Independent Tartary. Its extent has been greatly diminished in recent years by the conquests of Russia, and the encroachments of Afghanistan. Its area is estimated at 100,000 square miles. The population, composed of Tadjiks, Arabs, Uzbeks, Turkomans, Persians, Mervi, and Jews may be estimated at about 2,500,000. The



GIRL OF BOKHARA.

Tadjiks are the aborigines of the country. They are usually tall, with handsome and regular features, fair complexion, and black eyes and hair. The people are more highly educated than those of any other state in Central Asia. They are, however, very superstitious, believing in witchcraft, omens, spirits, and the evil eye. The majority of them are Mohammedans.

The government is a hereditary despotism, the Khan having the power of life and death over his subjects. The civil administration is in the hands of the clergy, and is founded on the Koran and the commentaries upon it. The languages in use are the Persian and the Turkoman.

The Country, People, and Government of Corea.

BY REV. WM. ELLIOT GRIFFIS.

Corea, or the Land of Morning Calm, as Cho-sen, the native name, means, is among the very last of the nations to keep her doors barred to all foreigners. Thibet is still a closed country and a forbidden land, but being so far inland does not attract so much attention as the little peninsula between Japan and China.

The country is shaped like a bat with wings spread out, the feet being toward China, and the head toward Japan. In its policy toward foreigners the Corean Government is not very unlike a bat, for it shuns the open daylight of intercourse, and is content to dwell in a twilight-like seclusion. Over and over again have European nations and the United States attempted to open the country to trade. The same answer is given in every case, "We don't want any trade; please go away."

Nevertheless it cannot be long before the doors will open. The Japanese already are trading and residing in two ports, Fusan and Gensan. The large Russian fleet now in the Eastern seas is not likely to come back to the Czar without having gained a fresh slice of territory somewhere. Who knows that Corea may not yet become Russian territory?

The Japanese Christians some months ago actually formed a Board of Foreign Missions, and some of the students in the Theological Seminaries of Tokio and Kioto expect to go as missionaries to Corea. God speed them!

On the China side more than once have Roman Catholic missionaries entered Corea in disguise as wood-cutters and poor laborers. Crossing the Yalu River on ice in winter they have reached Seoul, the capital, and thence have penetrated into almost every province. These operations have extended over a period of forty-four years. Since 1836 about twenty French priests have entered the country. Of these four died in their labors, and thirteen were put to death by the Corean government. This is the law of the realm—that all foreigners found in the country in disguise shall be executed. Shipwrecked sailors and those accidentally thrown upon Corean hospitality are kindly treated and cared for, and enabled to reach their consuls in China. The French

priests report many thousands of fervent believers holding the Roman form of the Christian faith. In spite of the severest persecutions, they doubtless live in hope.

Protestant missionaries have long waited to pass the border, but have refused to do evil that good might come, and to defy the laws of the country, in order to



A COREAN OFFICER.

preach the Gospel. One noble Scotchman, Rev. Mr. Thomas, though strongly warned by his brethren, joined the ill-fated "General Sherman" expedition into the Ping Yang River in 1866. Nominally a trading voyage, those who claimed to know said that it was a semi-piratical expedition with even the rifling of royal graves for the gold buried in them. Every man on board the "General Sherman" was slain, and the vessel burned.

Yet the Gospel cannot be bound. Several thousand Corean refugees are learning the Bible from the Russian school-masters on the north bank of the Tumen River, in the Russian Territories on the Pacific. Two of the Corean girls spent a winter in the Woman's Union Missionary Home at Yokohama, taught by our American ladies. On the western border Rev. John Ross has gathered the Corean refugees around him, and by their aid has translated the new Testament into Corean. The

despotic government cannot long repress the noble hunger of many Koreans for pure Christianity and the Gospel of light and joy.

In days gone by the Japanese and Koreans often traded and exchanged national courtesies with each other. The sovereigns exchanged portraits. We have just received a good likeness of the former king and queen of "the little kingdom" (which is as large as New England), albeit the artist, out of flattery to his royal patron, has made the eyes a little too oblique, and has also closed them too much. This art affectation and curious fashion is often noticed in Japanese and Korean art. We note the royal lady's elegant fashion of dressing her hair. Her robes are of delicate silk—white for the inner, and with splendid embroidery for the outer robes. Folding fans, that open and shut, are Japanese inventions, but the long, wide, flat fan is Korea's own favorite shape. We note, also, that she wears ear rings—something, strange to say, never seen in a Japanese lady's ear, though gold and young girls are plentiful in the Mikado's country. A string of large pearls, for which Korea has for centuries been famous, and a gold head-dress, completes the queenly attire above the girdle.

The king folds his arms in his robes, as becomes an oriental dignitary, and wears the necklace of carved jewels, called in Japan *magatama*, and much prized by archaeologists, who dig them up from ancient tombs, and have learned disputes as to their age and significance. We notice the scanty beard and hair on the face, which, however, is more worn than in Japan, where shaved faces were, until lately, fashionable with all, and are still so with most of the people. Though Korea is a country of great hats, yet the king wears a richly made cap of unassuming dimensions. The present sovereign of Korea is a boy.

We hope yet to see Korean young men on our streets

and in our schools, and our two countries in friendship and the Christian Church spire along with the school in Korea. Ten million souls there are in that land—and for these Christ died. May the Bethlehem song soon re-echo from the grand mountains and fertile valleys of the peninsula, and millions of tongues daily repeat in sincere love, "*Hanare kiesin ouri apisin tsiaio!*" (Our Father who art in heaven.)—*Christian at Work.*

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The Yakuts.

The Yakuts occupy Yakutsk, a province of Siberia in Asia. They live as nomads, with large herds of cattle. In the villages they have doors of hides and windows of ice. We give two illustrations of the inhabitants.

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Turanians.

The ancient Persians used to designate all those parts of Central and Northern Asia from whence the wild invaders descend upon their fair kingdom of Iran as *Turan*; hence the term *Turanian* has been applied to the people of that region. In physiognomy all the Turanians are what is usually known as Mongol. They have been divided into five primary group, viz.:—Mongolian, Tungusian, Turk, Ugrian, Peninsular.

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YAKUT WOMAN.

Openings and Difficulties in Foreign Missionary Work.

[An extract from a paper read by the Editor of the Chronicle of the London Missionary Society before the autumnal meeting of the Congregational Union of England and Wales, held at Manchester, England, October, 1881.]

It is evident at a glance that a very decided change has come over the missionary enterprise during the past half-century. The romance of missions has almost entirely passed away. It is not given to many men in the present day to discover new countries, or to tell such tales of personal adventure and trial as those with which the early missionaries thrilled their hearers. Even the description of the rites of heathendom and of the customs of heathen nations is so changed, that men are disposed to wonder if the early tales of horror were not grossly exaggerated. The vivid appeal to the imagination and

sympathy by the description of suttee and self-torture, of infanticide, of cannibalism and savage cruelty, is no longer used. Even the horrors of the slave trade have become almost a dream of the past.

But in the room of these stimulants to feeling, we have now a tolerably accurate knowledge of the countries and the people with whom we have to do. Experience has taught us how to adapt ourselves to the condition and characters of different races of men. We are able to estimate more justly the nature and variety of agencies we must adopt. Missionary work has become systematised.

And the result of clearer knowledge is to set before our minds with ever-increasing force and urgency the overwhelming magnitude and difficulty of the task which is laid upon us. The Church of Christ rightly judges that its mission and responsibility is to convert the world to God; but those whom it asks to undertake this special duty are compelled daily to the conclusion that their brethren have formed no adequate idea of the nature and extent of the work which they have entered upon.

Foremost among the difficulties which beset us is the vast extent of the field of labor now open to our efforts.

Fifty years ago more than half the world was closed against the Gospel. The vast Empire of China, and the neighboring islands of Japan, were obstinately deaf to all entreaty. The vast interior of Africa was utterly unknown. The efforts of missionaries to enter Asia from the west, and to evangelize the lands of the Bible, were apparently hopeless.

Now, with but small exceptions, the whole world is open to the missionary, and 800,000,000 of heathen are accessible to the Christian Church. The very mention of the numbers should impress us—800,000,000. Two thirds of the human race perishing for lack of knowledge, and depending on the Church of Christ for the bread of life.

It is painful beyond measure to think of this vast, this incalculable multitude of human souls in the darkness and corruption of death. I do not say that there are no earnest men, none that truly seek after God in heathen lands, but their number is so infinitesimally small as to be quite unappreciable in the vast multitude of those who are without God. I express no opinion on the future destiny of the heathen; but this is clear, that false

and degrading and polluting views of God produce false and degrading and corrupt views of human life, and that heathendom means a prevalence of ignorance and darkness and selfishness and corruption, in forms and to a degree utterly unknown in such a land as our own. And is it not appalling to think of all these multitudes hurrying into eternity without having their darkness cheered by the tidings of the Divine Father's forgiving, yearning love, without having an opportunity to wash in the "fountain opened for sin and uncleanness?" When the millions of India and China were visited by famine, generous hearts, hasted to bring them bread. Eight hundred million perishing souls wait for us to-day.

And observe, it is not simply that there is now

free ingress to all lands in a manner which was quite unknown fifty years ago; but in the wise and mysterious and wonderful working of God's providence there has been an actual preparation of the way for the entering of the Gospel, which cannot but be regarded as most suggestive and significant. It is surely not accidental that the opening of the world to Western influences has been coincident with the awakening of the Church to a realization of the duty of spreading the Gospel. The means employed have been very various. To some tribes the missionary himself has appeared to be a veritable Divinity; his appearance, his clothing, his astonishing weapons and instruments, his power over disease, all impress them deeply. They associate the message



YAKUT VILLAGERS.

with the man, and are willing to listen to the truth because it belongs to his highest order of life. In other cases, the eagerness of the West to profit by commerce with the ancient empires and peoples of the East has forced open doors, through which the missionary of peace and love has entered, and anxiety to speak English for the sake of the openings to wealth and position which this knowledge promised has brought thousands under the influence of the missionary and to acquaintance with the Word of God. Political necessities have removed the barriers to religious work in the lands which are in the bondage of Mohammedan rule. The love of adventure of Europe's restless sons has thoroughly opened up the great continent, whose interior the great missionary explorer first revealed; and thus, by many agencies, the way of the Lord has been prepared.

I may be mistaken, but I seem to see the hand of the Lord in this. God's people awaked from the long slumber of self-indulgence to feel the claims of the world, God then proceeded, at times and by ways most unexpected, to open the world to their efforts.

I think we may, with safety and truth, go a step further in the same direction. There are indications, neither few nor uncertain, that this opening of the world came at a time when the world was ripe for change. It is a singular thing that all the great temples of India were built centuries ago, and that nothing worthy of the name has been attempted in recent times. It is significant that the Chinese are in such a condition, that they are quite prepared to accept another religion side by side with the three they already possess. The account given by Miss Bird and other travellers of the decay of the old temples, and of the apathy and ignorance of the priests in Japan, tells a tale with meaning. Surely the meaning is this—these old faiths once had a certain vitality, and, while they had life, they had power over the heart and the life of the people. But they are worn out; their votaries preserve the shell, but the substance is dead. So long as they had any life in them, it was vain to attempt evangelistic work. So long as man thinks he can attain a righteousness of his own, it is useless to preach God's righteousness to him. But if ever heathendom had any life, the life is now gone.

We read that in the fullness of the time God sent forth His Son, and if any meaning is to be attached to that phrase as describing the utterly worn-out destitution and degradation of the old world when our Lord became incarnate, the phrase is equally and strikingly applicable to the heathen of to-day.

And thus our first difficulty is concentrated in the intense realization of this great fact. The world is open as it never has been before. The religions of the world are decayed and crumbling; these 800,000,000 of people are destitute. This is surely the "acceptable year of the Lord"—a golden opportunity which his people must not miss of going in to win the nations to the allegiance of Christ. And as we think of these things, our hearts are

burdened with the realization of our Master's words, "The harvest truly is great, but the laborers are few." We need more workers; we pray, "Lord, send forth laborers into the harvest," and we look out anxiously, perhaps impatiently, for the answer to our prayer.

The changed condition of the field makes us more anxious still. This is a many sided subject, upon which I cannot venture to enlarge as I might, did time permit. In the first place, there can be little doubt that the increased facility of communication, and the closer connection between the East and the West, have resulted in deadening the interest and the faith of many in the missionary enterprise. Travellers hasten round the world, see the people of many lands for a short time under the most favorable circumstances, know nothing of their ordinary life, and come home with the impression that they are very interesting, and that the accounts which have been given concerning them are greatly exaggerated or altogether untrue. Traders live for years in some great Eastern city, and testify that they have seen no missionary work, with the very unjustifiable inference that none is to be found. From time to time sad accounts come, which show that converts from heathenism are no more perfect than Christians in older lands. And from all these influences the feeling is produced in the minds of many that the expenditure of money on missionary effort is a mistake. This difficulty is, I fear, an increasing one, and one which it is very hard to meet. We can never object to criticism if it be intelligent and honest, and we welcome inquiry. But we would urge upon our friends before they allow themselves to be influenced by such criticism to be sure that it is intelligent and honest. Do those that criticise understand and sympathize with the spiritual changes which missionaries seek to produce? Are they in such real accord with Christian work that they are likely to put themselves to the trouble of searching for it? Has their connection with the people been of such a kind as to give them opportunities for learning their real character and life? Let not your interest in the progress of Christ's kingdom be injured by idle and malicious tongues.

But the changed condition of the field is especially to be noticed in relation to those among whom we labor. The past fifty years has been a time of remarkable disintegration and even destruction in the religious position of the great nations of heathendom. Much of this has been due to the work of the missionary societies. The results of missions as shown in the number of converts actually won from heathenism are small as compared with the influence brought to bear upon the opinions of the people generally. Hitherto the largest part of our work has been preparatory. We have provided the Scriptures; we have commenced the instruction of the young; we have preached and argued far and wide, and the result has been that we have shown the folly of idolatry to thousands who have not yet opened their hearts to the true God. And we have awakened the interest of thousands who only lack moral courage to

become members of the Church of Christ. Some day, we know not how soon, there will come a springtide of heavenly influence, and then all this fleet of waiting vessels will need to be piloted into the haven of rest. But meanwhile we are loosening more than we can secure, and this is a very serious aspect of our past success.

We must not forget that we are not the only instruments at work in this pulling down and destroying the faiths of the Eastern world. Western capital and commerce have invaded the East; the forces of Western civilization have been at work with tremendous power in many lands previously closed. India is covered with a network of railways, and is provided with an extended system of schools and colleges in which Western knowledge is diffused. Japan has adopted the advantages offered by Western science with most startling rapidity. The great empire of China is now arousing herself to follow in the same course. Fleets of trading vessels keep up a regular intercourse with those islands in the South Seas which were so recently the homes of cannibal savages, and these agencies are producing a most portentous change over the whole Eastern world. The barbarous tribes are imitating the dress, the tastes, the fashions of the civilized nations, and are becoming, alas! apt pupils in civilized sins. Western science has destroyed Eastern cosmogonies. Western philosophy has disturbed Oriental theories of life. And the men who have discarded the rags of their old faiths are trying to shelter their shivering souls with Western materialistic theories of the origin of life and the nature of man.

In India these changes have been progressing with startling rapidity. Eagerness to obtain employment in Government or commercial service is leading thousands to the schools to learn English, with the inevitable result that prejudice is shattered and faith is destroyed at one stroke. The efforts of the missionary to lead to Him who is the Life and Light of men are being counterbalanced by the literature of negation with which the country is being flooded, and the result is seen in most painful forms. On the one hand a few of the more earnest spirits are trying to construct for themselves from the ruins of Hindooism, with the aid of some portions of Christian truth, strange new creeds and forms of monotheistic worship. But alas! on the other hand the multitude care for nothing, have no moral purpose, and as one of their own nation recently said, "Are fast becoming a nation of atheists."

Such changes are not surprising. The course of the Kingdom of Heaven among men has always been one of conflict; but they are changes that greatly increase the responsibility of the Church.

Especially is our anxiety awakened about the great lands of the East. We have forced these countries open for our own trade. The Church of Christ is mainly, if not entirely, responsible for introducing among them Western education, and thus destroying their old faiths. It is from the lands of Christendom that they are receiving the hurtful and destroying philosophy which they

now so eagerly accept. Unless we make efforts for their evangelization with a promptitude and on a scale never before known, the last state will be worse than the first. And shall we be guiltless?

Again, the conditions of the work has changed. Men speak in smooth and general terms of the work of the missionary as preaching the Gospel to every creature; and, judging by remarks which are sometimes made, it would seem that there are many good people who suppose that the work is very similar to that of the city missionary among the poor and neglected in our own great centres of population.

But such an estimate of foreign missionary work is utterly incorrect. It never was correct; it is less correct than ever to-day; and it seems to be high time that the Church of Christ recognized its real nature and responsibility.

Leaving out of view altogether all linguistic difficulties in commencing the work, consider what varieties of race we have to deal with. The intellectually subtle and acute Hindoo, the debased cannibal of the Gulf of Papua, the Mammon-worshipping Chinaman and Japanese, the materialised and sensual Kafir races, the bigoted and obdurate Mohammedan—all these are at one in their ignorance of the truth of the Bible, and in their rebellion against its Gospel teachings. But they are totally unlike in every other respect, and they require to be studied and addressed in terms suitable to their mental condition and religious training. From the first our work has been of the most varied kind, and has required for its success a remarkable combination of qualities.

And this is more than ever true now. It has passed its elementary stages, and is becoming more complex and more responsible every year.

In this land a hundred influences are at work to assist the Christian Church, and the whole social and political life is permeated and leavened by the truths of Christianity. We have to go to peoples whose training is alien to Christianity, and to seek to produce among them a strong and pure Christian life. We have to touch the domestic life of those great Eastern races who scarcely know what the word "home" means, and to teach and persuade them so to alter their ways that the women, the wives and mothers, shall learn of Christ and become the fountain of Christianity.

We have to teach the young not simply how to read, and write, and work, but also how to act on moral principles the very opposite to what are commonly received among their neighbors. We have to work the most elementary principles of truth, and purity, and love, into the texture of lives which have been wholly destitute of them heretofore. We have to keep out of all political complications, and yet the missionary has, by his teaching and influence, to shape the future course of nations. And, as it is impossible that Christianity should progress and become permanently rooted in any land so long as it depends for its advocacy upon foreign agency, we have to make suitable provision for a native min-

istry; and thus, if heathendom is to be Christianized, the future preachers, pastors, teachers, and theologians of two-thirds of the world are under our care. What manner of men and women ought they to be who undertake a work so vast, so various, and combining so many pressing responsibilities? What heroic courage, what

whom they send forth. Surely the work has been tested long enough to prove its importance, and to show that there are positions of honorable toil and of widespread influence worthy of the most cultured of our sons. Surely the day has not yet come when the educated and the wealthy among us have arrived at the belief that they



AN ITINERANT ARAB MERCHANT AND HIS SLAVES.

unwearied patience, what Divine wisdom, what tender love, what lofty moral tone, what liberal culture the model missionary ought to possess! The Church of Christ ought to send forth its noblest and best workers to this great enterprise. But here is one of our most serious difficulties. The class we desire to see, and whose help we think we have a right to expect, are not coming to our help as they ought, and our hands are weakened and our work is hindered in consequence.

Far be it from me to say a single word which might seem, even in the remotest degree, to savour of disparagement of our missionaries. The sanctified cobbler, whom fashionable wits sneered at, was one of the most laborious, one of the most learned, one of the bravest and most successful missionaries which the world has seen. Many of our most valuable workers have been men of very limited early advantages. The college of fishermen, where natural ability is sanctified by the Spirit of Christ and trained by hard experience, has turned out some splendid scholars. But none the less do we need the aid of all that culture and scholarship can give us if we are to do the great work which now lies before us. Surely the time has come when missionary societies ought no longer to be compelled to train the agents

can compound for personal service in the cause of Christ by a money payment.

Meanwhile, we plead, not only is more help urgently needed, but we want help of a special kind. Surely it is not meant to be always true that "not many wise men after the flesh, not many noble, not many mighty are called. Surely the wealth of the Church, and its refinement, and its culture, and its scholarship, belong to the Lord. Surely it is our duty to devote the largest talents to the widest field, to employ the greatest strength for the most difficult tasks. Surely there is in the field of foreign missions, with its many aspects of human life, and its intimate relation to the future of the world, scope for the most apostolic ministry of evangelization, the richest endowments of mind, and the largest ambition.

The Bedouins of Arabia.

The Bedouins roam over Arabia, and the eastern and southeastern parts of Syria. They live in tribes of from two hundred to twenty thousand, moving from place to place as the exigencies of their flocks and herds require. All the domestic labor, except milking and spinning, is left to the women and slaves. The Bedouin despises

all labor and is proud of his liberty and his genealogy, tracing his descent from Mohammed, Ishmael, or Joktam. We give an illustration of an itinerant Arab Merchant, two of his attendants, and slaves.

The Tartars.

The word *Tatar* is of Chinese origin, and was first applied to those Mongolian tribes who on their swift horses descended from the highlands of Central Asia into the

ner." "Truly this practice is an insult to the gods." Religious celebrations, the edict says, should be made "quietly, with pure minded reverence." We can but respect these Chinese officials for the respect they show to their religion, heathen superstition though it be. Another reason of the edict is the prevalence of thieving on the days of great concourse in the temples. "Still," says Mrs. Safford, missionary in Soochow, of the Presbyterian Church, South, "nothing will compensate the



SEEKING TO WIN A WIFE IN TARTARY.

Chinese lowlands, robbing and plundering. When adopted by the Europeans, the word was changed into *Tartar*, with an allusion to the classical Tartarus, and it was applied to all those tribes and races which Genghis Khan had brought under his sway and led into Europe, including not only Mongolian, but also Tungusian and Turkish races. At present the name is used in a wider sense, comprising all the various tribes and races inhabiting the plateaus of Central and Northern Asia, and not belonging to the Aryan family.

One of the curious customs of the Tartars is represented in our engraving, showing a singular marriage ceremonial. The young maiden dressed in a bridal costume mounts a fleet horse, taking on her lap a lamb, and setting off at full gallop, is followed by her admirers, her object being to prevent any except the one she prefers from snatching the lamb from her lap, as whoever does this is entitled to become her husband.

Women in China.

A magistrate of Loochow, China, has lately issued an edict forbidding women to worship in the temple. The reason set forth is that many of them are women of poor reputation and go to offer incense in a "disorderly man-

ner for the loss of their chief holiday ceremonial—a visit to some temple. They love the noise, bustle, gaily decorated and lighted altar, and all the paraphernalia of idol worship. They cannot understand why we foreigners have so few festive days, and their nature revolts from a religion which seems to them very dull and 'no-colored.' They like the Catholics better, because they have images and pictures, flowers and candles and colored banners and devices around their altars. Their worship is not one of repentance and faith. 'Forgive us our sins,' they say, should the Lord's prayer be repeated to them, 'why, we have no sins to be forgiven.' Yet, like all human beings, they desire rest and happiness. 'Peace, that is a good word to speak,' said an aged sick woman, by whose bedside I stood and told of the promises of God. Yes, 'a good word,' and better still to feel it in one's heart, but these poor souls grasp at its shadow. 'The way of peace they have not known.'"

Rev. Griffith John says that in dealing with the Chinese we deal with a highly civilized people, who are a source and centre of civilization to the surrounding nations.

General Articles.

Jubilee Missionary Conference of the Reformed Church.

The General Missionary Conference to inaugurate the fifteenth year of the work of the Reformed Church was held in Albany, N. Y., October 11th and 12th, Rev. Dr. Rufus W. Clark delivering the address of welcome. A history of the Board and its Missions and Missionaries was made by the Rev. Dr. Ferris, an account of which we will give hereafter. Rev. Dr. Talbot W. Chambers read a paper on "The Work of our Missionaries in Translations."

A paper on "The Work of the Future," prepared by Revs. A. V. V. Raymond and J. Preston Searle, was read by Mr. Raymond. From it we make the following extracts:

"The aim of our Church for the next fifty years should be to develop, by education, the seeds of truth, sown by the preaching of the past fifty years.

"The final consummation of all mission work—a self-supporting, self-propagating Church on ground once heathen—is reached through the two periods of effort. In the first of those the Evangelistic Missionary is the Central figure, while in the second, the teacher educating the young in the faith, educating a native ministry for their work, is the all-important agent. In the first the Gospel reaches here and there a soul through a stranger's lips. In the second, eternal truth is taught the young, and may go forth to bring this truth home, in familiar speech, to thousands by whom the stranger was not heard. The necessity of this latter work is apparent to all. Rarely, indeed, does the influence of a foreigner equal that of a native. Macauley says of Frederick the Great that the German king failed in his French verses because French was a Foreign tongue. The preaching of the Cross of Christ is not only a work of the heart, but of the head and the tongue. No one can speak with greater authority than Alexander Duff, of the reasons for the fact that natives can most effectually extend Christ's kingdom in heathen lands. He says: "Oh, there is that in the tones of a foreigner's voice which falls cold and heavy on the ear of a native, and seldom reaches the heart, whereas there is something in the genuine tones of a countryman's voice which comes home to the feelings and touches the heart, and causes the tenderest cords to vibrate, and thus the necessity of having recourse to native agents is suggested with a potency that is resistless. These native workers can withstand the blazing sun; they can stand exposure to that unkindly atmosphere; they can locate themselves amid the hamlets and the villages; they can hold intercourse with their countrymen in ways and modes that we never can. And having the thousand advantages besides, of knowing the feelings, the sentiments, the traditions, the associations, the habits, the manners, the customs, the trains of thought, the principles of reasoning among the people—they can strike in with arguments and objections, and illustrations and imagery,

which we could never, never have conceived. How glorious, then, must be the day when such qualified native agents are prepared to go forth among the people and shake and agitate, and rouse them from the lethargy and slumber of ages.

"We insist, then, upon supplementing the work of the evangelist by the work of the teacher, because the latter naturally and necessarily follow the former, if mission work is to be thorough. But we should not forget that education has an efficiency peculiarly its own. Even secular knowledge becomes a mighty agent in the work of evangelization. It implants truth, and truth dissipates superstition, and the fabric of heathenism is thus at last undermined. The great missionary from whom we have already quoted, and who was doubtless the best informed man of his age upon this subject, speaking of the work in India, has said: "If you can only impart ordinary useful knowledge, you thereby demolish what, by the people, is regarded as sacred. A course of instruction that professes to convey truth of any kind thus becomes a species of religious education in such a land. Every branch of sound, general knowledge which you inculcate, becomes a destroyer of some corresponding part in the Hindoo system. It is this that gives to the dissemination of mere human knowledge such awful importance. It is this that exalts and magnifies it into the rank of a primary instrument in spreading the seeds of reformation throughout the land."

"The multiplying demands for educational facilities which comes from our mission fields, and which we shall presently consider, evidence to us that the first period in our missionary work is past, and that it now becomes us to address ourselves to the special duty of the second. The pioneer work is largely done, now must come the many toilers for whom the pioneer has cleared the way."

At the evening session Rev. Dr. Ormiston said:

"All Christian churches worthy of the name are engaged in mission work. A spirit of resolute, heroic, self-sacrificing devotion animates the noble army which has gone forth for the conquest of the world for Christ. Contributions on a larger and more liberal scale are being made both by congregations and personal friends of the cause. A spirit of consecration to mission work is stirring and filling the hearts of many students in our colleges and seminaries. The effective influence and unwearied activity of women, both as agents at home and workers abroad, have recently been very generally secured. The wide diffusion of mission stations and agencies in all lands, as centres of light and aggression; the easy access to all races under every form of government, and the greatly increased facilities of travel and of communication, add largely to the power of the churches, by diminishing the expense: the translation of the Holy Scriptures into so many languages; the obvious decay of old faiths and superstitions, and the earnest desire, on the part of many for a Christian civilization,

together with the present tendency of various societies towards united effort, mutual co-operation, and amicable adjustment of the fields of labor; and further, the experience of the past, which has shown that all races of men can be brought under the influence of the Gospel, and demonstrated that the most degraded heathen tribes, simply because they are men, can learn to trust the Saviour of men; that there is no soul so spiritually dead that it cannot be quickened by the glad tidings of life through Jesus; that there is no dialect so crude and barbarous into which the offer of salvation, in the language of Scripture, cannot be made; and that no human being is so brutish that he cannot become a new creature in Christ Jesus, prove that our Master gave no impracticable command or hopeless task to his followers when He said: "Go into all the world and preach the Gospel to every creature. Lo, I am with you always." We hear the injunction; we acknowledge the authority; we believe the promise; we feel the obligation; let us obey.

The Church fails from *lack of faith*. An undercurrent of unbelief, like a dry rot, undermines her citadels of strength. All power and success comes from God. But means and human agency are as necessary here as in the realm of nature. For success in any work, means, method, and motive, are wanted. To win a battle, a man requires a good weapon, knowledge how to use it, and a will to wield it. The means have been provided, the method prescribed, and the motive presented.

"Faith is necessary to the means. The Gospel is no talisman to be carried, no incantation to be repeated, but a message to be believed, received, felt, experienced, and expressed. We are to speak because we believe. We are to be a living voice and not a mere echo.

"Faith is necessary to the method. As in art, business, or agriculture, right methods must be employed, so here in the work of evangelizing the world, we must preach the preaching God bids us, in season and out of season, urging all men everywhere to repent and believe the Gospel. If the world is to be saved, it must be done by bringing each man to Jesus. Every Andrew must bring his brother, every Philip his friend, and every Martha call her sister. The preaching of Christ crucified is the power of God and the wisdom of God. We must address ourselves to the judgment and the conscience, the feelings and the fears, the hopes and the needs of men.

"Faith is necessary to the motive. We must realize the worth and the danger of the human soul. We must believe in the atonement of Christ, its reality and power; in the Gospel, its fulness and its freeness, its adaptation to all the wants of any man, and its sufficiency for the wants of all men; in God, His presence, His promises, and His power, His grace, His mercy and His love."

Rev. Dr. John V. N. Talmage of China gave a history of the Amoy Mission, after which he said:

"From the beginning God was known in China, but by her great teachers, centuries before the Christian era,

He was deliberately put far off, removed as far as possible even from the religious worship of the people. They discussed moral duties, but the sanctions for them they drew entirely from the present life. Thus they gave to the people a philosophy practically without God—a moral law without the 'first table.' Now, as it is impossible to satisfy man's spiritual nature without God, so in proportion as the worship of the true God was taken from the people, they became ready to adopt the worship of any and every false god that might be offered them to fill the blank. As the result of this practical atheism, we now find the whole empire permeated with idolatry and superstition, and all the abominations springing therefrom.

"The Chinese system of morality, so beautiful externally, not being founded on the will of God, is fundamentally defective, and must be supplanted by the true. But in proportion to its apparent excellence is the difficulty of supplanting it. And just in proportion as Christ's cultivation excels that of other heathen nations, in that proportion is it a harder mission field than others. This, doubtless, was one reason why God in modern times left China so long shut up against mission work. The Church, in her new-born mission zeal, was not yet ready to grapple with the difficulties she would meet with in that field. God let her experiment, and gain wisdom in fields less difficult; and in proportion as she became fitted for the work, has He thrown open the empire of China before her, and invited her to enter and cultivate it for Him.

"Often have I been asked the question by intelligent men—I have been asked it in China and in this land—I was asked it years ago, and was asked it only a few days ago by a Christian lawyer—"Do you think the conversion of the Chinese possible?" Now, I do not believe that the men who ask such questions have any such lively appreciation of the difficulties of the work as we, the missionaries, have. Yet a missionary with doubts on that subject would be *rara avis* indeed. When the first missionaries arrived in China, confidence on this point rested entirely on the promises and doctrines of God's Word, and on the history of God's grace in the world *outside of China*. But *now* the grace of God has already made much history, and is fast making history *in China* to add to this confidence."

Rev. Dr. George S. Bishop delivered an address in relation to "The Obligation of the Church to Publish the Gospel." We are only able to give some brief extracts from it:

"We have encouragements which focalize upon us, and belong to us in common with all the people of God. These encouragements are—that God works, that He works through His people; that He works through His consecrated people, and that he not only works but rewards.

"The great lack of the present day is consecration—the giving not only of our wishes, but of *ourselves*; of what we possess—of our *MONEY*. Ah! now I touch it,

for gold is the blood which runs through the veins of the planet, and "money answereth all things."

"What the Church needs is to come right back to the fundamental of the Tithe—to the setting apart of the tenth part of the Christian's income as the minimum base of his giving, as that which he starts from, as that which he must give anyhow, as that which makes it possible to be liberal, for, as Dr. Barr well said at the meeting of the Alliance in Philadelphia: "It is not liberality to give the one-tenth, which is God's already; it is liberality to give out of the nine-tenths, which God allows me for mine."

"Consecration! This under the Old Testament included two things—first, separation by blood; second, bringing gifts to God's altar. "And *we* are made," says the apostle, "a holy priesthood to offer spiritual sacrifices," that is, sacrifices which, on our part, *become* spiritual, because suggested by the Holy Spirit, they are offered in His power. In this consists our priesthood, and, as has been truly said, "God never put that priesthood into *empty* hands, and never will."

"It has been mooted among us here and there, that what is needed is a larger base. Well! We shall get it by conversions, and we shall get conversions by a purer Gospel, and we shall get a purer Gospel by the influence of missionaries and their style of preaching. Missionaries preach a simpler Gospel than we do. With us, the words trouble us. Rhetoric is the ruin of our modern pulpit. There is so much ado about *how* to say it, that we leave out the thing to be said. Missionaries do not do this. They are forced to preach Christ, and they do preach Him, and so they see conversions.

"The American Board reports that for the last three years the home churches received, on an average, five members; the foreign churches for the same time twenty-two. The Presbyterian Board reports for the last year a net total increase of 2,730; 749 at home and 1,981 abroad. I dare say the Dutch Church would show like startling figures. At home we are at a stand-still. The fact is, the efficiency of the Church is displaying itself to-day upon our foreign fields. In the face of such a state of things, shall there be inaugurated here and now a policy of retrenchment? No! ten thousand times, No!"

Wednesday morning was devoted to a general debate on the subject of missions. Among the other good things said was the following by Rev. Dr. Wm. Reiley:

"The Lord gives no warrant to go backward. He has put it on this generation to do this thing. The next grand crusade is to be upon the millions of paganism, to be preached as the crusades of old were. One sermon a year on missions is not enough, but in every service the missionary character of the Church is to be recognized. Sometimes men say, preaching on Missions starves the Church; but others believe it is the best food the Church can have. The great sin of the age, which is eating out the life of the Church, is the worship of mammon. It must be overcome by preaching benevolence and devo-

tion to the salvation of the world. No meetings tend so strongly to overcome a materialistic spirit as missionary meetings. Revivals at home have been the reflex of missionary work in foreign lands."

A resolution was adopted giving it as the opinion of the Conference that the Mission Board of the Reformed Church should proceed at once to devise measures to obtain the money asked for in the appeals of the Mission.

The American Missionary Association.

The thirty-fifth annual meeting of the American Missionary Association was held Nov. 1-3, in the Plymouth Church at Worcester, Rev. G. W. Phillips, pastor, the attendance being quite unusually large. Rev. M. M. Cutter was appointed secretary of the meeting, and Rev. J. L. Ewell and Rev. C. P. Osborn assistants.

We give extracts from a report made by the *Congregationalist* and in our number for the third week in January will give the report read by Rev. Dr. Pike, in respect to the Freedmen. The report of the treasurer, H. W. Hubbard, Esq., was a document of great interest, as showing enlarged resources, the advance in current receipts (\$243,795) over last year, being thirty per cent. A recapitulation of the expenditures of the year, given on a printed slip circulated at the meeting was as follows:

A. M. A. current fund.....	\$243,795.23
General endowment fund.....	1,000 00
Scholarship endowment fund	4,000.00
Theological endowment fund	25,000.00
Arthington Mission fund	7,433.57
Stone fund	77,181.97
Total.....	\$358,360.77

The receipts of Berea College, Kentucky, Hampton N. and A. Institute, of Virginia, and State appropriation of Georgia to Atlanta University are added below, as presenting at one view the contributions of the same constituency for the general work in which the Association is engaged:

A. M. A.	\$358,360.77
Berea College.....	60,106.00
Hampton N. and A. Institute	102 578.77
Atlanta University	8,000.00
Total	\$529,046.23

The cash contributions from Massachusetts alone were more than \$72,000. Of the entire \$150,000 which the Association has received from Mrs. Valeria G. Stone, \$72,868 remains unexpended, but is needed in so many directions that it is used with great care.

The annual report of the executive committee was read by Rev. G. D. Pike, D.D. The Society has eight chartered institutions, and the schools have been unusually prosperous. Berea College has added \$50,000 to its funds, five new churches have been organized, five new missionaries have been commissioned for the Mendi Mission in Africa, and, in short, a great year's work has been accomplished.

Plymouth Church was filled Tuesday evening. The devotional exercises were conducted by Rev. E. G. Porter, of Lexington, and Prof. C. D. Hartranft, of Hartford preached the annual sermon from the text, "Drink ye all of it."

Two colored men were heard in the meetings, both of whom acquitted themselves finely. One, a very fine looking young man, who had been a pupil of President Ware, at Atlanta, spoke in the prayer-meeting, telling how much he was indebted to the work of the Association. The other, Richard Wright, Esq., also educated at Atlanta, an editor and a teacher in Augusta, Ga., read an excellent paper on The Strength, Weakness, and Needs of the Colored People, which was received with great favor.

President E. A. Ware of Atlanta University read a paper on Higher Education, in which he set forth the subject in a very strong light, the "higher" being necessary as strengthening the lower. In response to a suggestion that has been made by some one, that the negro is a good servant and should know his place, Mr. Ware asked most effectively: Who in this country assigns men to their places and keeps them there? Every door, he claimed, should be opened to give the colored man a place. Only seventeen students, thus far, have graduated in the college course at Atlanta, and Fisk is the only other institution under the A. M. A. that furnishes a full college course. The whole annual expenses of the Association, for higher education in the entire South, probably are not one-third the amount spent at Hampton alone. The Association has only fifty graduated college students in all. Mr. Ware set forth very vividly the great need of colored men as lawyers and doctors, and especially as preachers, and stated that in Georgia, with its three-fourths of a million of colored people, there is good reason to believe that only one colored minister can be found who is thoroughly educated for his work in the New England sense. There should, by all means, said President Ware, be two fully equipped colleges, of the first class, south of the Border States, at the earliest possible day.

Rev. Charles T. Collins read the report of the Committee on Education, Wednesday afternoon, and followed it with a telling address, showing the absolute inability of the South to do alone the great educational work needed there. Two billions of dollars there were put into Confederate bonds which were an absolute loss. What, he asked, if United States bonds had all proved worthless. Yet Southern white tax-payers gave last year over four millions of dollars for the education of the blacks, and it is now the language of the constitution of every Southern State that the negro shall be educated. Eight persons in a hundred are illiterate at the North, and *forty-four* in a hundred at the South. Mr. Collins urged, with great force, the necessity for Congress to furnish Government assistance in education at the South, and subsequently the Association passed a vote strongly indorsing such a measure.

Rev. John R. Thurston followed with an address, no less earnest, on the same subject, showing that the interests of white and black are interlocked, and that the means for education of the blacks, especially higher education, must come largely from the North.

The same subject—Christian Education at the South—was the theme for the entire evening of Wednesday, Rev. L. O. Brastow, Prof. Cyrus Northrup and U. S. Senator George F. Hoar being the speakers. Mr. Brastow regarded it as of primary importance in this matter, that we should have faith in the negro. Who, he asked, is authorized to say that there is no place for the negro as a lawyer, or doctor, or artisan, or legislator? One of the great dangers of the future is from half-trained men; and if we, even at the North, need better trained men as leaders, what shall be said of the colored man?

Professor Northrup said that by Christian education we mean that which includes Christ. The negro cannot get this from the State, for the State cannot teach Christianity, and at present he cannot get it in the family. There was no other place, he thought, on the round globe, where money would bring back such speedy returns religiously, as at the South. The issues of the war are over, and it would not be safe for any political body to revive them. The best policy we could now adopt would be to fill the treasury of the American Missionary Association.

Senator George F. Hoar followed, for half an hour, showing by various illustrations the magnitude of this educational work of the American Missionary Association. The underlying principle of the society he characterized as *reverence for the individual soul*, and he doubted if even the society is fully aware how great is the work in which it is engaged. Its expenditure at the South the last year is a sum equal to the income from a capital of nine millions of dollars. He alluded to the sentiment against the Chinese as a violation of the Declaration of Independence, and cited God's judgments upon the country for its injustice to the negro and Indian as what may be expected to follow similar injustice to the Chinese. Of the Indians, he said their numbers would hardly make a tenth rate city or two congressional districts, but in the nation's method of dealing with them, they have cost from six hundred to a thousand million dollars. The interest alone would educate them all for a whole generation. It has been demonstrated that the negro was fit for civilization. He himself had sat with seven colored men in the House of Representatives, and they were equal to white men in all that constitutes an honorable and sensible man. One of them, on the spur of the moment, answered, most effectively, a carefully prepared speech of Alexander H. Stephens; and the best of all the eulogies pronounced on Charles Sumner was by Robert B. Elliot, a colored man from South Carolina.

Dr. Cyrus Hamlin, now of Middlebury College, made the report on Church Work. Most of the fifty-eight churches under the care of the Association are weak,

but no ecclesiastical system promoted self-support and self-development like Congregationalism. In remarks which he added, Dr. Hamlin spoke at some length of his twenty-five years experience in the Turkish Empire. There would always be outbreaking sins, even in the church, among a degraded people, but they must be treated patiently and faithfully, and they would gradually rise higher in the scale of Christian living. One thing which he felt to be of great importance, was that every church should have a pastor of its own race.—Dr. J. E. Roy, Field Agent of the Association of the South, followed, showing great familiarity with the work among the colored people. The influence of Atlanta University, he said, was felt in every town in the State. The representatives of this Association all through the South command such respect as those who go there on business alone cannot. Dr. Roy thinks the time may come, when, as at Berea in Kentucky, the *whites* as well as the blacks, may avail themselves of the educational privileges afforded by the Association.

Rev. A. E. P. Perkins, D.D., reported on Chinese work which is making encouraging progress. Prejudice is diminishing on the Pacific Coast, and Chinese are now received to the churches without objection. Miss Harriet Carter followed with a paper describing her work among the Chinese in Boston and vicinity, to whom her time is now wholly devoted. Her Sunday-school has varied from forty-eight to seventy-one in number, and she also has an afternoon week-day school in a room in the Congregational House. One of her pupils has gone back to his own country as a Christian missionary. One Chinese child has been baptized in the Mt. Vernon Church. The parents have a Christian home and hire a seat, wishing to bear their part in the expense of public worship. The Sunday-school has sent a contribution of \$65 to Mr. Jones, now a Christian worker in China, who helped Mrs. Carter in organizing the work in Boston. There is also a Chinese Sunday-school in Providence, Portland, Lowell, and Manchester. Miss Carter visits about 120 laundries and other Chinese establishments in Boston and vicinity.

Rev. Lysander Dickerman followed in a half-hour address, speaking with severity and sarcasm of the outrageous treatment of Chinese on the Pacific Coast, where he was a resident a number of years. He urged that the appropriation of only \$5,650 for this work on that Coast is wholly inadequate, and not one-twentieth part of the sum that could be used properly and economically there. There are 105,440 Chinese on that Coast, and there is still a bold opposition to mission work among them. He knew of churches there, in which, if a Chinese should knock for admission, there would be as great a commotion as there was in a certain work-house in England when Oliver Twist asked for "more." He declared that the Chinese there are crowding *up* the white race to a better kind of labor instead of crowding them down. He read from resolutions on this general subject passed by a certain convention in Worcester.

Rev. C. H. Pope of Maine, who has also been a resident of California, followed with an excellent written address, referring to the slowness of Chinese conversions, and emphasizing the importance of the work on the Pacific Coast.

Rev. John W. Harding made the report on African missions, the work of this Association there being confined to the Mendi Mission on the West, and the new Arthington Mission in process of establishment in Eastern Central Africa. It seems fully established that the climate is such in the Mendi Mission that white men cannot be depended on for permanent work there, but that it must be done by black men from this country, under white superintendence. Our missionaries and stations need better equipment, and the establishment of a training school for native Africans on that continent at the earliest practicable date. Mr. Harding drew a graphic picture of the difficulties of African exploration, and suggested that hereafter more reference must be had to the element of physical vigor in selecting missionaries for Africa.—Col. H. D. Prout, who was at one time in the service of the Khedive of Egypt, followed, giving in detail large information as to the method of reaching Central Africa by the Egyptian route. Soudan, he said, is a general term (like Central Africa) for a vast region, say 1,500 by 600 miles in extent. Rev. George S. Dickerman made the closing address, showing how movements that seem to have no relation to each other, sometimes converge in such a way as to mark most clearly the hand of God in bringing about mighty results. Glancing at the martyr periods of the past and what they have done for mankind, especially as their lines have converged in America, he referred to movements now going on which quite possibly are to bring about vast results for Africa, and showed that there need be no occasion for surprise if this shall be done through those who belong to a lowly and despised race.

Woman's Work for Woman proved a most interesting topic. Miss M. L. Sawyer of Boxford, who has been a teacher at the South, read the first paper. She enlarged on the great opportunities woman has as a teacher, not only to give ordinary school instruction, but also to impart habits of neatness and give lessons in all the various branches of household industry, such as cooking and sewing, to say nothing of nursing the sick. The example alone of one refined Christian woman is a great power in every community of colored people. This school work is true missionary work of the most effective kind.—Miss E. B. Emery of Maine, read the second paper, discussing, with marked ability, the great questions of political economy at the South, which have puzzled even profound statesmen. The homes must be made pure and refined, and then matters will adjust themselves. Women make the home, and in every mighty problem on earth woman are at the foundation; therefore save the women. Miss Emery has had wide observation of life at the South, and expresses the opin-

ion emphatically that no mission work on earth is to be so rich in its results as among these people.—Mrs. Spence, wife of Prof. Spence of Fisk University, followed with brief remarks, suggesting that the main question now is not so much what the colored woman of the South is, but what she can become. The women of any land make the moral standard of the people, and what is wanted at the South is women to constitute the foundation of society. The great agency to save the South is the schools.

Rev. E. N. Packard felt that by so much as woman has great power, by so much is she called on to go down and lift up her own sex. They can now do a work which it was impossible for them to do formerly. The marriage relation, with the coming in of freedom, has assumed a new sacredness, and women can now do what no one else can in the work of elevating and refining the colored race.—Rev. A. H. Plumb thought there was great reason for looking out with hopefulness upon this work, the magnitude of which we do not yet by any means comprehend. It is nothing less than lifting up and saving the nation. We have now reached the point where it is to have the help of a fresh inspiration.—Rev. E. S. Atwood followed in the same line of thought. A man had said to him recently: "What do they keep that Missionary Association going for now that slavery is abolished?" But the society has kept up with the exigencies of the case, and had never been in a greater work than now. Three things were wanted at the North: (1) Information on the work, (2) Enthusiasm, (3) Practical work. It is hand to hand work that tells, and this tremendous problem couldn't be met by sending down a few barrels of old clothes from the attic.

Gen. S. C. Armstrong of Hampton, Va., read an elaborate report on Indian work, giving a somewhat full account of the condition of the different tribes in the country as to civilization and education. The true solution of the difficult Indian problem he felt confident was in citizenship. The Indian ought to have the same motives to industry that other people have, and then there will be a movement all along the line. One hundred Indian children, he said, can be educated at the average cost of killing a single Indian.—Capt. R. H. Pratt of Carlisle Barracks, Penn., where he has charge of the education of Indian children, spoke of the difficulty in conducting schools efficiently at the various Indian agencies, as it is impossible to enforce discipline there. But at Carlisle, and at Hampton under Gen. Armstrong there is no such difficulty. The experience at these schools had been most encouraging. Yet education with white boys and girls sometimes fails, and it will sometimes with Indians. One of his most satisfactory experiments had been the placing of over one hundred Indian children in private families the last vacation. They had come back greatly improved.—Gen. O. O. Howard, in a paper on Our Social Needs and Their Remedies, which he read at the meeting, gave

great emphasis to education and the fear of the Lord as the two remedies to be applied both in case of the Indian and the negro.

The question of a change in the constitution was referred by the last annual meeting to the Executive Committee, and a report was read on Wednesday by Mr. John H. Washburn, recommending certain changes. This report in turn was referred to a committee at this meeting, Hon. Franklin Fairbanks, chairman. This committee recommended certain minor changes, such as that no paid officer of the Association shall be a member of the Executive Committee, thus making the constitution conform to the laws of New York as they now stand; such as striking out the provision that no slave-holder shall be a member of the Association—a proviso now useless. These changes were adopted readily, but in accordance with the further recommendations of the committee other and more radical changes were referred back again to the Executive Committee, it being deemed important that when made they shall be such as to meet the nearly unanimous approval of the friends of the society.

The Committee on Finance, Rev. E. S. Atwood, chairman, indorsed most heartily the financial management of the Association, and recommended that an effort be made to raise \$300,000 the coming year, against the \$224,000 of the last year.

Every seat in Plymouth Church was filled Thursday evening. Rev. Louis Grout led in prayer, and addresses were made by Rev. O. H. White, D.D., who has for several years been raising money in England for African missions, by Henry D. Hyde, Esq. of Boston who is an officer in Dr. Webb's church, and by John B. Gough. Mr. Hyde declared that no cause before the American people had a stronger claim upon their sympathies and support than the American Missionary Association. The labor of the colored people was an absolute necessity for the nation. In all his travelling at the South he had never seen a white man doing manual labor. The education and elevation of the blacks ought to enlist the co-operation of all. Mr. Gough followed with one of his inimitable addresses, and the meeting closed at 9.30 o'clock to convene in Cleveland next year.

Inter-Seminary Missionary Alliance.

The Second Annual Convention was held at Allegheny City, Pa., October 27–30, and we give a report of the same, taken from the *National Baptist*, prepared by W. J. Hunter:

An informal reception of delegates was held at the Western Theological Seminary, Thursday afternoon. This was intended more as a meeting for introduction, and partook of that nature. All sections of the Union were represented, from Boston to Chicago, and as far south as Nashville, Tenn. The Alliance now embraces fifteen denominations, and forty-six theological seminaries. About two hundred and fifty delegates were in attendance. A short devotional meeting was held at the close

of the reception, and the united and pointed prayers were for the guidance and blessing of the Holy Spirit. The delegates from all parts seemed enthusiastic in their efforts to make the convention a success.

In the First Presbyterian Church, in the evening, Prof. S. H. Kellogg, D. D., of the Western Theological Seminary, gave the address of welcome to the Alliance. He regarded the coming of the convention as a blessing to the cities of Pittsburg and Allegheny. He welcomed the delegates to the sem-centennial anniversary of the organization of the Presbyterian Board of Foreign Missions. He regarded the meeting of the Alliance as the forerunner of the complete evangelization of the world. He was followed by Melvin Jameson, D. D., Baptist missionary from Burmah. His topic was "The Work Abroad." His remarks were principally confined to the work in Bassein. At the close he gave a stirring appeal to the Alliance to send men to the field.

After a short devotional meeting on Friday morning, an important paper was read by Josephus C. Stephan of Vanderbilt University, on the topic, "Apostolic Methods of Missionary Work." This was followed by a spirited discussion. Downen of New Brunswick thought that the same methods and spirit should actuate us to-day as was manifested by the apostles. Wishard of New York considered the individual effort of the apostles worthy of our imitation. Groff of Rochester thought the zeal and activity of Christ and the apostles determined their methods of work. Stewart of Xenia called attention to the unceasing prayer in the apostles' methods. Kinney of Chicago emphasized the personality of the apostles as one of the striking features in all their methods. Stillwell of Crozer regarded the boldness and fidelity of Christ and the apostles as the acting principle which spread the truth.

The next paper was read by Thomas J. Finney, Xenia Seminary (U. P.): "Importance of Developing a Foreign Missionary Interest in Sabbath Schools." The speaker showed the Sabbath-school to be the nucleus of the future church, and the only hope of future missionary success. An animated discussion followed. Parkin of Drew Theological Seminary showed the importance of developing a benevolent spirit in the children, in connection with inciting a missionary spirit. Bradley of Princeton regarded Sunday-school literature as an important auxiliary in creating an interest. J. R. Harris of Lincoln University spoke of teaching true and definite ideas of missionary subjects to Sunday-schools. Warrington of Garrett Biblical Institute regarded the Sabbath-school as the birthplace of our future missionaries. Prof. Young of Allegheny Seminary (U. P.) spoke of the influence of teaching on the life of John Wesley.

Friday afternoon was devoted to Home Missionary Work, and ranks as one of the best sessions of the convention. The inspiration was started by an excellent paper, read by C. L. Logan, Garrett Biblical Institute, (Meth.), on "The Present Peculiar Demands of the Home Field." This paper was ably written and forcibly

delivered, and covered the peculiar features of the western field. The three great enemies of the religion of Christ are Catholicism, Mormonism and rank Infidelity. This subject touched the hearts of many of the delegates, and many, in the discussion which followed, stated their readiness at once to enter upon this work as soon as they had completed their studies. Dr. J. L. Nevius, missionary from China, said there should be no antagonism between the Home and Foreign fields, but that they were one. Rev. Mr. Frazer from California spoke of the immensity of the work at present on the Pacific slope, and what was needed most was the preaching of the simple Gospel. Several young men took part who had met the western element in their fields of work during the summer vacation. They found it meant work.

Naturally and appropriately, at the close of this discussion, a paper was read on "The Best Methods of Meeting the Demand of the Home-Field," by John Howland of Hartford Seminary. Reed of New York, in taking up the discussion, took the two ideas of patriotism and love for souls as that which would shape aright our methods. Anderson of Chicago regarded the dissemination of correct information concerning the west, to be helpful in giving the proper method. Smiley of Allegheny thought that this convention of men consecrated to Christ was an answer to the demands of the Home field. Page of Alexandria, Va., presented the needs of the great southwest, and the dearth of laborers there. Kinney of Chicago stirred the convention by a thrilling speech, advocating that the home missionary should be the incarnation of holy principles, and fight single-handed, if need be, rather than give up a principle. Nelson of Lane Seminary, Cincinnati, brought before the convention the problem of the colored population of the south.

Friday evening the convention was addressed by Dr. Henry A. Buttz of Madison, N. J., and Dr. H. M. Jackson of Richmond, Va.

Dr. Buttz was a pleasing and earnest speaker. His theme, "The Lives and Labors of Christian Missionaries; Their Quickening Power on the Church at Home," infused new life into all interested in missionary work. The lives and labors of the grand men who have passed away ought to increase the missionary life of those at home. It is not great works of architecture; it is great historical characters that stir the world. Through the influence of these men's lives, there should be revealed at home the superiority of the religion of Christ to all other religions. The Church must feel the quickening power which comes as the result of such labors. There should be a broader and wider catholicity created in the churches by the lives of those heroic men who have made their names household words because of the great things they did for the race.

Dr. Jackson followed on the attractive theme, "The Cross, the Inspiration of Missions." Before such an assemblage, and treating of such a theme, the speaker

realized the importance of the occasion. With all the power of rhetoric, the grace of gesture, and the forcibleness of clearest emphatic expression, the speaker thrilled the audience. He showed that the cross contained the three great world-moving forces:—the inspiration of power, the inspiration of love and the inspiration of self-sacrifice. These are what give force to character, and make men Christ-like. The sentiment of all was, that the speaker struck the key-note in all missionary endeavor. The effect of such a discourse was to arouse the delegates, and make them cling to the cross more firmly than ever. The impressions made on many minds as to the power and efficacy of the cross will not soon become dim, or be effaced. Before the meeting closed, Dr. Allen, missionary among the Freedmen, made a brief address on the hopefulness of the work among that people. After giving them citizenship, we need to give them the spelling-book and the Bible.

The discussion which followed Saturday morning, the able papers read by Chalmers Martin of Princeton Seminary, on "Christian Aggressiveness; the Church's Answer to Infidelity," and by John R. Gow of Newton Centre Seminary on "How may Every Theological Student be Brought to a Conscientious Consideration and Decision of the Missionary Question?" was very spirited and earnest. It elicited the fact that several of the delegates had already made the decision to go at once to the foreign field. The convention at New Brunswick, N. J., last year had been criticised as affording young men an opportunity to gush without practical results. But from the reports from the various seminaries of the influence of last year's convention, and from the number reported who went to the Home and Foreign field as the result of those meetings, that was certainly a rash judgment. The influences of the meetings last year had been felt on the seminaries in increased missionary interest, and was more noticeable from the fact that comparatively few of the delegates attending the meetings at Allegheny had been at New Brunswick, yet they were full of enthusiasm. Many of the delegates, moved by the influences at work in this convention, expressed a willingness and readiness to go wherever divinely directed.

An able paper was read Saturday afternoon by John Trumbull of Boston, Mass., on the subject, "The Practice of Medicine; Its Relation to Missionary Work." The various phases of the paper were taken up and discussed. Medicine was considered one of the best means of reaching the families of the heathen, and of securing opportunities for sowing the good seed. But there were many disadvantages in combining the minister and the physician. The physician's time would be so occupied, and he would be so overrun by applicants that the great object of his mission would be unattained. It was urged by Dr. Speer, from China, Rev. E. P. Dunlap of Siam, Rev. D. S. Lyon of China, Rev. D. Allen of the Freedmen's Bureau, and other missionaries present, that the ordinary missionary should have a knowledge of the common principles of hygiene

and medicine, sufficient to care for himself and family and those associated with him, in case of ordinary diseases. There was a great and pressing need of physicians and missionaries, but it was thought better for the cause that their work should be distinct.

A large and appreciative congregation assembled on Saturday evening in the First Presbyterian Church of Pittsburgh, to listen to an address by Arthur Mitchell, D. D., of Cleveland, Ohio. His subject was: "The Monthly Concert of Prayer for Missions; Its Importance and the Means of Increasing Its Power." In a rapid and forcible manner he traced the history of the Monthly Concert of Prayer from the time of Whitefield to the present, and showed what an effect concerted prayer has had on the aggressiveness and energy of the Church. The speaker referred to the need for continued liberality in the support of mission work, and urged the necessity of prayer, not only for the missionaries, but also for the Foreign Boards, which occupy positions of such responsibility.

Sunday morning was given to attendance upon the churches of the various denominations, which were supplied by the visiting clergymen.

Sunday afternoon the convention was addressed by Rev. C. W. Park, (Cong.) of India, and by J. L. Nevius, D. D., (Pres.) of China, representing the work on their respective fields. They spoke of the great force of custom with which the missionary has to contend, and of the endeavor of the people to work out their own righteousness by accumulating merit. This merit was obtained by austerity of life, self-given penance, and personal infliction of pain. In China, missionaries have been employed as translators and interpreters in all governmental affairs, and thus they have secured immunity from danger in their mission work.

Sunday evening, from the text, "Doth he not leave the ninety and nine," Dr. Strong preached a scholarly and masterly sermon. He applied the text to the mission work, and showed the wisdom of bestowing attention upon the despised and degraded races of mankind; that such were the historical workings of Christianity, that Christian love manifests itself in this way, and that such a course would most glorify Christ. The close attention that was paid to the discourse, showed that it was well received and appreciated by the audience. It left an impression upon ministerial students which will not soon be effaced.

Dr. R. S. Maclay, missionary from Japan, followed the sermon by an address on "The Progress of the Work Among the Japanese."

After the benediction had been pronounced, and the general congregation had departed, a farewell meeting for prayer and consecration was held. Petition rapidly followed petition, and all hearts beat with fraternal feeling as the concluding hymn, "Blessed be the tie that binds," was sung. Special prayer was made for R. M. Mateer, one of the projectors of the Alliance, to whose zeal and enthusiasm in the cause of missions, the beginning and success of the International Seminary Alliance is largely due. He is now on his way to China to begin his life's work among the heathen.

Missionary Work of the Protestant Episcopal Church.

The Annual Report of the Secretaries made in September is published in the *Spirit of Missions* for November and December.

DOMESTIC MISSIONS.

The receipts of the year including legacies and specials—the former amounting to \$37,100.13, the latter to \$40,333.05—are \$220,593.29, and, excluding both \$143,160.11. The legacies are about \$10,000 in excess of those of any previous year. The amount of appropriations was \$167,900; while the receipts from legacies, offerings in churches, individual gifts and other sources, are \$13,260.24 in excess of those figures. The total receipts available for the purposes of the Committee, are in advance of those of the previous year by \$35,894.90, and, including specials, \$55,320.21.

The cost of conducting the work—commonly called central expenses—has been four and a little more than one-tenth per cent, of the receipts. In other words, ninety-six cents of every dollar received, lacking less than two mills, have been sent, or will be sent to be workers in the field.

The number of Missionary Bishops in the Domestic Department of the service is now thirteen. The number of missionaries receiving stipends from the Domestic Committee during the whole or a part of the year from Sept. 1st. 1880 to Sept. 1st. 1881, to white people 287; to Chinese 1; to colored people 28; as teachers to colored people 18; to Indians, both missionaries and teachers, 62.

We shall give other information next month in our number on Home Missions.

FOREIGN MISSIONS.

For the first time since 1873 the treasurer closed his books with cash on hand. The amount received from parishes was \$102,726.48; from Miscellaneous Sources, \$57,325.29; from Legacies, \$22,977.06; from interest, \$2,729.46; total receipts, \$185,758.29.

The Central Expenses, or cost of administration and collection for the year are six and three-tenths per cent. of the gross amount administered for Foreign Missions. If those sums be added which were received for subscriptions to the publications, and for other matters not embraced in the Treasurer's Report, the percentage is reduced to five and three-tenths.

The Woman's Auxiliary, over and above their usual efforts, have paid in a little less than one thousand dollars under a pledge of four thousand, to be redeemed before September 1st. next, for the erection of the proposed Hospital at Osaka; they have raised the means required for the "outfit," travelling expenses and support of Miss Belle T. Michie, Missionary Teacher to Japan; they have provided for the support of Miss Florence R. Pitman; The Calvary Church Woman's Foreign Mission Association, of New York, have paid in \$572 toward the support of Dr. Henry W. Boone, Medical Missionary at Shanghai, and the carrying on of his work; and the Maryland Branch have paid four hundred

dollars additional upon the endowment of the "Bishop Boone" scholarship in St. John's College, Shanghai, undertaken by them.

The amount received from the Woman's Auxiliary during the last fiscal year for Endowments, "Specials" and current work, including a number of new annual scholarships, has been \$19,950.48; the value of boxes sent abroad has been \$893.20.

The Rev. Frederick R. Graves and Miss Elizabeth K. Boyd have been placed upon the fund previously reported as raised by the Auxiliary to defray the cost of the "outfit," travelling expenses and salary for a time of a new missionary to China.

The ladies of THE MEXICAN LEAGUE, very much to their own gratification, as also to that of the Committee, have been rewarded for their diligent work by a decided increase in their receipts. By the efforts of their treasurer and others, extra pledges have been made, sufficient in amount to warrant the Board in raising its annual appropriation to Mexico in the sum of \$1,500 for the support of the Rev. C. E. Butler, who has gone out and assumed charge of the Department of Theological Education in the Mexican Church. The contributions from the League during the year have been, to be applied under the appropriation, \$15,578.04; for building purposes, \$2,835.00; for personal benefit of workers in the field, etc., \$424.25, making together \$18,837.29.

The Reports of the different foreign missions will be given as we treat of the fields in which they are placed. We rejoice at the advance the Boards have made the past year.

Annual Meeting of General Missionary Committee of the Methodist Episcopal Church.

The annual meeting was held in New York, commencing November 2. The Treasurers reported the receipts from November 1, 1880, to October 31, 1881, to be \$625,663.89, being an increase of \$68,292.75. The disbursements were, for Foreign Missions, \$322,636.26; Domestic Missions, \$284,492.86; Office Expenses, \$14,979.08; Incidental Expenses, (of which \$9,990.27 was for interest), \$22,641.35; Total, \$648,084.82. The indebtedness amounts to \$130,922.64. The amount to be appropriated for the ensuing year was fixed at \$675,000.

The total amount appropriated for Foreign Missions was \$316,147, being an advance of \$16,973 over last year. A letter was read from Rev. John F. Goucher of Baltimore, proposing to donate \$5,000 to \$7,000 toward the Theological Institution of the Anglo-Chinese College at Foochow, China, on condition that an ordained married man be sent as a Theological Tutor. He also offered to pay the expenses of three married ordained missionaries, to act as teachers for a few hours a day, to Japan, and will pay \$600 a year toward the salary of each for five. Or, if the Board preferred to pay their expenses out, then he would pay \$800 per year toward the salary of each man for five years. The proposition was accepted.

The *New York Christian Advocate*, in view of the

reports made and action taken by the Committee, presents the following as the Missionary Outlook:

CONDITION OF THE FOREIGN MISSIONS.

These may be spoken of as flourishing, hopeful, and precarious. In general terms, India, China, Germany and Sweden are flourishing, yielding ample returns for the money expended upon them. Italy and Japan are hopeful, and, considering the short time since their establishment, may be said to be very flourishing. Mexico is hopeful, and South America, under its present management, is promising excellent results. Denmark and Norway are securely established, and their condition affords good ground for hope. Liberia will be better understood when Bishop Harris, if he shall complete his plans, shall have returned from his visit to that country. Bulgaria, in our judgment one of the most important fields, is struggling for existence, needing more money and men. The period of uncertainty concerning our success in nearly all the countries above mentioned has passed, we believe, never to return. In most of them, should we withdraw, Methodism would live forever. Yet all of them need our fostering care to attain the greatest efficiency.

THE HOME WORK.

This includes foreign peoples among us, neglected portions of cities, the Indians, the great Territories, the newer States, and the sparsely settled and impoverished sections of the older States, and a most important part of it is the work in the South among the Freedmen and their descendants, and such of the white population as, desiring to adhere to us, or reached by our agencies, need assistance in maintaining the preaching of the Gospel and the other institutions of religion in harmony with our spirit and methods. In some of these diversified fields we are meeting with great success, in others barely maintaining the ground already gained, in some falling back. The General Minutes afford, not, indeed, a full index of our position—for arithmetic cannot measure spiritual, moral, or even intellectual forces—but by comparison from year to year, materials for an approximate estimate of our relative progress or decline. For obvious reasons, to state those results in detail would be impolitic; for the exposure of decline often destroys the last spark of hope and makes death certain, while encouragement needs no trumpeter. As a whole, the Home work is prospering, needing only more money and a more rigid and discriminating administration than has sometimes been seen when it was most needed.

OBLIGATIONS OF THE CHURCH TO ITS MISSIONARIES.

We speak of those in the Foreign field, and of those in such portions of the Home work that they have the same isolation, lack of material and social support on the ground, and consequent dependence on the sympathy and money of the Church at large. Primarily the injunction of the Master rests upon the Church to preach the Gospel to every creature. This means, being interpreted, Go or Send. The command to Go rests on the missionary, the command to Send on the rest of the

Church. But they that are sent cannot go "on this warfare at their own charges." Mr. Taylor's men, in certain countries, and under certain conditions, after reaching the field, may live and thrive. Nay more, they are living and doing some of the grandest work of the ages; but no man sees more clearly or affirms more constantly than that apostle of Christ, William Taylor, that the organized missionary work of the Church could not be carried on in that way. When missionaries have been duly commissioned and sent forth the Church is obligated to support them, not only by contract, but by the higher law of essential equity. And when the converts come forth from their old religions, or from their former irreligion, and bearing all that they must bear for Christ's sake, the Church is bound to assist them in maintaining the institution of Christianity until they can stand alone. Specific obligations, therefore, rest upon the Church to support every missionary whom it has sent out, and to assist every Church which, under their labors, may begin to be. And this holds true of men doing practically missionary work in Mississippi, Utah, Arizona, or among the American Indians. If there be left one man among us who does not feel much sympathy with Missions, the obligation is upon him to assist the Church to fulfill the contracts, expressed and implied, as strongly as if he had a son a missionary.

THE APPROPRIATION FOR NEXT YEAR.

The sum appropriated is \$692,262, as small an amount as could be depended on to sustain the work. In some cases we fear it is too small. This must all be spent. If it is not all raised, the debt increases. This amount averages but little more than a quarter of a dollar per member. If the pastors will make earnest personal efforts, every one can obtain more than the average, and many with ease can collect larger amounts. Every Methodist Church should have two days of jubilee in each year—the day when the fruits of a revival are gathered into full membership, and the day of the Missionary offering. If the second of these days is not a jubilee, it is questionable whether the first should be.

Self-Support in our Missions.

The Missionary Secretaries of the Methodist Episcopal Church send out the following:

Certain statements have been recently given to the public concerning the administration of the Foreign Missions of our Church which need correction. We quote the following remarkable announcement which proceeds from a quarter worthy of attention:

"It is a notable fact that after more than fifty years of the Foreign Missionary work of the Methodist Episcopal Church, no one of its Mission has made any approach to becoming self-sustaining; on the contrary, every year's estimate of needed appropriations exceeds that of the year before."

We glance at the Annual Reports of our Missionary Society, and we find they say from year to year of our first Foreign Mission, "Africa commenced in 1833," and

consequently the *more* than fifty years dwindles down to *less* than fifty years, while it was fourteen years after Africa was "commenced" that we took up our second foreign field, and several of the Foreign Missions are not yet ten years old. Let us look further. The only Mission that even approximates an age of fifty years receives now an appropriation of but little more than \$4,000, instead of the nearly \$40,000 of earlier years. Nor is it the only Mission of which it is incorrect to say that "every year's estimate of needed appropriations exceeds that of the year before." We will take India for example. By examining the file of the Mission Rooms we discover that the grand total of the "estimates" for India for 1881 was \$65,251.50; for 1880 they were \$60,529; for 1879, \$67,100; for 1878, \$71,917; for 1877, \$82,220; for 1876, \$92,222.

The fact is, then, just the reverse of that given in the statement controverted. The estimates have gradually diminished from year to year. And it is likewise so with the expenditures. Going back ten years, we find from tables in Dr. Reid's "History of Missions" that \$86,839.25 was expended, and going back five years more we find that \$93,144.53 was expended. And this was at that time the general range from year to year, while the Treasurer reports \$58,592.83 as expended last year, \$73,999.85 the year before, \$73,451.30 the year before, etc., etc. The expenditures last year were smaller than they had ever been since the India Mission had reached its full development. The salaries of the foreign missionaries, it is true, have remained for many years a constant quantity in the expenditures. The native Church in India will, in all probability, never be able to support the American missionaries. But the other parts of the work will show how gross an error is contained in the declaration, that "no one of its (the Missionary Society's) Missions has made an approach to being self-sustaining."

The India Mission has a most important and extensive system of schools, in which 8,388 children were last year instructed. The cost of this work has of late years been greatly reduced. The traveling expenses of the missionaries to Quarterly, District and Annual Conferences, once allowed, is no longer paid by the Missionary Society. This the missionaries voluntarily surrendered, that the natives might be required to do the same. Dr. Thoburn, while yet in North India, gave up his salary and relied on the Church in India for a support. The Rev. J. T. M'Mahon did likewise, and we suspect endured many privations, and even sufferings, by his undertaking. This, though the charge served was English-speaking. Brother M'Mahon only consented to resume his support from the Missionary Society when his health was broken, and his sacrifices, perhaps, brought this upon him prematurely. Some men, like the pure and noble George Bowen, support themselves by labor in other departments. They live mostly in a very humble, self-sacrificing way. How unjust it is to the men of martyr-like spirit that the class of men to which they belong should be spoken

of as "preferring to draw (their) supplies from the plethoric treasury at home."

From the latest India Conference reports we select the following contributions as samples of what the native Churches are doing for their pastors: Naini Tal, \$36; Gurhwal, \$12; Shajehanpore, \$78; Pahnapore, \$12; Moradabad, \$42; Amroha, \$45; Lucknow native Church, \$110; Seetapore, \$18; Hardui, 10; Gondah, \$30; Cawnpore native Church, \$90. Considering the smallness of the salaries of the native pastors and the little wages of laborers in India, this is certainly *some* "approach" toward self-support. The native Church is learning to support the native preacher, and the time will come when such great men as Fieldbrave, Cutting, Haqq, Janvier, Bose and others, will be prepared to take the Church into their care, and the foreign messengers withdraw, and the problem of self-support be accomplished. We find, moreover, at the close of the India Conference Minutes, acknowledgements of contributions to our work in India, by the people, varying from \$15,000 to \$25,000—a fact of no small import in the question before us.

We join hands with all who seek to inspire the Mission Churches at home or in foreign lands with a spirit of self-reliance. But we must be just to the workers in the fields; we must acknowledge their labors and sacrifices. We must not fancy evils to exist where they do not exist. We must not awaken distrust where our brethren desert our confidence. Above all, we must be careful to reason from facts that are facts.

Persecution in Persia.

(Persecution of Christian Converts at Hamadan. An Official Order issued at Teheran concerning the affair.)

BY REV. J. L. POTTER OF PERSIA.

Reports of persecution at Hamadan have from time to time been sent to America. The last case has proved the most serious one of all. Two Christian converts from Judaism were falsely accused of committing fornication with a Mussulman woman. They were violently seized, thrown into prison, and severely beaten. While in the prison, the chief officer repeatedly reviled and beat them, urging them to become Mussulmans, but they maintained a good confession; declaring, "If you cut off our heads we will not deny Jesus." Ultimately, they were released upon paying a large sum.

The pastor of the church at Hamadan became involved in the trouble because he telegraphed to Teheran concerning the oppression. The Governor being much enraged on this account, ordered the pastor to be bastinadoed, and his feet were actually bound for this purpose. He was, however, released without being beaten, but with the threat of severe punishment if he should again interfere in these matters. After this dishonor he fled the city, being greatly frightened, and took refuge in a neighboring village, under the protection of a friendly Persian nobleman. Subsequently fearing that the Governor would take him by force from his refuge, and have him actually beaten, he fled to Teheran.

After he had gone, the Governor telegraphed to

Teheran that the priest was a bad man, and that the congregation did not want him. The congregation, on learning this, telegraphed to the Minister for Foreign Affairs that two weeks before, their pastor had fled, and it was evident to the Noble Officer that without a pastor the congregation would be scattered; and praying that a remedy be furnished.

The truth of the matter by this time had been made known to the proper authorities at Teheran through the kind and efficient exertions of his Excellency Mr. R. F. Thomson, H. B. M. Minister at the Court of Persia, as well as by representations made through natives, the pastor himself being allowed a personal interview with the Persian Minister for Foreign Affairs, who has jurisdiction over all non-Mussulman sects in the kingdom. This high official telegraphed an answer to the congregation at Hamadan to this effect: "I will return your priest; be at rest." Subsequently a very strong order was issued by him, addressed to the Governor at Hamadan.

This is the sixth order we have obtained from the Persian authorities at Teheran for the relief of the oppressed converts from Judaism at that city. The document may be translated thus:

"Concerning the reports respecting the Hamadan Priest; after investigation, and an interview with him, as well as from circumstantial evidence, it became evident that the Armenians have not the boldness and audacity to meddle with a Mussulman woman. This affair is solely the result of calumny and extortion on the part of certain individual soldiers.

"And with regard to the report that the congregation of the church do not want the priest, this also is devoid of correctness, because the congregation have written and sent a paper of testimony, recognizing him as possessing authority in their (religious) work and affairs. If anything has been taken under the name of fine or penalty, it is the result of an unjust purpose and intent.

"Whatever excellent endeavors that one near royalty (*i. e.* the Governor) may put forth in the way of caring for the interests of subjects of the State, of whatever religion and sect they may be, will be a means of establishing confidence in his rule (*i. e.* will strengthen his tenure of office). But if there is neglect of their rights, and of investigations, fleeing and wandering in every direction, in every place they will bear accusations and spread reports, which will be a means of trouble to the officers of the exalted State.

"This time I have sent back the priest solely for the sake of strengthening and assisting that one near Royalty that upon his arrival at Hamadan, having shown him and his the necessary grace and consideration, by your favor of protection, complete hope may be gained, and their desolation and distress removed. Assuredly, with appropriate clemency and skill you will spare no endeavors to satisfy them, and render them hopeful. There is nothing more."

"Zee-Kaada, (the eleventh month of the Arabian year) 1298."

TEHERAN, Persia, October 19th, 1881.

The Oberlin China Band.

BY C. D. TENNEY, CORRESPONDING SECRETARY.

Last winter two or three students of the Theological Seminary at Oberlin, after hearing a stirring missionary address by Prof. Judson Smith of the Oberlin Seminary, conceived the idea of a missionary band to be made up of Oberlin students and led by Prof. Smith.

One of them who was already under commission as a missionary of the American Board, wrote to the secretaries about the matter.

It so happened that the Board had been contemplating making an advance into the interior provinces of Northern China for several years, but had been prevented from establishing a new mission by the lack of men. The secretaries therefore took the movement at Oberlin as providential and wrote at once saying that they would gladly commit the new China Mission into the hands of Oberlin Seminary. On the strength of this, a band of students was at once formed with a view of undertaking the work.

Prof. Smith very naturally found it impossible to accept their invitation to act as leader of the movement, but he has used all his influence to make it a success.

The organization at Oberlin comprises both those who have decided to work in China, and those who are still unable to make definite plans.

The first of the company sailed for China in September,—Mr. M. L. Stimson. Three others follow him next year, and others will follow in two years.

The province first to be occupied by the band is Shansi, the second of the row of four northern provinces in China. From Shansi the work will be pushed inland as soon as possible to Shensi and Kansuh.

The interest in this missionary enterprise has already proved a great spiritual blessing to Oberlin Seminary.

As the work develops men will be ready to take their places in it.

Oberlin needs the prayers of all Christians in their new responsibility which she has undertaken.

A Widow's Mite.

BY REV. CARROLL S. LONG, M. A., OF JAPAN.

Mr. Editor:—I send you the following brief sketch, hoping it may teach those who may read it not to despise the day of small things, and those whose contributions to benevolent objects are necessarily small not to despair of their usefulness.

Two years ago, when I was taking leave of my friends in the chapel of the East Tennessee Wesleyan University, on the eve of my departure to Japan, "a certain poor widow"—poor in earthly possessions, but rich in faith and good works—placed in my hands two dollars, saying, "I would love to do more for you, but this is all I have."

Not feeling disposed to use a widow's mite for my personal benefit, I resolved, after prayerful reflection, to make it the formation of a school in Japan. Accordingly, I wrote letters to brethren in the various Southern

Conferences asking them to assist me in accomplishing my purpose. All approved, and some of them rendered valuable help. I also wrote a letter to the *Methodist Advocate*, soliciting contributions to the proposed object. Liberal responses came from both North and South, and in a few months the *two dollars* had grown to *twelve hundred*. With this amount I have erected, on a beautiful location, overlooking the ancient City of Nagasaki, and its far-famed bay, a magnificent building, two stories high, 40x50 feet, and containing twelve handsomely finished rooms. This house is called *Cobleigh Seminary*, in honor of the poor widow who, "of her penury," gave me all the money she had, and in memory of her lamented husband, Rev. Nelson E. Cobleigh, D. D., LL. D., my old friend and teacher, who but one week before his death, while standing in the pulpit, where he had just preached his last sermon, placed both his hands on my head, just after I had given a sum rather large for my means to the church he was then dedicating, and said most affectionately, "that is the way I love to see my boys begin life."

Nagasaki, Japan, October 16, 1881.

Religious Privileges of Battalagunda, South India.

BY REV. JOHN H. CHANDLER.

To Editors Gospel in all Lands:—I propose to give you a little information about the religious privileges of the people of this village of 5000 inhabitants, for thereby you can judge of the privileges of multitudes of villages in this land.

CHRISTIANS.

We have a church facing the public road a stone's throw from the house, capable of seating 150 on the floor. In Bethany, a few rods from the town and a quarter of a mile from us there is a small thatched-roof prayer-house sufficient for seating about fifty of the poor out-cast people who live in that street, some of whom are not out-cast by their heavenly Father. Then in the town, on a corner of the wide open place for the weekly market is a thatched school-shed where a Sabbath-school of about fifty Hindu and Mohammedan children and adults is held every Sabbath morning at seven o'clock. The forenoon service in the church for all our people is held at 9.30. In the afternoon the Bethany people have their own Sunday-school and the school children and servants attend in the church. So much for our own services.

The Roman Catholics have a large plantation of cotton plants and tamarind trees adjoining the town in which is a small building for worship with a rickety cross on top. Stones lie around for a large church but they have lain so long that the grass is covering them up. These people comprise a few of one of the respectable castes in one of the southernmost streets of the town. But their worship seems to be an irregular service Sunday forenoons, more or less.

HINDUS.

1. A shrine half a mile east of the town, near a per-

renial spring, containing four stone images and a stone mortar for pounding rice, all enclosed by a broad stone wall three to six feet high. The images are a stone containing seven virgins in a row, from which comes the name, the "Spring of the Virgins;" an image of the cobra de capella; the image of a watchman two feet high with sword upraised; and another indistinct form. When I visited it a slain black goat with head severed lay outside; a family party were offering their yearly vow for the prosperous marriage of their sons. These virgins are worshipped by the middle or Sudra castes, the special days being Friday and Tuesday.

2. Two stone images at the northern extremity of the easternmost street of the town, of the elephant-headed god, Pillaiar, or Vickkinesparan, or Ganesh, as he is variously called. They stand opposite the door of our school house mentioned above.

3. The shrine of Markkandam, an ancient sage man or vishi. It is a small room with low-terraced roof and two doors, and four clay images of bulls at the four corners of the roof. The worshippers are weavers. In February or March they put flowers into an earthen pot at the river, then bring it to the shrine where offerings are brought on the second day: on the third the whole thing is pitched into the river.

4. On the same street, the shrine of Karuppanan, the Black Devil, consisting of an arasu tree walled up two or three feet with no image but a stone for oil to light it. In January the devil takes possession of some one and then the neighbors all turn out and worship.

5. The same as the previous with the addition of chains attached to a tree and the name Black, Chain Devil.

6. A shrine of the elephant-headed god Pilleiar consisting of a stone dais and having beside the image of the god two stone images of the five-headed cobra, one each side, and in front one of the god's vehicles, the bandycoote vat.

7. Another shrine of the Black Devil, built around a tamarind tree with only an image of the cobra.

8. The same as the preceding except the tree is the arasu and there are three stone cobras.

All the above are along that one street running north and south. No other street has so many shrines, but all along the little river south of the town are hosts of images like those mentioned.

9. The large temple of the goddess Visa lachi Amman, and her consort; consisting of an enclosure surrounded by a very high stone wall, with two pagodas perhaps twenty feet high, one for each idol. I was not allowed to go inside when once I asked and afterwards my catechist said that it was because of the leather shoes on my feet. This is at the head of the chief Braman street, the best street of the town.

10. The old temple of the god Perumal, worshipped by a part of the Bramans, situated southwest of the village; a long narrow stone structure about ten feet high thirty feet long and thirteen wide, surrounded by a

tumble-down brick wall and approached through a fine stone gateway. The building has no window or aperture for light; a few of the stones have forms of fishes scratched on them, and opposite the entrance stands a stone bull.

11. A shrine of the elephant-headed god west of the river which forms the western boundary before curving to the south. I saw a man the other day walking around the tree and image on the dais, stopping every time he came in front of the idol to make the signs of worship.

12. A shrine of the murderous she devil, Kali, consisting of a very small room opening on to the principal road with a clay image. The people have set up a new image this month.

MOHAMMEDAN.

1. An old thatched building containing an image of the hand or trident built four or five generations ago.

2. A small mosque on the high road built after a separation on the part of some from those who worship in the former.

The Mohammedans are received as Sudras, although they eat beef and engage in all kinds of work, including the leather business. Christians are not treated as well even when they do not eat beef and work in leather, because many of them come from the out-castes.

But the particular aversion of the Mohammedans is the pig. I once for the sake of politeness gave a Mohammedan a little magazine with a picture on the first page. After taking it his companion made him return it to me much to my surprise. Although they never mention the name of the unclean beast, and this man gave no reason, I surmised that he thought the picture was that of a pig, and explained to him that it was only a white bear. After learning that it was really not the likeness of "the animal" as they term the pig, he was willing to receive the book.

BATTALAGUNDA, India, Oct. 11, 1881.

Poojah and Progress.

BY JAMES L. PHILLIPS, M. D., OF INDIA.

Poojah is the common word for religious worship or adoration offered to idols. The associations of the word are such that it is never used for Christian worship, the common word for which throughout India is *girjah*, probably of Portuguese origin; besides which we have the words of the various vernaculars in different parts of the country. We have just had the *poojah* of all others in which the Hindoo delights, that offered to the goddess Doorgah. I know of no religious festival of the Hindoos that moves all classes of society here so thoroughly as does this. For a full week the land is kept in a ferment by this great festival.

It would require many pages to describe this favorite goddess of the Hindoos. Just a word or two must suffice. She is made of various materials, vegetable and mineral, deftly put together, so that there is much gay and glittering tinsel upon and around her. She has ten hands, in one of which she holds a sword, in another a

human head which she has just severed from a body that lies prostrate at her feet. Sometimes she is represented as drinking the blood as it flows from the neck. A string of beads, composed of human skulls, is hung about her neck. In other hands she holds various implements of warfare. Her chief delight is in human blood, and human victims used to be immolated on her altars.

The British Government has prohibited these human sacrifices, and goats, sheep, buffaloes, etc., are now offered instead. Every well-to-do family has an image of Doorgah on the occasion of this great festival, and some of the rich spend immense sums of money on the idol and the priests. Some of our wealthy traders and zemindars in this city are said to expend thousands of rupees annually for this single *poojah*. The musicians and dancing girls cost much. Days and nights for more than a week are given up to feasting, dancing, music and revelry. On the last day of the festival the image of Doorgah is carried on men's shoulders with great pomp and parade to some river or tank, into which, after being spoiled of its ornamentation, it is flung, to float away.

The goddess Doorgah has power, so the orthodox Hindoo believes, to avert evil and bestow temporal prosperity. But I cannot doubt that the sincere worshippers of this and like idols are annually growing less. Indeed the *Doorgah Poojah* is now, I believe, far more of a family reunion than a religious festival. Idolatry is rapidly losing its hold on the minds of all Hindoos who have come under the influence of European education and literature. This greatest of the *poojahs* will doubtless continue to be celebrated in Bengal as a season of family reunions and social festivals, long after the idolatrous element in it has disappeared. Or, as a thoughtful writer has well said, it may "begin in symbolic observances which have ceased to symbolize anything save to the historian and antiquarian." In fact, this festival is the nearest approach we have here to our home Christmas.

The English Government bows to Doorgah so much as this, that it suspends all business for a full fortnight—closing banks, courts, offices, everything, and letting the busy clerks scamper off to their scattered homes. The Aryan brother who has stood at his post or sat at his desk in the far-off hills, or across the frontier, or in Burmah, counts on this vacation, and welcomes it with untold eagerness and delight, as he hies away for his home on the plains of Bengal. The railways and the canal and coasting steamers are thronged with brothers, fathers, husbands and others coming home for the joys of this Bengalee Christmas in October. Last year the Government made a desperate effort to cut down the number of those holidays to three or four, but it was of no use. Custom had ruled for time immemorial, and the British lion was not strong enough to break it. Doorgah, with her ten hands, was too much for the lion.

English and Scotch friends were visiting us, and I drove them from the crowded thoroughfares of the city

to witness the throwing of the goddess into our beautiful Cossye. As we drove on slowly through the crowded streets, and watched the scene so jubilant, and yet so sadly suggestive of human depravity, one could not repress the longing for that brighter day to dawn when those idols and temples and ceremonies will all give way to the pure and peaceful reign of our adorable Saviour. See that happy Brahmin clashing his cymbals, as he dances in the presence of Doorgah. He and his whole caste will soon have to work for a living like other men. Do you see yonder youth kissing the shining feet of the gay goddess? I promise you, he is from the country, and knows not a word of English, otherwise he would be quite ashamed to be seen adoring that gaudy, painted image. Thank God a thousand fold, *the kingdom comes apace.*

Beside that sad word *Poojah*, I wrote above the suggestive word *Progress*. Not a day passes but we see sure tokens of a steady movement in the right direction.

The elevation of woman in India is perhaps the most significant sign of the times. Daily we are reminded that the old *regime* is doomed to disappear. One by one its salient features are fading away. The other day a high-caste Hindoo of Bombay, describing himself as a widower, aged thirty-two, of good education and exceptionally high position, advertises for a young Bengalee wife of good education, and above all, all superstitious! And he has no objection to a widow! While the orthodox frown and fulminate, truth triumphs over superstition, and the days of the old-time devotion to idolatry with all its hideous horde of errors, are numbered. Even so, come, Lord Jesus.

Notwithstanding all their blunders, the Brahmo Samaj—Church of Hindoo Theists—is doing a good work in India. Whatever these men are not, they are iconoclasts. They are shutting down idolatry on every hand. They never let go a chance to ridicule superstition. For instance, their organ, the *Sunday Mirror*, says, in a recent issue:—"A terrible calamity has befallen the Maharajah of Durbhunga. One of the front gates of his house was struck by lightning, and the result was the death of five pigeons, one cat and one large fish. Loud is the wailing heard on all sides in the Maharajah's house at Durbhunga. What could the omen mean, and what business had the lightning to select him for the object of his displeasure? Pundits have been set to work; the Maharajah himself is racking his brains to find out the cause of heaven's wrath. It is profitable work, indeed, to the Brahmins, who, in their heart of hearts, may be secretly wishing for a constant renewal of the calamity. But the prince himself is crestfallen, and his position is to be pitied."

The Brahmos are, in this and other ways, breaking up the foundations of wrong in this ancient land. Would that I could write that they were building up right as resolutely. Recent acts and words of the leaders of this interesting movement have been so differently interpreted, both by Christian workers here

and their friends at home. Recently Kesab Chunder Sen immersed himself in his own tank in the name of the Holy Trinity. He has also adopted the sacrament of the Eucharist, with modifications of his own. May we not hope that in spite of much error and large conceit, some of these earnest men are sincerely feeling after God? And should we not pray that the Holy Spirit may teach them to call Jesus their God?

Midnapore, India, October 22, 1881.

The Sunday School and the Missionary Cause.

BY GILBERT D. FOX, OF WASHINGTON CITY.

[The following is a part of a paper read before a Sunday School Convention, held in Washington City.]

Missionary work in the Sunday School is of two kinds:

First. To instruct; to make known what the word of God requires in the way of systematic giving; to see that all are thoroughly informed as to what our missionaries are doing; and that all understand the method by which missionary money is raised and distributed in the Methodist Church.

Second. To lift the collection; to see that each has an opportunity to worship God by his gifts; to encourage the children to give of their own money.

Instruction is the most important, and should come first in point of time. Instruction or knowledge may stimulate to giving, but giving does not often create any desire for knowledge. In other words, "wisdom is the principal thing."

The character of the teachers who have the training of the children is an important factor in this matter of instruction. The Psalmist says: "If the foundation be destroyed, what shall the righteous do?" The *Christian character* of the teachers and officers of a school is its foundation. If they are intelligent and consecrated "all the building fitly framed together groweth unto an holy temple in the Lord." If they are indifferent and worldly, upon an unstable foundation is likely to be built "wood, hay or stubble," which the fire will destroy.

Imparting missionary instruction is the only proper preparation for permanent missionary work. Especially for giving, which is the practical part of the work we are responsible for. Real Christian giving is not impulsive or spontaneous, but rather steady and systematic; the answer to some strong appeal to an enlightened judgment. Unless the judgment is convinced and the heart deeply moved one single occasion will suffice to bestow our charity, and even then we are apt to feel, away inside, that we have acted just a little foolishly. Sometimes the cold unyielding appeal of duty is sufficient, at other times the feelings are enlisted and we give—loving to give—and are blessed not *for* giving, but *in* giving. In order that we may give not grudgingly or of necessity ourselves, and have any success in persuading others, we must be filled and running over with this missionary cause. We must know all the details, all the necessities of the work, what is being ac-

completed, what remains to be accomplished. In fact, we must enter into the work as if it were in truth our own. And, is it not our own? for are we not Christ's and all things ours? And the little children must have this spirit. It is positively harmful to them to send them out to beg money for us unless they do it with some degree of interest and intelligence.

There are various means that can be used to arouse an interest in the missionary cause.

The distribution of tracts is good. It has good authority, but should be done with discretion so that the proper word falls at the proper moment into the right mind. A verbal message should accompany or, better yet, follow it up after the lapse of a few days. Ask whether the tract has been read and what your friend thinks of it. Tracts are frequently thrown aside unread. The best of people sometimes do this. So do not expect that every one who receives a tract is of necessity soundly converted to the cause.

At least one good missionary publication should be subscribed for by each society, and some one should be charged with the duty of seeing that it is constantly circulating among the teachers and larger scholars. About the best publication of the kind is *GOSPEL IN ALL LANDS*, published monthly in New York at \$2.50 a year. If more than one magazine or newspaper can be taken so much the better, but see to it that they are all kept circulating. Perhaps some friend will have a paper or magazine that he will part with for the society after he has read it himself. This kind of literature never grows old.

A good missionary library should be found in every Sunday-school. All books on travels, customs and habits of foreign peoples, on geography, explorations, etc., that are already in the Sunday-school library, should be shelved by themselves, and form the nucleus of the missionary library. A certain specified sum should be set apart to add at least one book to this collection each month. Publications suitable for such a library are being put on the market very rapidly of late, and if the demand at all compares with the supply, the general public must be taking an unusual interest in missions. A collection of one hundred volumes could be easily selected from the catalogue of any large publisher. Even some of the documents and reports published by order of Congress, which we have all along thought so dry and unprofitable, might properly fill the shelves. Reports on Commercial Relation, Commerce and Navigation, Explorations, Treaties, etc., are not lacking in interest to the inquiring missionary mind. Old school-books, such as geographies, histories, works on physical geography, botany, geology, etc., are also appropriate.

Letters from missionaries in foreign fields to the school, or some member of it, have been recommended, and are in some other denominations largely depended on to excite local interest in the work; but the plan involves an unjust demand upon the time of the missionary, whose efficiency is often measured by the length

and breadth of his letters—when the fact is, real, live missionaries can find little time for such occupation and not leave their legitimate work undone. If missionary money is to be used to send missionaries abroad and support them there, that they may, at that romantic distance, make their written appeals to us at home, the employment of missionaries will be accomplished—but it will not save many souls. Our missionaries make their reports more properly through the powers that be, and our church organs publish, or should publish, them. Thus they reach an audience of some magnitude, rather than merely an isolated and favored Sunday-school.

Object lessons, curiosities from foreign countries, pictures, idols, etc., can be used, as they have always been, to good effect.

The best arrangement, however, for accomplishing a missionary education for the Sunday-school is one which embraces all the means we have specified, and is elastic enough to cover any ground. It is the missionary lyceum; you may call it by some other name, if you choose. It should be composed of all who can be induced to join; no constitution or rules of order should chill its ardor. It should be under the management of a consecrated man or woman who would conduct it on "business principles." Meetings may be held at stated intervals, and the exercises should be partly devotional and partly literary. It might be well to alternate, and every other meeting study the Bible from a missionary standpoint, and practice new missionary hymns. The meetings may be held at the church or around the neighborhood. Refreshments had better be omitted. The meeting-room should be well supplied with maps and such books of reference as can be obtained from an ordinary library. An outline map is very useful, and the geography of every country should be thoroughly mastered before it is begun to be studied. A lyceum or meeting of this kind would almost run itself. Innumerable methods of investigation will suggest themselves to almost any teacher.

Having faithfully attended to the first part of our work, and laid the solid foundation of an intelligent knowledge of the missionary cause, it will be an easy matter to bring the tithes into the storehouse. Some devote *all* their attention to the matter of giving. Like the old miser, the cry with them constantly is: "Property! property! property!" They seek to reap often where they have not sown—and somehow, by perseverance and importunity, they manage to secure some financial success. Success is a great argument. Do not, however, let us fall into the opposite mistake and imagine that money will drum up itself. Many a dollar is lost to the cause simply because an opportunity is not afforded some one to give. Children (and grown folks, too,) expect to be asked for money, and until they are more right down earnest about the matter, let us stoop to their infirmities. So we must be ready with our cards, our envelopes, our mite-boxes and jugs, and other appliances that should continue to distinguish us, in t

future as in the past, as Methodists.

The cry from the mission-rooms for a long time has been: "Let every one give something!" That may do well enough for the "up-stairs" church, where the missionary cause is alluded to once a year, *sometimes*, and *all do not always* give something; but Young America, down-stairs in the Methodist Sunday-school takes a step forward and says: "Let every one give something *every Sunday*." A very good plan to accomplish this is to have printed cards which pledge the signer to give one, two, or any number of cents a week to the missionary cause during the conference year. On the other side may be fifty-two blank spaces in which to enter payments. Another card plan, not open to the objection that some offer to a binding pledge, is to have a card by which the teacher certifies that such and such a scholar has given of his own money, or collected from others, the amounts credited on the opposite side. On that side should be two blank spaces for each Sunday in the year, so that the contributions by the children themselves, and the amounts they have collected from their parents and others, may be separately entered. There is no good reason why teachers should feel any delicacy in asking scholars for missionary money—but very many *do* have that feeling, and especially when they have poor children in their classes. But to avoid this objection, it is a good plan, when the class is all seated, and before the lesson begins, to hand his card to each scholar and let him put down himself the amount he gives and has collected, and return the card with the money to you.

The great majority of children in Sunday-school at the present time do not give *their own money* to the missionary cause. They bring what their parents chose to send by them. This should rather be discountenanced than encouraged. The Parent Missionary Society—whence all our contributions find their way at last—loses by such an arrangement every time. Let parents who do not come to Sunday-school give their *dollars* in the upper sanctuary, and not stifle their consciences by giving a *few pennies*, perhaps amounting to a half a dollar or a dollar a year, to their children, and then put on a bold front and say: "We give our missionary money through the Sunday-school." Don't let the Sunday-school be responsible for that kind of giving.

The Future of Mohammedanism.

BY WILFRED S. BLUNT.

If no new figure should appear on the political horizon of Islam when the Ottoman Empire dies, sufficiently commanding to attract the allegiance of the Mussulman world, it is certainly to the Sherifal family of Mecca that the mass of Mohammedans would look for a representative of their supreme headship and of that Caliphate of which they stand in need. The transfer of the seat of spiritual power from Constantinople to Mecca would be an easy and natural one, and would hardly disturb the existing ideas of the vulgar, while it would harmonize with all the traditions of the learned. Mecca

or Medina would on the extinction of Constantinople become almost of necessity the home of Ahl el Agde, and might easily become the acknowledged centre of spiritual power. All whom I have spoken to on the subject agree that the solution would be an acceptable one to every school of Ulema except the distinctly Turkish schools. Indeed 'Mecca, the seat of the Caliphate' is as far as I have had an opportunity of judging, the cry of the day with Mussulmans; nor is it one likely to lose strength in the future. Like the cry of 'Roma capitale,' it seems to exercise a strong influence on the imagination of all to whom it is suggested, and when to that is added 'a Caliphate from the Koreysh,' the idea is to Arabs at least irresistible. How indeed should it be otherwise when we look back on history?

"For my own part, though I do not pretend to determine the course events will take, I consider this notion of a return to Mecca decidedly the most probable of all the contingencies we have reviewed, and the one which gives the best promise of renewed spiritual life for Islam. Politically the Caliph at Mecca would of course be less important than now on the Bosphorus; but religiously he would have a far more assured footing. Every year the pilgrimage from every part of the world would visit him, and instead of representing a mere provincial school of thought, he would then be a true metropolitan for all schools and all nations. The Arabian element in Islam would certainly support such a nomination, and it must be remembered that Arabia extends from Morocco to Bushire; and so would the Indian and the Malay—indeed every element but the Turkish, which is day by day becoming of less importance. I have even heard it affirmed that a Caliphate of the Koreysh of Mecca would go far toward reconciling the Schismatics. There certainly have of late years been symptoms of less bitterness between these Schismatics, and such a change in the conditions of the Caliphate might conceivably bring about a full reconciliation of all parties. Mussulmans can no longer afford to fight each other as of old; and I know that a reunion of the sects is already an idea with advanced thinkers. Lastly, the Caliphate would in Arabia be freed from the incubus of Turkish scholasticism and the stigma of Turkish immorality, and would have freer scope for what Islam most of all requires, a moral reformation.

It is surely not beyond the flight of sane imagination to suppose, in the last overwhelming catastrophe of Constantinople, a council of Ulema assembling at Mecca, and according to the legal precedent of ancient days electing a caliph. The assembly would, without doubt, witness intrigues of princes and quarrels among schoolmen and appeals to fanaticism and accusations of infidelity. Money, too, would certainly play its part there as elsewhere, and perhaps blood might be shed. But any one who remembers the history of the Christian Church in the fifteenth century, and the synods which preceded the Council of Basle, must admit that such accompaniments of intrigue and corruption are no bar to a legal

solution of religious difficulties. It was above all else the rivalries of popes and anti-popes that precipitated the Catholic Reformation.—*Fortnightly Review*.

A New Caliph of Islam.

The cable brought a despatch last month announcing that the Grand Cherif of Mecca had proclaimed himself as Caliph, and that the Sultan had telegraphed to Jeddah, the seaport of Mecca, ordering the arrest of the Grand Cherif. If this news should be confirmed, it will prove to be of the gravest importance. Its announcement, indeed, is the first signal of a ferment which is going on in the Mohammedan world with reference to the succession of the Prophet, the consequences of which may bring about a vast upheaval of nations and a long series of tumults and wars.

Mohammed left in his will that his temporal and spiritual successor (or Caliph) should be chosen from the descendants of his daughter Fatima. For thirty years Medina, as the residence of the Caliphs, was the capital of Islam. Then the Omniad dynasty, founded by Mawujeh, a rival descendant of Fatima, ruled at Damascus with distinguished success for eighty-five years. Under this rule Mohammedanism spread rapidly to the East and the West. In A. D. 750 Peni-Abbas, of another branch of the descendants of Mohammed, captured the government and transferred the Caliphate to Bagdad, where it remained for over five hundred years. In each of these dynasties the elective principle was overridden in fact, though in form it was kept on. The religious functions of the Caliphs were resigned to Grand Viziers, Imams and Ulemas. During the later period of the Caliphate of Bagdad rival Caliphs arose in Egypt and Spain. With the sacking of Bagdad by the Moojols in 1258 terminated the Caliphate. Islam was cut into a number of small States, and for two hundred and fifty years was without a visible head. In 1576 the Sultan, Selim I., pronounced himself Caliph, on four grounds: the right of the sword; election by the elders; his nomination by the last representative of the family of the Caliphs of Bagdad; the guardianship of the two shrines, Mecca and Medina, and the possession of the sacred relics, especially the flag of the prophet and the sword of Ottman.

For two hundred years and more the Sultans have made little of their title and rights as Caliphs. The present Sultan, Abdel Hamid, has, however, sagaciously turned his thoughts more definitely to this right or claim. He sends missionaries and agents to even the remotest parts of the Mohammedan world to secure prayers for him in the Mosques and to control the appointment of priests. This very activity of the Sultan is awakening an agitation which may defeat his ends. The very word Caliph had become almost forgotten. The Sultan is spoken in other parts of the Mohammedan world than Turkey as the "Roman Emperor." His temporal power is waning. The Europeanizing of his capital is regarded with dislike by the faithful follower of the prophet in other lands.

The Mohammedan world, through the pilgrimages to Mecca, keeps itself well informed as to the power and prestige of its various rulers. The Ottoman Turks, though usually esteemed by Europeans as the chief strength of Islam, are less than one-eighth of the Mohammedans of the entire world. The Mohammedans of British India are twice as numerous, and much more wealthy than their co-religionists in Turkey.

It is felt that the Caliphate should be nearer the centre of the Mohammedan population. With a view to this, and to remove himself from the dangers of European conquest or control, it is said that the present Sultan desires to remove his capital to Damascus. If the Grand Cherif of Mecca, who is a lineal descendant from Mohammed, should declare himself Caliph, it would be with the purpose to head off any new movement of the Sultan, and to hold temporal rule over Mecca and Medina, at least, until opportunity may arise for him to sweep in conquest through Arabia, and thence to pass through Syria to Damascus, and to the Euphrates, attacking the empire of the Sultan from the rear.

The probabilities of success in such a campaign might not be small. In Syria and on the Euphrates there are few Ottoman Turks except the officials. Most of the population are of the Arab descent and speak the Arab language. The Ottoman Turks, properly speaking, are confined mostly to Asia Minor. The sympathy and aid of the Arabs of Northern Africa, and perhaps of Egypt, might be counted upon in such a movement. The Grand Cherif of Mecca, as a new claimant to the Caliphate, would have more sympathy from the entire Mohammedan world than the Turkish Sultan, whose power has so greatly waned in his hands.—*Northern Christian Advocate*.

Loving the Heathen.

BY REV. DR. GEO. W. WASHBURN OF CONSTANTINOPLE.

We must learn to love our neighbor as ourselves, and remember that all the world is now our neighbor as never before. All this cannot be accomplished without direct and determined effort. It requires no effort to give money to the Board when the collector calls, but it does require effort to look beyond the Board and love those for whom this money is to be used. Christians are bound to make this effort. Christ demands it of us.

It seems to me, too, that we ought to try to cultivate something more than the love of benevolence for those whom we are trying to evangelize, and I have often wondered whether it was not a mistake for missionaries and missionary publications to dwell so much upon the corruption and to us absurd customs of the unevangelized nations. We ought to realize the need of the Gospel; but we should love them better if we knew all the good in them. A great deal, also, of what is said and printed here goes back to these people, and it does not do them any good or attract their sympathy to find that they are painted in the blackest possible colors.

My own experience in Turkey has been that the more I have known the people personally—Turks, as well as

Oriental Christians—the more I have realized their need of the pure Gospel of Christ, but at the same time, the more I have found in them to admire and love. It would be impossible for me to speak of them now as I did twenty years ago. I feel very keenly that, if I could only make Christian people here see and know these people in Turkey as I do, and as I think the missionaries generally do, I should not be detained another month in America.

I believe it would be a great gain for foreign missions if Christians here could realize more fully the personal worth of the unevangelized, as well as the general worth of their souls. It would infuse new zeal into their prayers and make it easier to give money.—*Independent*.

Christian Missions, the Outpouring of the Holy Spirit and the Conversion of the World.

(The following has been issued from the Mission Rooms of the Methodist Episcopal Church as an aid for the Missionary Concert for January, 1882.)

It is proposed here rather to direct attention to three branches of this theme as subjects of study for the meeting, than to enlarge upon them adequately.

I. *Christian Missions*. The term implies a broad view of the field. It invites to a sympathetic consideration for the efforts of all churches to proclaim the Gospel to the ends of the earth. The many signs of progress and the result already reached in the new era of organized Protestant Missions will be recalled with gratitude. We cull from Dr. Dorchester's tables the following statistics with reference to the distribution of Protestant Foreign Mission work in the different great divisions of the globe, in 1880, so far as reported.

	Missions.	Principal Stations.	Sub-Stations.	For and Native Ordained Ministers.	Lay Assistants.	Communicants.	Hearers or Adherents.
North America.....	83	951	1,214	1,602	3,328	211,833	332,054
South America.....	12	54	86	117	553	12,981	47,585
Europe.....	63	682	2,934	785	1,985	94,036	42,078
Africa.....	108	589	3,934	897	11,094	164,701	518,075
Asia.....	175	902	2,570	2,033	9,266	245,685	341,688
Oceania.....	65	2,537	1,471	1,202	8,325	1,8,096	532,120
Total.....	504	5,765	12,309	6,696	33,856	857,332	1,813,596

Estimating for the Missions whose reports are not obtained in those items, Dr. Dorchester gave for the aggregate of "communicants" over 1,000,000 and of Universal "adherents" from 3,000,000 to 3,500,000.

If we take up some special countries we derive from the same authority the following statistics (in the same order as above.)

Mexico.....	6	23	78	53	96	8,919	
Brazil.....	5	15	9	16	38	1,339	
Scandinavia.....	6	205	493	300	110	32,696	
Germany, Austria, and Switzerland.....	7	176	1,699	169	348	47,155	
Western Asia.....	23	46	283	345	581	10,380	
Middle & Western Africa.....	31	135	454	256	1,288	32,964	81,964
South Africa.....	50	268	1,212	467	2,191	59,196	176,472
India and Ceylon.....	72	547	1,302	1,047	6,643	104,815	246,018
China.....	32	173	487	393	1,145	19,707	
Japan.....	11	29	58	87	201	2,436	
Polynesia.....	24	1,032	414	423	6,105	75,006	218,619

The report from some of those countries under the item of "adherents" is so inadequate that it is not noted here.

Missionaries usually say that the number of nominal adherents to Protestant missions in heathen countries may be reckoned at three times the number of communicants.

If, turning our attention for a time from the countries which are the seat of Foreign Missions, we regard the various societies that are prosecuting the work we shall remember how recent is the origin of nearly all. In 1790 only three such societies existed in Europe and none in America. Then after a special spiritual awakening came the English Baptist Society in 1792. Others followed in that decade. From 1800 to 1830 sixteen were formed and from 1830 to 1850 thirty-three more. Dr. Christlieb and Dr. Dorchester both give the present number of societies for foreign work at about 70. Other subsidiary organizations are to be added. Dr. Wilder, editor of the Princeton *Missionary Review* makes the number 84.

A summary of the statistics of these societies for 1879-80 as gathered by the editor may be found in the September-October and November-December numbers of that Review. An extended list of societies with statistics of earlier date is given in Dr. Reid's History of our Missions, Vol. II., page 59. The statistics for 1880 of all the principal American and British Societies (except the English Baptist and English Presbyterian) may be found in the April number of the Church *Manual*.

It is very difficult to arrive at uniform results in making up comparative tables of missionary statistics because of the different methods followed in constructing the reports. We have given here but a fragmentary view of the work carried on by different investigators in this field as a suggestion for a universal survey. It is important to thus follow step by step the development of the aggressive movement of the Church upon heathenism. A close acquaintance with the facts brings it into nearer relations with our brethren, and is a source of much encouragement and guidance for the future. We would not lose sight in this conviction of the very helpful service rendered by the Woman's Missionary Societies. Of the sixteen in the United States, all but one originated since 1868. The whole number of Woman's Societies is about 35.

II. *The Outpouring of the Holy Spirit*. It was the powerful revival influence of Wesley's time, and that which accompanied Whitfield's preaching in Scotland that moved the Scotch ministers to the original call for a concert of prayer, and their appeal is said to have been in this form; that united prayer should be offered "for the effusion of the Spirit of God upon all the churches and upon the whole habitable earth." Enlightened and exalted to a more zealous Christian life by the Divine Spirit, their ministers recognized at once the source of power. The truth so frequently expressed in the Bible about the essential office of the Holy Spirit for the world's conversion now became real to them, and powerfully so as a resurrection from the dead. They realized profoundly with Paul that "our sufficiency is of God,"

and that the sufficiency is indeed divine. They could ask nothing less than the largest things in a God-inspired manner. They asked in behalf of the Master and His work, responding as in duty bound, out of sympathy with Christ to the call which the Heavenly Father makes upon the Son, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." We know well the teaching of Scripture, how Christ is to come into possession of these gifts through the mighty operation of the Holy Spirit in all the earth. Recall Zech. iv: 6; and Ezek. xxvi: 37.

The oft repeated experience of the Church and the language of Scripture show that the Holy Spirit is manifest at times in *large* measure. "I will *pour out* my Spirit," is the promise, and "upon all flesh." Recall Isa. xxxii: 15; xlv: 35; Ezek. xxxix: 29; Joel. 2: 28. Undoubtedly the bestowal of the Spirit must correspond in some degree to our capacity and our desire, but it will always be more generous than we. When once the Christian Church with all the intelligence and wealth and power that it boasts to-day finds its heart duly burdened with desire for the ingathering of the heathen nations, certainly the Holy Ghost will not be lacking on His part. For such prayer as engages the whole Church and brings the consecration of all its talent and wealth and affection, we might well suppose God will reserve the most glorious manifestation of his Spirit. Pray, then, pray in all consecration for the "outpouring of the Holy Spirit." There is dire need of it. At home the missionary interest seems less *profound* than it used to be. Dr. Washburn, President of Robert College, says, "It does not seem to me that men now consecrate themselves to the work as they did fifty years ago." Another leader in the Congregationalist Church, which by the high average of their contributions always claim our attention in missionary matters, says substantially, "The mothers, in these days, do not dedicate their sons from childhood to missionary service as they used to do." If there is more organized activity to-day, is there not less of the Spirit? Providence has wonderfully opened the doors on every hand, and in this hour, more than ever, the Spirit waits for the right prayerful attitude of the Church that He may manifest in an *equally wonderful* way his converting power.

III. *The Conversion of the World.* This world-wide thought is the seed of all good fruit. The grandest conception that has ever entered the human mind, it is God's own thought, voiced only by the prophets and by Jesus Christ the King, when he came, till it was given to the Christian Church as a watchword and indicator of its mission. But the conversion of the world is something other than the evangelization of the world. The former is reached in part by the latter. We pray for the former; it is God's work. We can accomplish the latter; it is our work. The genuineness of our prayer will be attested by the measure of our work in evangelization.

In this day the call is put forth and repeated for widely organized universal and speedy evangelization. A conference of all evangelical churches for this one end is proposed in numerous church magazines and papers. The whole world to be taken into the plan—every country—every region. All to be districted and committed to the immediate operation of a body of Christian disciples who shall forsake all other aims for this one work. It is proposed that the work of world evangelization—of telling every man, woman and child, the gospel message be accomplished in fifty years—in twenty years. It is proposed that the whole Church thus turn its thought talent and treasure *distinctively* to the fulfillment now, in this nineteenth century, of the last and great command of the Master. Is the proposition chimerical? Is it not the scheme worthy the spirit of the age—nay, rather of the Spirit of Christ which is for all ages? But, when to-day it is easy to raise \$50,000,000 or \$100,000,000 for some commercial scheme, and while Christendom still expends annually toward \$3,000,000,000 for intoxicating beverages and untold sums for less hurtful luxuries and extravagances, what is it to ask that \$100,000,000 at least shall be given for the universal mission work in place of the \$8,000,000 now doled out. If there not wealth in the Church? And when the Church is ready with all equipment to move forward "glorious as an army with banners," shall the messengers be wanting? Where are the young men and young women, fitly endowed, who shall count it their supremest joy to plan their opening lives for this one object? We are persuaded they may be numbered by thousands and tens of thousands in the Church at this hour. But the Spirit must move upon them in that time when it is responding to the supremely urgent and consecrating prayer for "The Conversion of the world." Let this great thought then be the one thought; let it be transmitted from heart to heart, from assembly to assembly; let it abound everywhere in the Christian press; let it shine through and through the plans of all business men in the Church, and the dreams of all educated youth in the Church, till it does draw all prayers up into itself, and does itself open the way for the fulfillment of these prayers. When the Church is thus supremely ready to serve, then alone will it receive the crown of success. Then will the evangelization of the world be accomplished on our part and the conversion of the world be vouchsafed on God's part.

"The Conversion of the World," is a thought which carries us at once to the uttermost parts of the earth. It overpasses the limit of our immediate neighborhood. It does not minify the importance of this but it magnifies the importance of the other. Surely this is more perfectly true of a Christian than it could have been of the ancient philosopher who said it, "Whatever interests mankind interests me." Something has been written of late of "Exigencies in Pagan Lands." It was Wesley's method to go first "to those who need us most." That is the method of the Gospel. Now God is making this

call of chiefly pressing need to come from the antipodes. How very critical an hour in Japan, when, as it is reported, all the 600 students in the Government University at Tokio are atheists, for the whole land is adrift from the old superstitions. And China is about to follow in the way of Japan. The railroad and telegraph are entering there. The order has already gone forth. Every province and city is open. The 400,000,000 of this wonderful people ask to be taught. Shall the uncivilized society in the vast interior of Africa, now opening, form its government, under the influence of traders or Christian teachers? With all the missionary organizations at work there, ten times as many trading expeditions have been directed to this field. For what purpose was the 300,000,000 of India given to Christian England? Is not that the work—foreign mission work—that which *above all others* God has put upon our hands in these days? In 1832 a prediction was made that in a given number of years the Mississippi Valley would contain 25,000,000 souls. Twice that number of years has elapsed and there is no such population in all that region and the Pacific Coast combined, while it is said that since the date of that prediction 700,000,000 have been added to the number of the heathen world accessible to the Gospel. Fifty years ago full one-half the globe was closed to mission effort. The good Richard Baxter doubted whether the Oriental world would ever admit the Gospel. He seemed to regard its rejection of the truth as final. Such is not the prospect, such is not the doubt in our day. And yet the 800,000,000 are not converted. Pray, pray for "The Conversion of the World."

Our Mission Funds.

The year is drawing to a close, and this ought naturally to suggest to many that its accounts both with God and man have soon to be made up. The last month of 1881 has so far already passed, and the missionary income of most of our churches for the year will be determined by what is now added to the contributions of the past weeks. When God has blessed so many of the members of our churches with great prosperity during the past months, as He has done, it will be strangely inconsistent and saddening if corresponding liberality and gratitude be not displayed in the support and propagation of His cause to whose grace all this prosperity is due.

Perhaps nothing is more stumbling to the young, the worldly, and the indifferent, than the way in which many professing Christians treat that cause which they *say* is the best of all. We have known not a few who have turned utterly skeptical simply on this account. They have said, and very naturally, that it was perfectly absurd to think that people were in earnest when they gave such paltry sums for the support of a cause which they profess to regard as of prime importance. "Here," they have said, "are men making their two, three, four and five thousand dollars a year, and some a great deal

more, and with demure, solemn faces they are saying that the Gospel is the most precious of all earthly blessings, without which men must perish, and yet for the spread of this they will give their paltry six or a dozen of dollars, and think that they do well." We acknowledge that this conduct is very absurd and very inconsistent, but it does not follow that individuals should be driven into infidelity on this account. A cause is not to be judged by the consistency or the reverse of its professed supporters. Still, it is very saddening that in this way so many should be made to stumble. One can understand a man who says, "I don't believe in the Gospel at all, and should regard myself as foolishly throwing away my money if I were to give anything for either its support or propagation." But it is very different when one comes to look at a man who is continually talking about the preciousness of that Gospel, and about the good he has got from it, and at the same time spending less upon it in the course of the year than he spends upon tobacco or whiskey, to say nothing about gold rings, concerts, pictures and summer trips. No wonder that many cry out in contemptuous scorn, "Pshaw! That man's not in earnest. His professed zeal is a delusion; his affected love a transparent pretense." Pity that so much occasion should be given to many to harden themselves thus in their indifference to religion, if not in positive hostility.—*Canada Presbyterian*.

Why has not more been done for Foreign Missions?

At the Protestant Episcopal Church Conference held at Boston last month, Mr. Wm. G. Low of Brooklyn, N. Y., named the following hindering influences in answer to the question, Why has not more been done for Foreign Missions?

- (1) The practical Universalism of those, who think God will save the heathen somehow; and so do not believe in the necessity of the Gospel for their salvation.
- (2) There are tendencies in the common Philosophy of the day, to elevate the Heathen Philosophies; and to give to Christianity only a position among the other Religions in the Pantheon of the world.
- (3) The stories of a certain class of travelers, who make no investigation into what Christian Missionaries are actually doing.
- (4) The idea that Commercial Enterprise is to do this work. However important Commerce is to be as an instrumentality in the hand of God; yet more reliance is placed in its good effects than past results will justify.
- (5) The missionary objects are so divided that popular enthusiasm is frittered away.

The Rev. Joseph Cook is advocating the formation of a society to afford temporary relief to monks and priests leaving the Romish Church. If this were done, he believes such cases as that of ex-Canon Campello would become common.

What, Why, and How.

(Address of General Missionary Committee of the Methodist Episcopal Church.)

I. It is meet, right, and our bounden duty that we should render thanks unto God for his merciful aid in our missionary work. The General Committee of the Missionary Society of the Methodist Episcopal Church, which is composed of the Bishops, the twelve representatives of the Missionary Board, calls for the attention of every Methodist.

God is graciously blessing the Church with a revival in Missionary spirit. The thought of our people is quickened; their hearts are warmed. The Church has offered upon the Missionary altar more gold this year than in any year in her history. With no spasmodic effort in any section, the contributions from the Conferences have advanced \$74,994.17 over the contributions of the preceding year. Surely, we should render thanks to God for this sign of new life.

As a Church, we have had much to learn on the subject of giving for Missions from all our great sister Churches. It now looks as if we were likely to profit by their illustrious examples. Though we have many a league to span before we pass them in this honorable race, yet we are gaining upon their noble record, and may aspire in the comparatively near future to keep step with those in the first rank of liberality.

II. SEARCH THE SCRIPTURES.

Let us in our thankfulness read again our *marching orders*. Our Great Captain says: "All power is given unto me in heaven and in earth. *Go ye therefore and teach all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." (Matt. xxviii, 18-20.)

Let us renew our inspiration in this campaign, catching new heroism from the great Apostle to the Gentiles, who calls back to us by Divine authority: "If any man have not the spirit of Christ, he is none of his." Let us learn that spirit from the Son of Man, who "came not to be ministered unto, but to minister, and *give his life a ransom for many*." (Matt. xx: 28.)

This spirit we can easily learn, since it is said to us, "ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. viii: 9.)

Let us weigh the argument of Paul, who feels the need of Christ to be as wide as the atonement itself, and says, "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" (Rom. x: 13-15.) Let us heed the pleading injunction, "As my Father hath sent me, even so send I you." (John xx: 21.)

III. STUDY EVENTS.

It is as honoring to God to trust his providence as it is to trust his words. We have prayed for him to open the doors of the world before his gospel, and he has heard and answered our prayer. Every door of the world is wide open. From every field comes most pitiful pleading for the word of life. Every field asks for more men with which to enter the inviting cities. The great continent of Africa, which we have barely touched; the millions of China, to whom we have only called from afar; the other millions of Asia, whose borders we have never crossed; the open door in Mexico, which we cannot enter for lack of means; the vast regions of South America, whose old, corrupt, and dead faith has left them ready for the gospel, and for whom we are doing only a little—all these fields call to us to multiply our contributions, and work as those who must give an account for every opportunity. In many of our fields a small increase in the appropriations would add largely to the working power of the Missions. The work is prepared. The gospel is printed in the languages of the people. Teachers have mastered these tongues. The corps of missionaries is nearly large enough. The management and typing of the work is provided for. Additional expenditures can go into native preachers on native salaries. Another \$100,000 would nearly duplicate the results from the \$300,000 used in the foreign work. At home more than *a thousand fields by actual appeal and count*, are waiting for as many laborers. Everywhere the harvest is white for the reapers.

In God's Government *opportunity means power*. He does not open a solitary door before us that he does not expect us to enter. In a critical hour in National life a door opens, and some Patrick Henry or Abraham Lincoln, not distinguished above his fellows, sees the demand and steps forward into the breach. Events rally to his support. The greatness of the imperiled cause gives its authority to its heroic advocate. Thus he steps up into everlasting dominion. As of old, when the Master says, "Give ye them to eat," the empty handed apostles make the people sit down in companies of fifty for a feast, and the feast is never wanting. And the overflow of faith exceeds by many baskets full the computations of sight. Empty heathenism calls, and overfilled Christendom must answer.

IV. UTILIZE CHILDHOOD.

Childhood is a fort that commands the future. We must seize this fort and hold it for Missions at all cost. With proper instruction it is not impossible to secure an average of a penny a week from each Sunday-school scholar in the Church. For this it is only necessary that we should be faithful over a few things. Surely, half that sum, or an average of only twenty-five cents per annum, could be secured if each Sunday-school officer were preparing such an account as he will wish to meet. This would bring into the Missionary treasury nearly as much from the Sunday-school children alone as they now receive from all sources. The children of Methodism,

properly instructed, could give a million dollars a year. Is not this fort worth capturing?

But immensely more valuable than this great sum, though thus reached, is the *Church of the future*. As we train these little ones for these great fields of labor and benevolence so will be the men of to-morrow's Church. When Bonaparte desolated Germany the Hohenzolern family began the work of repair and of revenge in the very cradles of Germany. Mothers bore and trained their sons for the army and glory of Germany. Thus her trained youth became a mighty army awaiting mobilization. The old Emperor lives to humiliate his great enemy, and bring back from the Tuilleries the sword of the great Frederick. What William did for Germany we can do for Christ and Methodism.

The General Conference has not neglected this important field. In ¶ 265 of the Discipline the pastor is required to organize the Sunday-school into a Missionary Society. This is a simple process. A statement by the Superintendent that the school is to be organized into a Missionary Society can easily bring the matter before the Sunday-school teachers. The election of one person for President, another for Vice-President, one for Secretary, and another for Treasurer, completes the organization.

The monthly presentations of the subject and asking for a collection is a further and simple step in this work.

There remains the principal and most important work still to be done, namely, the training or instruction of the children in the importance and obligation of this work. A little care will easily provide this instruction. Let some person or persons be invited to address the Sunday-school on these days of collections. Thus the fields can be opened to the children. They can be fired with a zest that will make the school far more interesting and profitable to the children themselves, and more satisfactory to the teachers and officers. Many a dead Sunday-school has been resurrected and saved by setting the children on some generous thought and work for the salvation of the heathen.

It is very wise for the Superintendent, if he is too much occupied with other cares of the Sunday-school, to enlist the services of some good woman or man to undertake the training of the children in this great work. The greatest efficiency is secured by these instructors when they take it as their great duty to raise the givers and missionaries of the future Church. These instructors meet the children as often as is practicable, perhaps weekly, and read to them about Missions, and receive their contributions. Then, with the monthly presentation of the different fields, it is not long before a Missionary Church is created which takes the best of care of the home Church and of the missionaries abroad.

Give the children a fair chance to become informed about God's progress in capturing the world, and a chance to do something for a great cause, so much

greater than themselves, and you are enlarging and deepening their being for all work here and hereafter. They have a right to demand so much from us. A physician has as much right to give wrong and enervating medicine to a trusting patient, as we have to give enervating instruction to the children that come to us for instruction and development. We must seize the fort.

V. AVOID DIVERTING MISSIONARY MONEY.

Many of our best Sunday-schools take a collection for Missions every Sunday, and require the Church to provide for the Sunday-school. This makes an enthusiastic, unselfish school. Nothing better can be asked. But many schools give only one collection per month for Missions. This, if properly done, is also a great blessing to the school.

In some Sunday-schools a practice prevails that is very pernicious. Money is raised for Missions, and then, by vote of the official board, or of the teachers, it, or a part of it, is taken for other purposes—to aid the stewards, or to run the Sunday-school. This money, when given for Missions, belongs to that cause, and no one has any right or authority to divert it to any other channel. Because the heathen are not present to take care of their own money, forms no reason why they should not receive the money.

Sometimes it is announced that collections will be taken every Sabbath, and that one-fourth of the money shall go to Missions, and the rest to the school expenses. This seems a little more honorable than to vote away the money without any notification, but it is not above criticism. The heathen are made to carry the home interests. The manly and honest course is this—take your collection for Missions and hold it sacred, and then, if you must, take the other three for the home school. Then the money of each child goes to the object for which it is given. As you value the character of your children never set them an example of tampering with trust funds. Take your collection for Missions according to the Discipline; then pay it over according to the Bible.

VI. VISIT FROM CHURCH TO CHURCH.

This greatest of all our benevolences needs emphasis in the mind of the Church. The coming to the average charge of the most prominent men of the district, both ministers and laymen, to speak for a day on this theme, is certain to direct attention to this work.

The plan pursued by our Wesleyan brethren in Great Britain stirs all their membership to do their best possible for Missions. Let the presiding elder arrange with the pastor a series of meetings on each charge. At these meetings it is wise to have a sermon by some visiting clergyman, specially invited and prepared for this work. Also a sermon at some time from the pastor. Let one evening be given to a platform meeting, at which laymen and visiting ministers shall make short addresses. The pastor's sermon can well be preached on Sunday. The other services might in many cases be held on a week day and evening. Let tracts and Missionary in-

telligence be circulated among the people. These efforts will call attention to this subject, and secure much better results.

This plan faithfully worked has been crowned with universal success. The Wesleyans in England and our Methodist brethren in Canada, and some districts in our own Church in this country, are standing illustrations of the efficiency of this thorough work. We call upon the presiding elders, who are the men intrusted with the strategical places of power in our polity, to lead forward our hosts to greater efficiency in this work.

VII. VITALIZE THE CONFERENCE MISSIONARY SOCIETY.

The Discipline provides for the organization of a Missionary Society, the managers of which are to be appointed by each Annual Conference, to consider and care for Missionary interests in the Conference. In too many Conferences this Society has been more formal than efficient. It has arranged for the Conference anniversary, attended to its own perpetuation, and gives an hour of labor to its Chairman. We ask attention to the possible efficiency of this Society. So organize the Society that one preacher and one layman shall be taken from each district. Make these managers, with the presiding elder, a Committee on Missions for the district, of which the presiding elder shall be Chairman, whose duty shall be to arrange for a Missionary visitation of every charge on the district, and for the giving of Missionary information to every family. *These managers must be chosen on account of their interest and efficiency in this cause.* These places in their possible usefulness are hardly second to any in the Church, and may be made a great blessing to the Church and to the faithful men who may occupy them.

VIII. OBSERVE THE MONTHLY MISSIONARY PRAYER-MEETING.

Read ¶ 274 of the Discipline. It is difficult to overestimate the importance of prayer for our Missions. God greatly desires us to succeed in this world. Yet we need to pray for it, for "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them." (Ezek. xxxvi: 37.) To use us instrumentally for the best work, God would have us so earnest and zealous that we implore aid for the work we are doing.

It is noticeable that, as a people, we are not in the habit of praying in pulpit, prayer-meeting, or possibly family altar, for Missions as much as other evangelical Churches are. The General Conference, in ¶ 274, seeks to remedy this defect. It asks for one prayer-meeting a month specially devoted to this subject. At these prayer-meetings it is expected that short presentations of one or more fields will be made by the pastor, or some one selected for the purpose. Thus by increased information and by prayer the interest in Missions will be widened and deepened.

Among the Congregationalists, who are the leaders in Missionary giving in this country, their monthly Missionary prayer-meetings are quite a distinguishing ser-

vice of the Church, and often the most interesting and profitable of all their services. Yet it took them nearly twenty years to bring a majority of their Churches into the habitual observance of this meeting. With our better polity and denominational appliances, we may expect to reach the same results in a single quadrennium.

The Missionary Society sends forth a programme on some particular field or theme for each month. It is intended to put into each programme so much, that each pastor can find something for his Church, rather than that each should try to use all the programme. The suggestions are simply to help those who may need suggestions for such meetings.

Brothers, so far as practicable, let the first prayer-meeting of each month be devoted in each Society to this subject, and let some instruction, as much as can be given to advantage, be given each month. The increased observance of this means among us as a people is quite marked during the last year. We are going in the right direction.

IX. SECURE SOMETHING FROM EACH MEMBER.

Following the world's Redeemer is the condition of discipleship. "Go work in my vineyard" is addressed to each believer. "As the Father hath sent me, even so send I you," places this great work on every Christian. The duty and privilege of giving to this cause are inseparable from intelligent saving connection with the Saviour. While we want large contributions from those who are able, it is vastly more important to secure *some contribution from each member.* A few cannot bear all the burdens. The many must not be robbed of their share and interest in this work. This universal giving will greatly increase the income of the Missionary Society. It will save that income from the fluctuations incident to individual fortunes. It will secure a host of princely givers from the poor of to-day, who will be the rich of to-morrow. It will develop increased multitudes into broad and generous Christians. It will make easier the work of the Church. It will hasten with double speed the coming of Christ's kingdom.

X. FOLLOW THE INJUNCTIONS OF THE GENERAL CONFERENCE, AS SET FORTH IN ¶ 275 AND ¶ 276 OF THE DISCIPLINE, WITH REFERENCE TO TAKING, REPORTING, AND PUBLISHING THE NAMES OF CONTRIBUTORS, WITH THE AMOUNTS CONTRIBUTED.

Many a good man would gladly increase his contributions if he were only informed as to what other men and Churches are doing. Thus it happens that Churches which are blessed with men who have traveled, and who keep up with Church movements, are most easily led to the front, and are served with the greatest comfort and satisfaction. Experience demonstrates that we can provoke one another to good works. The Conferences abroad and at home who follow the provisions of the Discipline, and publish the contributions in the Conference Minutes, hold the very first rank as workers in this field. Bring up to Conference "a plain transcript of the record of the returns provided for" in the Discipline.

It will be your vindication as to the disposal of the Missionary money raised on your charge. Some generous men might prefer to withhold their names from the published list. But their cases can be met by publishing their amounts as from "A Friend." The local Church accounts will still keep the proper record, and the cause will have the benefit of the plan for all others. It gives you the shield of a public audit of your accounts. It helps to grade up the contributions to the apostolic standard, "as the Lord hath prospered." It instructs the willing in their duty. It spurs the naturally too careful to broader views. It provokes all to good works.

Brothers, dearly beloved in the Lord Jesus Christ, we call upon you to respond to the work of the General Missionary Committee, and to the call of God. We are advancing in our work in new fields that we are entering, in new victories in the old fields where Christ is being recognized, and in larger liberality in our Churches. We advanced \$70,000, making \$625,000 for last year. We must advance again, so as to reach, the current year, not less than *three quarters of a million*, and then hasten on to a *million dollars a year*.

M. SIMPSON, *Chairman*.

J. M. REID, }
C. H. FOWLER, } *Cor. Secretaries.*

Missionary Notes for 1881.

The English *Sunday Magazine* gives the following notice of some of the interesting events connected with missions for the past year:—"The missionary annals of the year have contained the record of an agitation on the subject of street preaching in Calcutta, which at one time seemed likely to assume serious significance. The movement appears to have been merely a local one, opposition to this form of missionary effort being led and promoted, professedly in the interests of public order, by a small body of the City officials. The attempt aroused public attention, and it speedily collapsed on being brought to the notice of the higher authorities in India. The circumstances referred to have, however, led to some statements and inquiries by missionaries and others on the whole subject of street and bazaar preaching in India, as a means of disseminating Christian truth, which have been read by many in this country with much interest and, we may add, with some surprise. It appears that in India, as well as in this country, street preaching is a form of religious activity which requires wiser and more careful supervision than it sometimes secures, and that its usefulness is not always proportioned to its abundance. Another feature in the missionary work of the year which has impressed us, as it no doubt has impressed many others, very greatly, has been the report of the Nyanza Mission in Central Africa. The journals and letters of the agents of the Church Missionary Society there, which have been lately published, strike us as being among the most affecting records of the kind which we have read for a long time. They are the more affecting because of the absence of

any attempt at literary finish and the unconsciousness of their own real heroism which the writers reveal. Their work is indeed pioneer work, and imposes a strain upon faith and patience of the severest kind. The savage monarch, King Mtesa, whom Stanley, the Africa traveller, introduced in the newspapers to the British public by a somewhat sensational description, turns out to be a barbarian despot of the most repulsive type—cruel, capricious, cunning, self-indulgent to the last degree. As to religion, he simply plays fast and loose with it, to suit his own purposes, his latest caprice being to profess himself a Mohammedan, it is believed with a special view to securing trade advantages in dealing with the Arabs. He is absorbed in the pursuit of the slave trade, plunder, and the gratification of his passions, and indescribable miseries and horrors result from his unrestrained course of action. To settle down under the shadow of influences like these; to struggle with the malarious effects of an unhealthy climate; to grapple with the difficulties of an uncouth language; to have to deal with people in whom ignorance, fear, and sycophancy alternately reveal themselves as the dominant characteristics; to endure want of food as well as want of all the decencies and ameliorations of civilized life and the comfort and help of Christian fellowship—these are the trials which the missionaries of Central Africa are called upon to endure; and when such trials are endured, and such work is quietly and patiently and bravely done, it seems as if the age of Christian heroism had not yet entirely departed from the world."

Contributions for Missions.

In many churches, in which a great majority of the members may be poor, there are a few men of means who stand by the ship, and who, after the rentals and contributions of the people have been properly husbanded, put their hands into their pockets and supply the needful balance. Thus many a struggling church lives on from year to year, and a noble work is done. It is blessed to be able thus to strengthen the things that remain. Why may not this same help be given to the Board of Missions? Why should there be a difference set of principles applied to the work of foreign evangelization? How assuring it would be if a dozen or score of the wealthy men and women of the Church should say to the Board each year, "Raise what you can; stimulate the gifts even of the poor, for their own sake as well as that of the work; strive as far as possible to secure collections from every church and every Sabbath-school, and then let us know what more is wanting for the prosecution of the work." The best plan of all is to dispense largely during one's own life-time; but from the earliest history of the modern Missionary movement legacies have constituted a prominent and valuable factor. May God put it into the hearts of Christian men and women of means to remember more and more the great work of the Redeemer's kingdom, which alone of earthly interests is stable and enduring.—*Foreign Missionary*.

Children's Department.

A Christmas in Borneo.

BY MRS. E. S. WEST.

DECEMBER has come. It is the last month of the year, and with it we have cold weather, frost, and

be so lovely; you must be sure to come, even if it snows; for Bessie and Fanny are coming, too."

"Yes," replied Carrie, "I'll surely come; my presents are nearly ready also; I have only Sister Kate's hood and the baby's socks to finish. But Ida, some how I can't help thinking

them, yet I cannot say anything, but must be quiet, for I promised each dear child to keep her secret faithfully. I told them, as we reached my door, that I had overheard their conversation, and if they would spend the evening with me, that I would tell them about the people who know



A VILLAGE IN BORNEO.

often snow. Then there are the merry sleigh rides, which are very pleasant when we are warmly dressed; while many boys and girls enjoy the fun of coasting down hill and skating. December is pleasant also, for another reason. In it comes the Holidays, which commence with Christmas and close soon after the New Year. Bright, happy days they are, and many children like them better than the long summer vacation.

Last week I was out, and as I turned a corner, who should be just before me, going home from school, but two little friends, Carrie May and Ida Lee, whose houses adjoin each other, and are across the street and nearly opposite mine. They were walking with their arms around each other, as school girls so often do, and talking very busily. Their sweet, happy voices reached my ear, and though I did not wish to listen, yet it was impossible to avoid hearing what they said.

"Oh, Carrie!" said Ida, "how glad I am that Christmas comes in three weeks. My presents are all ready, and our Christmas tree will

of the people whom Miss Wilson told us about at school to-day, who know nothing about Christmas, and never have Santa Claus."

"Dear me, I couldn't stand it; for we always have such fun in the Holidays, you know." "Well," said Ida, "I'm glad that we are not those people. But perhaps they have something else that they like as well."

By this time I had reached my little friends, and we walked home together. Carrie and Ida are dear friends of mine; our homes are so near, that they often visit me, and we have happy times together; for it is not so long since I was a little girl myself, that I can forget how they feel, and how pleasant it is to have an older friend to whom they can talk, and tell their joys and sorrows.

So it happens that I know just what Carrie will give Ida, for she told me; and the other day I went with Ida to select her gift to Carrie, and a very pretty one it is. These presents will both be on the tree, at Ida's house, on Christmas day, and it is funny that while I know all about

nothing about Christmas or Santa Claus.

And so they did; and what I told them will, perhaps, interest other children.

My home, when a little girl, was not here in America, but in one of the beautiful islands in the Java sea, near the coast of southeastern Asia. That line, called the Equator, which you have seen marked on the map, and of which you have studied in the geography, passes over this island; and countries on and near the Equator, you will remember, are warm, and have no snow and ice, as we have here in New York.

All the year, from January to December, we had warm, pleasant days, such as we often have here in the latter part of May and in early June; with fruits like bananas, pineapples, guavas and mangosteens; flowers and vegetables all the time. Everything was very beautiful, but the people were sadly ignorant and degraded; and until my father went there to teach them, knew nothing of God or of the Bible. We, children, had heard often of America, that

wonderful land over the sea, which was our parents' home, so different from our own, of the change of seasons, the winter, with its snow and ice, it seemed so strange that it could ever be so cold as to need a fire to warm by, or that water could become sufficiently hard to stand upon. We read, also, of the Christmas time, so blessed, because it is the anniversary of God's great gift to us, of the infant Jesus.

We did not like so well the German legend of the good St. Nicholas or Santa Claus, who is said to visit the houses, riding from roof to roof, with his wonderful sleigh load of toys on Christmas eve, and fill the stockings of the children, and for the reason that it did not seem to us to be a true story.

Still, you will think it funny, that though we scarcely believed it, yet we were anxious to try it for ourselves, and see if any thing would come of it. Perhaps after all, it might!

So, on one Christmas eve, after we were all ready for bed, we took our stockings to hang up in the chimney corner, when, alas, all at once we remembered that our house had no chimney nor fire-place, and there would be no place for our stockings. What was to be done? We did not know. At length my little brother said: "'spose we hang them by the window, if there is a Santa Claus he'll surely know that we have no chimney, and come to the window."

And so we did. In that country fire is not needed for warmth, and for that reason houses are not built with chimneys; the only chimney is the kitchen, which is a little house by itself. Early the next morning, before anyone about the house was stirring, we crept out of bed, and, bare-footed, ran into the next room. Sure enough, there by the window were our stockings all safe and filled!

Mine had a pretty rag doll, a picture book, a package of rock candy, and some cookies, which were just like some my mother had made the day before. And while we enjoyed our presents, yet I felt sure that there had been no Santa Claus there, but

that our dear parents had filled our stockings for us.

After breakfast and prayers were over, we commenced to prepare for our Christmas party, and a strange one it was.

My father had invited a number of the native men to come to our house on that day, and bring their wives and children, and they did so, for the Dyaks are a simple-hearted, sociable people. They soon commenced coming from the neighboring villages, one after another, full of curiosity, and gathered in our compound or yard, until there were a large number of men, women and children present.

Then my dear father went out on the piazza, and, standing on the steps, told these poor heathen in their own language, of Jesus Christ, the Saviour of sinners, how He loved us, and died for us, that we might have eternal life. He pointed to the little Dyak babies in their mothers' arms, and told that our Saviour became just such a tiny baby, and came to earth 1,800 years ago, and lived here doing good to and for others, and that it was the anniversary of His birth which he had asked them to keep with us. He then closed with a short prayer, asking the Saviour that all present might love Him, and go to be with Him in heaven; and after that all were invited to stay to lunch or "makanan."

Would you like to know what they had to eat? Well, first, they had boiled rice and dried fish, eaten on pieces of banana leaves for plates; and for dessert, coffee and ginger-nuts. We had more rice than, perhaps, you have ever seen at one time, there was a half barrel of it before it was cooked.

Rice is abundant there, and very good, and is used instead of bread. Coffee, also, was plenty, for we had the plants in our own garden, and it was served to them in cups, or, as they call them, "gayungs," made of cocoanut shells, which are very pretty when polished, and sweetened with the native sugar. I cannot tell how many ginger-nuts we had; more than a bushel basket full, which my mother had made from the "ayer gula," or native molasses, and flour which had

been sent to us from America, a distance of 15,000 miles. Our visitors seemed to enjoy their lunch, and told us it was "baik sakali," or very good, after which they walked around the house, peeped into my father's study, then went into our wide hall and gathered around the large clock, whose ticking and striking seemed so wonderful to them, they could not understand it. The shadows of night were beginning to gather around us, when they bade us "salamat," or good-bye, and started to return to their own homes.

We were very tired, but very happy that evening, and though many years have passed since, I have not spent a happier Christmas day than that one. Will you think of this, dear children, and when our happy Holiday season comes again, and you receive presents, from those who love you, remember, in turn, those who know nothing about Christmas, and for the sake of the dear Christ-child, who gave himself for you, give of your abundance to them. Your gifts need not be large, only let them be for Christ's sake, and given willingly and lovingly, for we are told that the Lord "loveth a cheerful giver," and then you will have a truly happy and blessed Christmas day.

A pathetic complaint was made by some South American Indians. A missionary visited them, but he could not stay with them. When he bade them farewell they were very sorry, and when he told them he could not return to them unless his English friends sent him, they said, "You should tell them, they should send us another minister. Nobody tells us what we must do." Alas! alas! how many poor neglected heathen may utter the same lament and say, "Nobody tells us what we must do!"

During the last illness of the late Maharajah of Travancore, one was reminded of the Jewish scape-goat of old. A man was found willing, for 10,000 rupees, to bear the responsibilities of the Maharajah's sins! He was brought into the presence of the sick man, who, after the Brahmins had performed certain ceremonies, tenderly embraced him. Then he was led out of the Travancore into the Tinnevely district, with a charge never to return. Oh, that the poor dying king could but have laid his sins on the real Sin-hearer.

—India's Women.

"O Lord Jesus Christ, Please Make Me a Christian."

HIS was the prayer of a poor Hindoo boy who had asked the missionary to make him a Christian.

"It is impossible my dear boy," said the missionary. "It is possible only through the Lord Jesus Christ to make you a Christian. Pray to him."

It was not long after this advice had been given that the dear boy, with a sweet face and sweet voice, came again to the missionary and said:—

"The Lord Jesus Christ has come and taken his place in my heart."

"How is that?" asked the missionary.

The boy replied, "I prayed and said, 'O Lord Jesus Christ, if you please, make me a Christian,' and he was so kind that he came down from heaven, and has lived in my heart ever since."

A True Story.

SEVERAL years ago a missionary was traveling in India, where the Bible had never been seen or the name of Jesus heard. He had been told that the natives in that part of the country were very fierce and brutal, and that his life would be in great danger; but he was so anxious to carry the gospel to them that he ventured to go. When he reached that village, he was immediately surrounded by twenty or thirty furious and passionate men, who would not listen to any explanation of his errand, and threatened him with instant death.

The missionary showed no fear, but calmly asked the privilege of telling them a beautiful story before they should kill him.

They consented to this; and, forming a circle around him to prevent his escape, they stood with stones in their hands, ready to take his life as soon as his story was told.

Do you wonder what that story was? It began with the first verse of the Bible: "In the beginning God created the heavens and the earth."

As he told them of Adam and Eve, of Noah and the ark, the rainbow and the olive-leaf, of Abraham, Isaac, and Jacob, of Moses and his miracles, of the Red Sea and the tables of stone, their interest was soon aroused, and they became eager listeners; but when he went on in his account from the Old Testament to the New, and began the history of the wonderful Babe of Bethlehem, they drew closer and closer around him, and, *dropping their stones*, hung upon his words with al-

most breathless attention.

Before the story of the Saviour's death was reached, they were all melted to tears, and when they heard of the Cross, the Resurrection, and the Ascension, their enmity was all gone, and they welcomed the missionary as a friend and teacher. The "beautiful story" saved his life.



AN IDOL IN INDIA.

We Can Help.

"I'm a silver quarter;
Little stitches neat.
And full many an errand
Run by childish feet,
Earned me very bravely:
Little girls can do
Noble work for missions,
When they're good and true.
Surely God will bless us
With our little all,
As into the treasury
Of the Lord we fall.
Dropping, dropping, dropping,—
Offerings great and small,
Dropping, dropping, dropping:
Hear us as we fall!"

Story of a Ring.

SEVERAL years ago there was a little girl living in India whose parents were missionaries. Through their faithful preaching, an Indian princess learned about the Saviour, and left off the worship of idols to pray to the true God. In course of time the father died, and the widowed mother and little girl came to America. The princess wanted very much to show them some kindness before they went away, but could think of no gift precious enough for those who had brought her the best of all gifts,—a knowledge of the Saviour. Finally she thought of a beautiful ring which she owned, having four large pearls, and decided to give this to them. You may be sure that they prized it very highly, and both felt, that, whatever else they might be obliged to part with, they would keep this ring as long as they lived.

The little girl grew to be a young lady, and supported herself and her mother by teaching. One day she attended a missionary meeting, where an appeal was made for money to send Bibles and preachers to the heathen. She remembered her childhood in India, and knew better than others how great the need was; but it seemed as if she had already given what she could afford. Then came the thought of the beautiful pearl ring. Could she sacrifice that? Would it be right to disregard the wish of the princess, who had asked her to keep it always? She talked the matter over with her mother, and prayed to Jesus to direct her. As a result she gave up the ring, sending it with a note explaining how it came into her possession.

The lady who received it felt, that, under the circumstances, it should be returned to the owner, and wrote the young lady, saying that the Lord knew the spirit in which it was offered, and would accept the intention without the ring passing into other hands. To this she replied,—

"Please not ask me to take the ring. I did not act from impulse in giving it. I thought over the matter, and prayed over it, and consulted my mother before I decided. You do not know how glad I am to give it, and how sorry I am that I have not more to give."

Still the lady who had asked for help was not satisfied. She could not find it in her heart to sell the ring, and so called upon the superintendent of a certain Sabbath school and told him the story. He, in turn, told it to the pupils of the school, and the noble sacrifice of the young lady led them to collecting pennies for foreign missions. They gathered more than *sixty dollars*, and in this way the dear girl's desire to give more was satisfied.

There are many ways in which children can aid in sending the gospel to heathen lands, if their hearts are truly in the work; and this story of the ring may stir the readers of the "Echoes" to give some precious gift to the Lord's treasury. Some of you may become missionaries, and so give the noblest of all offerings—yourself—to the work.—*Missionary Echoes.*

A boy in one of the mission-schools in Pekin, China, at a late examination, repeated the whole of the New Testament without missing a single word, or making one mistake. How many American boys could do that?

Couldn't Stop Singing.

DR. JESSUP tells the following story, in one of his books, about a little Moslem girl:—

Five years ago there was a little Moslem girl in the school, named Bulkis,—the name the Moslems give to the Queen of Sheba. One day she went home, and sang in her father's hearing the Arabic hymn,—

"Sweetly sing, sweetly sing,
Praises to our Saviour King!"

He did not like it at all, as he did not wish her to learn Christian hymns, and he came at once to the teacher, and told her not to teach his daughter any more such hymns. She told him she was not obliged to learn them; but she heard the other girls singing, and *would* learn them, and no one could stop her. If he wished to remove her, he could do so, as he paid for her tuition, and could do as he pleased. He did not take her out, but forbade her singing any more.

The next Friday, at the public exercises of the school, all the girls sang but Bulkis, who held her lips compressed, as if she were determined, that, however much she might sing *inside*, no one should hear her voice. This she kept up for some time; but one Sunday, as Dr. Jessup was sitting in his room, he heard a little voice singing most sweetly under his garden-wall in the effendi's yard. He stepped across the garden under the pepper-trees, and listened. There was little Bulkis sitting behind the stairs of the effendi's house, singing in *English* the hymn,—

"Come to Jesus just now."

And after that time, whenever the girls began to sing in the school, she joined in with all her might. Her father found it to be of no use to try to stop her.

The Cingalese Boy and the Idol.

A CINGALESE boy, living at Baddegamma, in Ceylon, went one day into a Buddhist temple to offer his evening flower. When he had done so, he looked into the idol's face, expecting to see a smile of approval; but, as the great eyes stared on without any expression of pleasure in them, he thought that so great a god would not condescend to accept a child's offering. Soon after, a man came in, laid down his flower, turned his back, and walked carelessly away. The boy again looked in the idol's face, and thought he should see an *angry* frown at this disrespect; but



Representation of Krishna, a Hindu Idol, on an elephant composed of his female attendants.

the eyes stared on as before. He then began to realize the fact that the image had no life in it, and was alike powerless to punish or reward.

As soon as a mission-school was opened in 1818, in the neighborhood of his home, he became one of the pupils, and was converted to God, together with several of his family. He afterwards became a zealous and devoted minister, working in connection with the Church Missionary Society. His name was Abraham Gunasekara. He died in 1862. His son, Henry Gunasekara, is now laboring in Kandy as the minister of a congregation of Cingalese Christians.

Sowing Light.

AN EXERCISE FOR MISSION-CIRCLES.

BY MRS. C. H. HITCHCOCK.

[Abridged.]

(Enter AMERICA.)

I proudly stand before the world,
My banner to the breeze unfurled:
I am the queen of the brave West,
God's favored child above the rest.
All nations envy me my gold,
My cities, forests, wealth untold;
Heaven pours its sunshine down on me,
The blessed land of liberty.
My happy children, as they go
Dancing and singing to and fro,
Make earth "a little heaven below."
Early they're taught the sacred name
Of Jesus, who from heaven came;
Took little children on his knee;
Said "Suffer them to come to me;
Of such my kingdom blest shall be."

(Enter MICRONESIAN CHILD.)

I've stood upon the silent shore,
And seen the ships go by,

Their sails all spread to catch the breeze
Beneath the summer sky;
And one I've watched with longing eyes
That never draweth nigh.

It is the missionary ship,
That cometh from afar,
By little children's kindness built,
And named "The Morning Star."

Oh that its messengers of love
Would cross our sandy bar!
Oh! I would run with joy, and bring
Nuts from the cocoa-tree,
The pine-apple so ripe and sweet,
The bread-fruit fair to see,
If they would bring God's holy Word,
And read it unto me.

(Enter CHILD FROM CEYLON.)

With shimmering pearls most precious
Abounds our island fair:
While groves of fragrant cinnamon
With perfume fill the air.
The deep blue sea around us,
The soft blue sky above,
The gentle sephyr stirring,
Proclaim a God of love.

"What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile:
In vain with lavish kindness
The gifts of God are strown:
The heathen, in his blindness,
Bows down to wood and stone."

(Enter JAPANESE CHILD.)

I've stood beside the camphor-tree,
And watched with eager eye
The holy pilgrims wend their way
Unto the temple nigh;
Each seeking, by a pilgrimage,
His soul to satisfy.

Upon the cedar bridge I've stood
To watch the mighty throng
In gay possession passing by,
Singing the victor's song,
Their silken banners floating high,
Their trumpets sounding long.

"And is thy spirit satisfied?"
 It a pilgrim said
 He only answered with a sigh,
 And bowed his weary head;
 I saw the tear-drop in his eye,
 As toward his home he sped.

In vain the festival is held,
 Salvation to obtain;
 No heart becomes victorious thus
 O'er sin and woe and pain.
 O friendly nation! speak of Him
 Who was for sinners slain.

(Enter DAKOTA CHILD.)

Where the birch canoe is gliding
 Past the lilies in the lake,
 Where the wolf and bear are hiding,
 Where we hear the rattlesnake,
 In a wigwam rude and wild,
 There dwell I, your Indian child.

No one speaks to me of Jesus;
 No one teaches me to pray;
 No one tells me of a heaven
 Where all tears are wiped away;
 No one reads to me God's Word;
 Sabbath-bell I've never heard.

(Enter CHRISTIANITY, carrying a Bible in
 her hand.)

I love to seek the humble poor,
 To wealth and pomp unknown,
 And speak of God's rich promises,
 Unnoticed and alone.

Into God's treasury I love
 My humble gift to bring,
 When Christ, my Lord, alone is there
 To see the offering.

The outcast child of ignorance,
 For whose soul no man cares,
 I love to teach the way of life:
 What joy with this compares?

'Mid scenes of poverty and toil
 I love to labor on,
 With none to herald forth thy name,
 Till life's brief day is gone.

From man no recompense I seek;
 My work is with the Lord:
 The resurrection of the just
 Shall be my high reward.

(AMERICA rings a bell.—Enter four children.)

Children, the Lord hath greatly blessed
 Our basket and our store;
 With fruit and grain his hand hath caused
 Our garners to run o'er:
 And shall not we with willing hands
 The gospel send to heathen lands?

Go: bring to me your offerings,
 Though they may be but small,
 That through your gifts some soul may
 On Jesus' name to call. [learn
 They cry to us across the sea,—
 'Oh, send God's holy Word to me!'

(Singing by the HEATHEN CHILDREN.)

"From Greenland's icy mountains," etc.

(Singing by the AMERICAN CHILDREN.)

"Shall we, whose souls are lighted," etc.

(FIRST AMERICAN CHILD speaks.)

I thought I'd like in heaven to hear
 Some little heathen child
 Joyfully singing, loud and clear,
 Of Jesus, meek and mild,
 And know 'twas through my gift he heard,
 While yet on earth, God's holy Word.

God's hand had painted the green leaves
 With crimson and with gold:
 I gathered them, and bring you now
 The price for which they sold.

[Gives AMERICA a small basket containing
 a few pennies.]

Oh, happy, happy child am I,
 To serve the Lord of earth and sky!

(SECOND CHILD speaks.)

The frost came down one autumn night;
 The burrs it opened wide.
 I rose before the morning light,
 And to the fields I hied.
 There lay the nuts, a goodly store:
 I filled my basket running o'er.

For Jesus I would something do,
 Who has done all for me.
 I sold the nuts: I bring the price,
 And gladly give to thee.

[Puts pennies into the basket.]

Oh, happy, happy child am I,
 To serve the Lord of earth and sky!

(THIRD CHILD speaks.)

The humblest gift Christ will receive,
 If offered him in love:
 Though but a cup of water cold,
 He'll bless it from above.
 And so I thought, for Jesus' sake,
 A little garden I would make.

Upon good ground I sowed my seed:
 Full soon appeared the grain,—
 Some thirty-fold, some sixty-fold.
 I bring him all my gain.

[Puts pennies into the basket.]

Oh, happy, happy child am I,
 To serve the Lord of earth and sky!

(FOURTH CHILD speaks.)

I thought how Jesus left his throne,
 And laid his glory by,
 And joyfully from heaven came down,
 To help us reach the sky.
 And said, "Though blessed to receive,
 More blessed still it is to give."

I said, "Each month I'll take a part
 Of what is given to me,
 And try to help some aching heart
 By giving it to thee."

[Puts pennies into the basket.]

Oh, happy, happy child am I,
 To serve the Lord of earth and sky!

(AMERICA hands CHRISTIANITY the basket.—
 CHRISTIANITY speaks.)

'Twas on a dark, tempestuous day
 The precious seed I sowed;
 Then homeward took my weary way,
 And strewn with tears the road.

Fierce wintry storms upon my field
 Were poured from frowning skies;
 And snowy robes, wide spread, concealed
 My labor from my eyes.

My enemy with haughty stride
 Trod o'er the foreign soil,
 And oft with scornful lips he cried,
 "Where now is all your toil?"

With steadfast patience to the Lord
 I raised my longing eyes,
 And waited till his gracious word
 Should bid the Spring arise.

He spake: the angry tempest fled,
 And summer skies shone bright;
 And, lo! a plenteous harvest spread
 Its stores before my sight.

Fear not to sow mid storms and clouds,
 What though stern Winter weaves
 O'er all thy hopes his icy shrouds:
 Beyond are golden sheaves."

(Singing by all.)

"The morning light is breaking," etc.

Missionary Echoes.

"That's Me."

A POOR Hottentot in Southern
 Africa lived with a good man
 who had family prayers every
 day. One day he read: "Two
 men went up into the temple to pray."

The poor savage, whose heart was
 already awakened, looked earnestly at
 the reader, and whispered,—

"Now I'll learn how to pray."

The man read on: "God, I thank
 thee that I am not as other men."

"No, I am not; but I am worse,"
 whispered the Hottentot.

Again the man read: "I fast twice
 in the week, I give tithes of all I
 possess."

"I don't do that; I don't pray in
 that way. What shall I do?" said
 the distressed savage.

The good man read on, until he
 came to the publican, who "would
 not so much as lift his eyes unto
 heaven."

"That's me!" said his hearer.

"Stood afar off," read the other.

"That's where I am," said the Hot-
 tentot.

"But smote upon his breast, saying,
 'God be merciful to me a sinner.'"

"That's me! that's my prayer!"
 cried the poor creature; and, smiting
 on his dark breast, he prayed, "God
 be merciful to me a sinner," until,
 like the poor publican, he went down
 to his house a saved and happy man.

Girls in China.

GIRLS in China are believed to
 have no souls, and to kill them
 is not murder, and therefore
 not to be punished. Where
 parents are too poor to support the
 girl-children, they are disposed of in
 the following way:—

"At regular times an officer goes
 through a village, and collects from
 poor parents all the girl-children they
 cannot care for, when they are about
 eight days old. He has two large
 baskets hung on a bamboo pole, and
 slung over his shoulder. Six little
 girl-babies are placed in each basket,
 and he carries them to some neighbor-
 ing village, and exposes them for sale.
 Mothers who want to raise wives for
 their sons buy such as they may select.
 The others are taken to government
 asylums, of which there are many all
 through the country. If there is room
 enough, they are taken in; if not,
 they are drowned." Will not the little
 girls who read about this, save their
 pennies to send the Gospel to China?
 Jesus died for the fathers and mothers
 and children in China as well as for us.

There are many who have never heard of
 Jesus, and if we love him we will be glad
 to give our money to send them the Gospel.

The Gospel in all Lands.

NEW YORK, DECEMBER, 1881.

Unoccupied Fields.

We call attention, in this month's issue, to fields, in a sense unoccupied by Christian forces. They are immense, whether looked at territorially or numerically. The areas are vast, the people multitudinous, that are yet unblessed by the Gospel, not yet given to Christ for an inheritance; concerning which He cannot be said to yet see the travail of His soul.

We need to be reminded on the one hand that we are well nigh eighteen centuries away from the Cross and Passion of Him who was lifted up, that He might draw all men—all tribes and nations—unto Himself. For so long a time the Great Commission has been in the hands of the Church. It cannot be said that the Army of the Lord has used all diligence in this great matter. Something of reproach rests at the door of the Church, that so much of this world is yet unevangelized.

On the other hand the case is not so bad as it seems at the first blush. The inroads of this missionary era are not to be measured by count of heads; so many heathen at the beginning of this century, so many now. Nothing could well be more misleading. Take India, *e. g.*, with its two hundred and fifty and a half millions of people. What the Gospel has done, is not to be measured by the number of communicants and adherents. Every department of life, as well as the existing religions, and home customs of the people have felt the touch of the living, emancipating word of Christ. The Hinduism of to-day, caste, culture, cultivation, all are changed and changing ever. So of other lands.

Livingstone is not yet ten years dead, and the principal Missions of England and Scotland in the lake region of Central Africa are not yet ten years old, but the Gospel and Missions have affected sensibly the slave-trade of that region as well as begun the work of elevation through schools, translations and other appliances of civilization.

Looking at these unchristianized masses, so vast that we have no just conception of the meaning of the figures we use, we need to discriminate when we speak of them as "unoccupied." Some provinces of China have no established Protestant Missions, but every province has been invaded by missionaries on evangelistic tours, and the Bible is in the Chinese tongue, ready to be carried to all its 375 millions. It has taken thirty-five or forty years to reach this readiness for a great advance, and pry open the barred doors for entrance. A vast work of preparation has been done. The Christian Church occupies a vantage-ground for the work of the future of incalculable utility. So, if China is largely "unoccupied," there is reason to believe that it will not long remain so. Unoccupied does not mean what it did twenty-five years ago.

The Dark Continent is receiving the light through many a rift. True, many a tongue is not yet reduced to writing—much of Central Africa is not yet explored, but the area is lessening with amazing rapidity, and the gaze of the Christian world is fixed on the great continent, not in idle curiosity, but with open-handed munificence, to plant the Gospel at strategic points to command the widest reach of influence in the briefest time.

We have not a fair view of Africa as an "unoccupied" field, till we get clearly in our mind that more than thirty missionary societies, big and little, are represented on its soil, and the coast is, at intervals, thickly dotted with Christian stations, and converts are mentioned by tens of thousands; that science and commerce are in alliance with Christianity in the wholesale invasion; and best of all, the whole Bible is in eight African tongues, and parts of it in twenty-six more of the many languages and dialects of the continent. Yet another is being made ready, and the number will be swiftly multiplied.

So of all the world field. Put alongside the great destitution the last report of the British and Foreign Bible Society, from which we learn that it has directly promoted the translation, printing and distribution of the Bible, in whole or in part, in 243 languages and dialects, and indirectly of fifty-five more—298 in all. Read the list of versions, 315, and add twenty-six more by kindred societies, a total of 341 versions (Report of 1881, page 268, bottom,) and be encouraged. This means a great work done, and a greater work of seed-sowing and reaping, at the door, than the world has ever seen. All lands, all life, all work, worth speaking of, are many-sided. So this matter of the world's destitution.

There is a certain imperative call upon the Christian world to leave this vast untitled field no longer in this deplorable condition. So far, at least, as to occupy a central location in every province of China, at every stronghold of paganism in Africa, and so on until it can be said, the strategic points for reaching the people of every continent and island of the sea are held for Christ, and the Gospel is accessible in every needful tongue, the Church of Christ should go, straightway. Anno Domini 1900 might see this much done. And if it can be done, and is not, somebody is to blame. The leaven needs to be put into this very great mass at such points as will make manifest that the work of leavening is going on, not from one side, to cross by slow stages over to the other side of a continent, but on both sides, and in the midst, to work every way at once.

We see something of this going on in Africa to-day. Take down a map and trace the location of the Scotch, English, French and the American Board Missions in their relation to eighty-five million souls in Central Africa, and, at once is apparent what we mean. The suggestions and practical measures of Mr. Arthington look in this direction, and outline such a plan of simultaneous great movements all over the continent. If the resources of the Church were small this might be hazard-

ous, but they are not. There are a thousand men in England, and as many more in this country who might do the same thing for Africa and Asia and South America, if they only were minded thus to make friends of the Mammon of unrighteousness. Why don't they see and seize the grand opportunity, even as he does? Mr. Arthington bids fair to take rank among the great benefactors of this race; and when Ethiopia stretches forth her hands unto God, his name will be among those that are held in loving remembrance.

Shall we live to see this net-work of the posts of the Army of the Lord spread over the whole earth?

In calling up unoccupied fields, let not South America be forgotten. What good reason can be given for the neglect of the southern half of this continent, which is so conspicuous in all the history of modern missions? If we leave South America for Austria and Spain, it is not because the need is greater in the latter fields than in the former; it is not because our political relations are closer with this part of Europe than with South America. Roman Catholicism and barbarism hold quite too firm a grip upon this continent; they number quite too many votaries; they cover quite too vast an area to be left in undisturbed possession. This part of the world-field needs attention, quite beyond that which it is getting from a few European and American societies, no one of them moving very vigorously, as compared with the onset upon Turkey, Japan, China, or Africa. Let us not overlook the paganism that rolls its billows up against our own shores.

Home Evangelization.

A score of years ago quite a stir was made in Connecticut in the interest of what passed by the name of "Home Evangelization." It took cognizance, among other things, of the out-of-the-way places between parishes, remote from church, owned by nobody as belonging to his particular charge, and so in danger of being left to the tuition of the devil. Such bye-places, often of inauspicious but suggestive name, of unsavory morals always, abound now, as they were found to abound then.

Something needs to be done about them; and the thing to do is not to go off and hire a missionary, but stir up a handful of people in the adjacent churches to go in and open a Sunday school, and a mid-week meeting, and make them warm, and interesting, and winsome, to those out-of-the-way people, and, with God's blessing upon the effort, there will come a rich recompense to such Christian labor, and a reproach will be taken away from the door of many a lazy church, which now a long time has seen these nooks of barbarism within hearing of their church-bell, and done nothing about it. Don't spoil a fine opportunity by hiring a missionary. Go yourself.

This number has been delayed until the middle of December, and we may send out this number and that for the first week in January at the same time.

Opening of Corea.

The Rev. Luther H. Gulick writes from Japan to the *N. Y. Observer* as follows:

The influence of Japan on the neighboring Orient, is increasing rapidly. China would not be introducing the telegraph as she is doing—from Shanghai to Peking, a distance of 1,200 miles—but for the example of Japan. And but for the lessons learned from Japan, Li Hung Chang, the celebrated Viceroy in North China, would not have advised the Coreans as he last year did, in a letter recently translated and published in our Japanese newspapers, that the only effectual way for Corea to maintain its independence and avoid subjugation to some Western power, is to open itself to several of the Western nations, and by treaties so enter the circle of nations that no one nation will dare to absorb it.

In view of all these influences, it is very possible the time is near when Corea will yield, and, to some extent at least, admit of foreign contact and intercourse. It would be no matter of surprise if Commodore Schufeldt's efforts were yet crowned with some measure at least of success, and so one more member be added to the "Family of Nations." This nation, however will be but a small and unimportant one, notwithstanding many over-statements. Its population is probably only about 8,000,000. The country seems, from most accounts, to be a poor one, both in mineralogical wealth and in agricultural possibilities. Its upper classes have a Chinese education, which to a certain extent makes Chinese literature available among them; and translations of portions of the New Testament into Corean, using the Corean syllabary character, are being published by English missionaries at New-chwang, on the N. W. borders of Corea: so that we shall not be destitute of appliances for Christian work as soon as the country opens.

Roman Catholic missionaries have made their way into Corea in the face of sharp persecutions, and they boast of a considerable number of adherents. Mr. Hanabusa, the Japanese Minister to Corea, recently told me the very interesting fact that Corean Roman Catholics frequently make themselves known at the Japanese Legation in the port of Fusap, asking if they are of the same faith with themselves, attracted by the fact that the Embassy keep the Sabbath,—“for,” said the Minister, “we keep the Sabbath as all Christian nations do!” This little item throws much light on the practice of the largely Westernized (though not yet Christianized) Japan, and of her influence on the neighboring nationalities.

It is increasingly true of notions as of individuals, that none liveth to himself alone!

We would call special attention to the address issued by the Board of Missions of the Methodist Episcopal Church. While the most of those for whom it is originally designed will see it in their Church papers, the suggestions will be of value to other Denominations and Societies.

Mission Notes.

The Christian missionaries in Western India have asked that a law should be passed to abolish infant marriages. The Government of India has, however, refused to grant the prayer of their petition, and asks the missionaries to wait till the Hindus are sufficiently enlightened on this evil.

The United Presbyterian Church has sustained a great loss in the death of Mrs. Sutherland, missionary in Calabar, and widow of a former missionary there. Her labor in that unhealthy land has extended over 32 years, and has been much blessed. Her last words were a prayer in Effik, the language of her spiritual children, testifying that the Lord was with her in the deep waters. She peacefully fell asleep October 14th.

Sixty years ago the Orissa General Baptist Mission in India was commenced. For more than six years the missionaries labored without obtaining a convert; but since then about 1,800 persons have been baptized. At present there are:—English missionaries, 17; native ministers, 20; students, 5; stations, 14; chapels, 13; churches, 9; church members, 1,073; day and Sunday scholars, 1,058; total Christian community, 2,882. From the mission press have issued of the Orissa Scriptures 35,663,000 pages. There yet remain 20,000 villages in Orissa without any church or chapel.

Another missionary pioneer has fallen a prey to the deadly climate of Central Africa. Intelligence has just reached this country of the death of Mr. Adam M'Call, the leader of the Livingstone Inland Mission. About two years ago Mr. M'Call left England with several fellow-laborers, to establish mission stations on the river Congo. Three stations had been set on foot, when Mr. M'Call was overtaken with illness. He set out for England, but had to halt at Madeira, where he breathed his last on Friday, November 25.

The members of the Students' Missionary Society connected with the college in London are again looking forward to a successful winter's work. The money raised this year will be devoted to the Hak-kas Mission and its training college. The Hak-kas are the Highlanders of China, and could not be preached to in their own language until a few months since, when the Rev. D. MacIver, an English Presbyterian Missionary, settled among them.

The baptism of Ahmed Tewfik Effendi, the learned Turkish Ulema, who was condemned to death in Con-

stantinople for assisting Dr. Koelle in translating the Book of Common Prayer, but was spared on the interposition of Sir H. Layard, took place on Friday, November 11th, in St. Paul's, Onslow square, London. Dr. Koelle narrated from the pulpit the Ulema's history. Ahmed Tewfik was led to the font by his three witnesses, and the first part of the service was read in English, the Effendi following by means of a Turkish translation. The questions were put in Turkish by Dr. Koelle. The act of baptism was performed by the Rev. H. W. Webb-Peploe, the vicar of the parish, and the concluding exhortation was given by Dr. Koelle in Turkish.

The annual summary of British contributions to missionary societies has just been completed by Canon Scott Robertson, of Sittingbourne. It shows an increase in the total sum contributed. The separate details for each of the 74 societies form a small pamphlet, but the summary of the whole is as follows:—Church of England foreign missions, £465,816; joint societies of Churchmen and Nonconformists, £161,074; English and Welsh Nonconformist societies, £304,313; Scotch and Irish Presbyterian societies, £170,975; Roman Catholic societies, £6,772; total British contributions for 1880, £1,108,950. This amount does not include interest on investments, nor balances in hand at the beginning of the year, nor any foreign contributions.

Three years ago an English lady working among the women in Jaffa (the ancient Joppa), was impressed with the sore need of the sick poor—sufferers from bronchitis, rheumatism, consumption, and different kinds of fevers. She met numbers suffering from various diseases of the eye, which would inevitably end in blindness unless proper medical relief could be obtained; and as for cases of accidents, surgical aid was not to be had. At her own expense she hired a house, engaged a qualified doctor from Beyrout, who brought with him a supply of drugs, and started at once a small medical mission. The work grew so rapidly that she was soon overwhelmed by the number of patients applying. After a few months she returned to England to seek for fellow-helpers, and a young lady accompanied her back to Jaffa. They then rented a larger house where they could take in more patients, still continuing the old work, and up to the present time some thousands have been relieved. Hitherto the cost of the mission has been defrayed by these ladies, with the help almost entirely of their own per-

sonal friends. Two other ladies have now joined them and it is proposed to erect a still larger and more suitable building.

The United Presbyterian Church of Scotland sent out last month six missionaries and four Zenana workers. At the meeting held to bid them farewell the Foreign Mission Secretary said:—"Fifty years ago the work was begun, and on a very small scale. The amount raised during the first year did not exceed £1,000, while it was gravely debated in Synod whether the Church would be justified in venturing so far as to send three missionaries to Canada. Twenty years from the start this missionary income had risen to £12,000; other ten years brought it up to £15,000; other ten to double that amount, while last year the revenue from all sources reached the large sum of £42,000, or \$210,000, and the desire is to crown the jubilee year by raising the income to £50,000. At first there had been fears about its being too venturesome to send out three missionaries. Now the United Presbyterian Church has fifty ordained missionaries and six medical ones, all sent out from Scotland. In addition to these, there are fourteen native ordained missionaries. If to these are added the teachers, evangelists, catechists, etc., there is a band of 350 Christian workers actually engaged as the agents of the United Presbyterian Church in seven different parts of the foreign field.

The Baptist American Union have issued the following recommendations to their missionaries:—(1.) That in the future prosecution of our Bible work, the aim should be to place a copy of the Bible in the hands of every Christian family, any of whose members can read, or can be early taught to read. (2.) That a copy of the New Testament, or at least a portion of it, should be placed in the hands of every child in our Sunday and day schools in all our missions. (3.) That we would encourage the circulation of the Bible, or portions of it, among nominal Christians who can read, and that special efforts be made to induce them to read the same. (4.) That in circulating the Bible among heathen populations, care should be had not to place it in the hands of those who will wantonly destroy it; but all who express a desire for it, and will read it, should have it. (5.) That in future Bible distribution we continue the two methods now employed, by sale and by gift; by sale, when practicable; by gift according to the discretion of the missionary.



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